Vergilius. Moore. 1849.

THE

BUCOLICS, GEORGICS, AND AENEID

OF

VIRGIL:

WITH

ENGLISH NOTES,

A LIFE OF VIRGIL, AND REMARKS UPON SCANNING,

BY

EDWARD MOORE, M. A.

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PREFACE.

THE sole aim of the editor, in preparing the following edition of Virgil, has been to furnish a useful school-book. With this view he has freely availed himself of the labors of those eminent English and German scholars, who have devoted to the works of Virgil the study of many years, and has endeavoured to present to the scholar so much of the result of their investigations as may enable him to arrive at a thorough understanding of the author's meaning. His object has been, neither, on the one hand, to save the student the trouble of referring to his lexicon and grammar, nor, on the other, to leave him to contend unassisted with the intricacies of a difficult passage.

In the few instances in which the editor has ventured to suggest an interpretation at variance with that given by the established authorities, he has

invariably called attention to this fact, and has explained the reasons which have compelled him to differ from them. Teachers will thus have the opportunity — of which, no doubt, they will frequently avail themselves — of adopting the meaning given to these passages by other critics, in preference to that which the present editor has found himself induced to assign to them.

Well assured that, notwithstanding the care and labor which he has bestowed upon it, his work is far from being faultless, he yet submits it cheerfully to the public, in the hope that it will be found not altogether unworthy to take a place in that class of books, the general excellence of which is acquiring for them a well-deserved celebrity, and the importance of which can never be overrated, — the books designed for the use of American schools and colleges.

Newport, R. I., March 1st, 1849.

P. VIRGILII MARONIS

B U C O L I C A.

TITYRUS.

ECLOGA I.

MELIBOEUS. TITYRUS.

Me. Tityre, tu patulae recubans sub tegmine fagi
Silvestrem tenui Musam meditaris avena:
Nos patriae fines et dulcia linquimus arva;
Nos patriam fugimus: tu, Tityre, lentus in umbra
Formosam resonare doces Amaryllida silvas.
Ti. O Meliboee, deus nobis haec otia fecit.
Namque erit ille mihi semper deus; illius aram
Saepe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quae vellem, calamo permisit agresti.
Me. Non equidem invideo; miror magis: undique totis
Usque adeo turbatur agris. En, ipse capellas
Protenus aeger ago; hanc etiam vix, Tityre, duco.
Hic inter densas corulos modo namque gemellos,
Spem gregis, ah! silice in nuda connixa reliquit.
Saepe malum hoc nobis, si mens non laeva fuisset,
De caelo tactas memini praedicere quercus.
[Saepe sinistra cava praedixit ab ilice cornix.]
Sed tamen, iste deus qui sit, da, Tityre, nobis.
Ti. Urbem, quam dicunt Romam, Meliboee, putavi
Stultus ego huic nostrae similem, quo saepe solemus
Pastores ovium teneros depellere fetus.

Sic canibus catulos similes, sic matribus haedos
Noram ; sic parvis componere magna solebam.
Verum haec tantum alias inter caput extulit urbes,
Quantum lenta solent inter viburna cupressi.
Me. Et quae tanta fuit Romam tibi caussa videndi ?
Ti. Libertas : quae sera, tamen respexit inertem ;
Candidior postquam tondenti barba cadebat ;
Respexit tamen, et longo post tempore venit,
Postquam nos Amaryllis habet, Galatea reliquit.
Namque, fatebor enim, dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculi.
Quamvis multa meis exiret victima saeptis,
Pinguis et ingratae premeretur caseus urbi :
Non unquam gravis aere domum mihi dextra redibat.
Me. Mirabar, quid maesta deos, Amarylli, vocares ;
Cui pendere sua patereris in arbore poma.
Tityrus hinc aberat. Ipsae te, Tityre, pinus,
Ipsi te fontes, ipsa haec arbusta vocabant.
Ti. Quid facerem ? Neque servitio me exire licebat,
Nec tam praesentes alibi cognoscere divos.
Hic illum vidi juvenem, Meliboee, quotannis
Bis senos cui nostra dies altaria fumant.
Hic mihi responsum primus dedit ille petenti :
Pascite ut ante boves, pueri ; submittite tauros.
Me. Fortunate senex, ergo tua rura manebunt !
Et tibi magna satis ; quamvis lapis omnia nudus
Limosoque palus obducat pascua junco.
Non insueta graves tentabunt pabula fetas,
Nec mala vicini pecoris contagia laedent.
Fortunate senex, hic, inter flumina nota
Et fontes sacros, frigus captabis opacum !
Hinc tibi, quae semper, vicino ab limite, saepes
Hyblaeis apibus florem depasta salicti,
Saepe levi somnum suadebit inire susurro :
Hinc alta sub rupe canet frondator ad auras ;
Nec tamen interea raucae, tua cura, palumbes,
Nec gemere aëria cessabit turtur ab ulmo.
Ti. Ante leves ergo pascentur in aethere cervi,
Et freta destituent nudos in litore pisces :
Ante, pererratis amborum finibus, exsul

Aut Ararim Parthus bibet, aut Germania Tigrim:
Quam nostro illius labatur pectore vultus.
Me. At nos hinc alii sitientes ibimus Afros;
Pars Scythiam et rapidum Cretae veniemus Oaxen,
Et penitus toto divisos orbe Britannos.
En, unquam patrios longo post tempore fines,
Pauperis et tuguri congestum cespite culmen,
Post aliquot, mea regna, videns mirabor aristas?
Impius haec tam culta novalia miles habebit?
Barbarus has segetes? En, quo discordia cives
Produxit miseros! en, quis consevimus agros!
Insere nunc, Meliboee, piros, pone ordine vites.
Ite meae, felix quondam pecus, ite capellae.
Non ego vos posthac, viridi projectus in antro,
Dumosa pendere procul de rupe videbo;
Carmina nulla canam; non, me pascente, capellae,
Florentem cytisum et salices carpetis amaras.
Ti. Hic tamen hanc mecum poteras requiescere noctem
Fronde super viridi. Sunt nobis mitia poma,
Castaneae molles, et pressi copia lactis;
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbrae.

ALEXIS.

ECLOGA II.

Formosum pastor Corydon ardebat Alexim,
Delicias domini; nec, quid speraret, habebat.
Tantum inter densas, umbrosa cacumina, fagos
Assidue veniebat: ibi haec incondita solus
Montibus et silvis studio jactabat inani:
O crudelis Alexi, nihil mea carmina curas?
Nil nostri miserere? Mori me denique coges.
Nunc etiam pecudes umbras et frigora captant;
Nunc virides etiam occultant spineta lacertos;
Thestylis et rapido fessis messoribus aestu

Allia serpyllumque herbas contundit olentes ;
At mecum raucis, tua dum vestigia lustro,
Sole sub ardenti resonant arbusta cicadis.
Nonne fuit satius, tristes Amaryllidis iras
Atque superba pati fastidia ? nonne Menalcan ?
Quamvis ille niger, quamvis tu candidus esses.
O formose puer, nimium ne crede colori !
Alba ligustra cadunt, vaccinia nigra leguntur.
Despectus tibi sum, nec, qui sim, quaeris, Alexi ;
Quam dives pecoris, nivei quam lactis abundans.
Mille meae Siculis errant in montibus agnae.
Lac mihi non aestate novum, non frigore defit.
Canto, quae solitus, si quando armenta vocabat,
Amphion Dircaeus in Actaeo Aracyntho.
Nec sum adeo informis : nuper me in litore vidi,
Quum placidum ventis staret mare. Non ego Daphnim
Judice te metuam, si nunquam fallat imago.
O tantum libeat mecum tibi sordida rura
Atque humiles habitare cases, et figere cervos,
Haedorumque gregem viridi compellere hibisco !
Mecum una in silvis imitabere Pana canendo.
Pan primus calamos cera conjungere plures
Instituit : Pan curat oves oviumque magistros.
Nec te poeniteat calamo trivisse labellum :
Haec eadem ut sciret, quid non faciebat Amyntas ?
Est mihi disparibus septem compacta cicutis
Fistula, Damoetas dono mihi quam dedit olim,
Et dixit moriens : te nunc habet ista secundum.
Dixit Damoetas ; invidit stultus Amyntas.
Praeterea duo, nec tuta mihi valle reperti,
Capreoli, sparsis etiam nunc pellibus albo,
Bina die siccant ovis ubera ; quos tibi servo.
Jam pridem a me illos abducere Thestylis orat ;
Et faciet ; quoniam sordent tibi munera nostra.
Huc ades, o formose puer : tibi lilia plenis
Ecce ferunt Nymphae calathis ; tibi candida Nais,
Pallentes violas et summa papavera carpens,
Narcissum et florem jungit bene olentis anethi ;
Tum, casia atque aliis intexens suavibus herbis,
Mollia luteola pingit vaccinia caltha.

Ipse ego cana legam tenera lanugine mala,
Castaneasque nuces, mea quas Amaryllis amabat;
Addam cerea pruna; honos erit huic quoque pomo;
Et vos, o lauri, carpam, et te, proxima myrte:
Sic positae quoniam suaves miscetis odores.
Rusticus es, Corydon; nec munera curat Alexis;
Nec, si muneribus certes, concedat Iollas.
Heu, heu, quid volui misero mihi! floribus Austrum
Perditus, et liquidis immisi fontibus apros.
Quem fugis, ah demens? Habitarunt di quoque silvas,
Dardaniusque Paris. Pallas, quas condidit arces,
Ipsa colat: nobis placeant ante omnia silvae.
Torva leaena lupum sequitur; lupus ipse capellam;
Florentem cytisum sequitur lasciva capella;
Te Corydon, o Alexi: trahit sua quemque voluptas.
Aspice, aratra jugo referunt suspensa juvenci,
Et sol crescentes decedens duplicat umbras:
Me tamen urit amor; quis enim modus adsit amori?
Ah Corydon, Corydon, quae te dementia cepit!
Semiputata tibi frondosa vitis in ulmo est.
Quin tu aliquid saltem potius, quorum indiget usus,
Viminibus mollique paras detexere junco?
Invenies alium, si te hic fastidit, Alexim.

PALAEMON.

ECLOGA III.

MENALCAS. DAMOETAS. PALAEMON.

Me. Dic mihi, Damoeta, cujum pecus? an Meliboei?
Da. Non; verum Aegonis. Nuper mihi tradidit Aegon.
Me. Infelix o semper, oves, pecus! Ipse Neaeram
Dum fovet, ac, ne me sibi praeferat illa, veretur,
Hic alienus oves custos bis mulget in hora:
Et sucus pecori, et lac subducitur agnis.
Da. Parcius ista viris tamen objicienda memento.

Novimus, et qui te, transversa tuentibus hircis,
Et quo — sed faciles Nymphae risere — sacello.
Me. Tum, credo, quum me arbustum videre Miconis
Atque mala vites incidere falce novellas.
Da. Aut hic ad veteres fagos quum Daphnidis arcum
Fregisti et calamos: quae tu, perverse Menalca,
Et, quum vidisti puero donata, dolebas;
Et, si non aliqua nocuisses, mortuus esses.
Me. Quid domini faciant, audent cum talia fures!
Non ego te vidi Damonis, pessime, caprum
Excipere insidiis, multum latrante Lycisca?
Et quum clamarem: Quo nunc se proripit ille?
Tityre, coge pecus; tu post carecta latebas.
Da. An mihi cantando victus non redderet ille,
Quem mea carminibus meruisset fistula caprum?
Si nescis, meus ille caper fuit: et mihi Damon
Ipse fatebatur, sed reddere posse negabat.
Me. Cantando tu illum? aut unquam tibi fistula cera
Juncta fuit? Non tu in triviis, indocte, solebas
Stridenti miserum stipula disperdere carmen?
Da. Vis ergo, inter nos, quid possit uterque, vicissim
Experiamur? Ego hanc vitulam — ne forte recuses,
Bis venit ad mulctram, binos alit ubere fetus —
Depono: tu dic, mecum quo pignore certes.
Me. De grege non ausim quidquam deponere tecum:
Est mihi namque domi pater, est injusta noverca;
Bisque die numerant ambo pecus, alter et haedos.
Verum, id quod multo tute ipse fatebere majus —
Insanire libet quoniam tibi — pocula ponam
Fagina, caelatum divini opus Alcimedontis:
Lenta quibus torno facili superaddita vitis
Diffusos hedera vestit pallente corymbos.
In medio duo signa, Conon: et quis fuit alter,
Descripsit radio totum qui gentibus orbem,
Tempora quae messor, quae curvus arator haberet?
Necdum illis labra admovi, sed condita servo.
Da. Et nobis idem Alcimedon duo pocula fecit,
Et molli circum est ansas amplexus acantho,
Orpheaque in medio posuit, silvasque sequentes.
Necdum illis labra admovi, sed condita servo.

Si ad vitulam spectas, nihil est, quod pocula laudes.
Me. Nunquam hodie effugies; veniam, quocunque vocaris.
Audiat haec tantum — vel qui venit, ecce, Palaemon:
Efficiam, posthac ne quemquam voce lacessas.
Da. Quin age, si quid habes; in me mora non erit ulla;
Nec quemquam fugio: tantum, vicine Palaemon,
Sensibus haec imis, res est non parva, reponas.
Pa. Dicite, quandoquidem in molli consedimus herba:
Et nunc omnis ager, nunc omnis parturit arbor;
Nunc frondent silvae; nunc formosissimus annus.
Incipe, Damoeta; tu deinde sequere, Menalca.
Alternis dicetis; amant alterna Camenae.
Da. Ab Jove principium, Musae: Jovis omnia plena;
Ille colit terras; illi mea carmina curae.
Me. Et me Phoebus amat; Phoebo sua semper apud me
Munera sunt, lauri, et suave rubens hyacinthus.
Da. Malo me Galatea petit, lasciva puella,
Et fugit ad salices, et se cupit ante videri.
Me. At mihi sese offert ultro meus ignis, Amyntas,
Notior ut jam sit canibus non Delia nostris.
Da. Parta meae Veneri sunt munera: namque notavi
Ipse locum, aëriae quo congessere palumbes.
Me. Quod potui, puero silvestri ex arbore lecta
Aurea mala decem misi; cras altera mittam.
Da. O quoties et quae nobis Galatea locuta est!
Partem aliquam, venti, divum referatis ad aures!
Me. Quid prodest, quod me ipse animo non spernis, Amynta,
Si, dum tu sectaris apros, ego retia servo?
Da. Phyllida mitte mihi; meus est natalis, Iolla;
Quum faciam vitula pro frugibus, ipse venito.
Me. Phyllida amo ante alias; nam me discedere flevit,
Et longum Formose, vale, vale, inquit, Iolla.
Da. Triste lupus stabulis, maturis frugibus imbres,
Arboribus venti, nobis Amaryllidis irae.
Me. Dulce satis humor, depulsis arbutus haedis,
Lenta salix feto pecori, mihi solus Amyntas.
Da. Pollio amat nostram, quamvis est rustica, Musam:
Pierides, vitulam lectori pascite vestro.
Me. Pollio et ipse facit nova carmina: pascite taurum,
Jam cornu petat et pedibus qui spargat arenam.

Da. Qui te, Pollio, amat, veniat, quo te quoque gaudet;
Mella fluant illi, ferat et rubus asper amomum.
Me. Qui Bavium non odit, amet tua carmina, Maevi;
Atque idem jungat vulpes, et mulgeat hircos.
Da. Qui legitis flores et humi nascentia fraga,
Frigidus, o pueri, fugite hinc, latet anguis in herba.
Me. Parcite, oves, nimium procedere: non bene ripae
Creditur; ipse aries etiam nunc vellera siccat.
Da. Tityre, pascentes a flumine reice capellas:
Ipse, ubi tempus erit, omnes in fonte lavabo.
Me. Cogite oves, pueri; si lac praeceperit aestus,
Ut nuper, frustra pressabimus ubera palmis.
Da. Heu, heu, quam pingui macer est mihi taurus in ervo!
Idem amor exitium pecori, pecorisque magistro.
Me. His certe neque amor caussa est: vix ossibus haerent.
Nescio quis teneros oculus mihi fascinat agnos.
Da. Dic, quibus in terris, et eris mihi magnus Apollo,
Tres pateat caeli spatium non amplius ulnas.
Me. Dic, quibus in terris inscripti nomina regum
Nascantur flores; et Phyllida solus habeto.
Pa. Non nostrum inter vos tantas componere lites.
Et vitula tu dignus, et hic, et quisquis amores
Aut metuet dulces, aut experietur amaros.
Claudite jam rivos, pueri: sat prata biberunt.

POLLIO.

ECLOGA IV.

SICELIDES Musae, paullo majora canamus!
Non omnes arbusta juvant humilesque myricae;
Si canimus silvas, silvae sint Consule dignae.
Ultima Cumaei venit jam carminis aetas;
Magnus ab integro saeclorum nascitur ordo.
Jam redit et Virgo, redeunt Saturnia regna;
Jam nova progenies caelo demittitur alto.
Tu modo nascenti puero, quo ferrea primum

Desinet, ac toto surget gens aurea mundo,
Casta, fave, Lucina: tuus jam regnat Apollo.
Teque adeo decus hoc aevi, te Consule, inibit,
Pollio, et incipient magni procedere menses.
Te duce, si qua manent, sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.
Ille deum vitam accipiet, divisque videbit
Permixtos heroas, et ipse videbitur illis,
Pacatumque reget patriis virtutibus orbem.
At tibi prima, puer, nullo munuscula cultu
Errantes ederas passim cum baccare tellus,
Mixtaque ridenti colocasia fundet acantho.
Ipsae lacte domum referent distenta capellae
Ubera; nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores.
Occidet et serpens, et fallax herba veneni
Occidet; Assyrium vulgo nascetur amomum.
At simul heroum laudes et facta parentis
Jam legere, et quae sit poteris cognoscere virtus:
Molli paullatim flavescet campus arista,
Incultisque rubens pendebit sentibus uva,
Et durae quercus sudabunt roscida mella.
Pauca tamen suberunt priscae vestigia fraudis,
Quae tentare Thetim ratibus, quae cingere muris
Oppida, quae jubeant telluri infindere sulcos.
Alter erit tum Tiphys, et altera quae vehat Argo
Delectos heroas; erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit aetas,
Cedet et ipse mari vector; nec nautica pinus
Mutabit merces; omnis feret omnia tellus.
Non rastros patietur humus, non vinea falcem;
Robustus quoque jam tauris juga solvet arator;
Nec varios discet mentiri lana colores:
Ipse sed in pratis aries jam suave rubenti
Murice, jam croceo mutabit vellera luto;
Sponte sua sandyx pascentes vestiet agnos.
Talia saecla, suis dixerunt, currite, fusis
Concordes stabili fatorum numine Parcae.
Adgredere o magnos — aderit jam tempus — honores,

Cara deum suboles, magnum Jovis incrementum!
Aspice convexo nutantem pondere mundum,
Terrasque, tractusque maris, coelumque profundum;
Aspice, venturo laetantur ut omnia saeclo!
O mihi tam longae maneat pars ultima vitae,
Spiritus et, quantum sat erit tua dicere facta:
Non me carminibus vincet nec Thracius Orpheus,
Nec Linus; huic mater quamvis, atque huic pater adsit,
Orphei Calliopea, Lino formosus Apollo.
Pan etiam, Arcadia mecum si judice certet,
Pan etiam Arcadia dicat se judice victum.
Incipe, parve puer, risu cognoscere matrem:
Matri longa decem tulerunt fastidia menses.
Incipe, parve puer: cui non risere parentes,
Nec deus hunc mensa, dea nec dignata cubili est.

DAPHNIS.

ECLOGA V.

MENALCAS. MOPSUS.

Me. Cur non, Mopse, boni quoniam convenimus ambo
Tu calamos inflare leves, ego dicere versus,
Hic corulis mixtas inter considimus ulmos?
Mo. Tu major; tibi me est aequum parere, Menalca:
Sive sub incertas Zephyris motantibus umbras,
Sive antro potius succedimus. Aspice, ut antrum
Silvestris raris sparsit labrusca racemis.
Me. Montibus in nostris solus tibi certat Amyntas.
Mo. Quid, si idem certet Phœbum superare canendo?
Me. Incipe, Mopse, prior: si quos aut Phyllidis ignes,
Aut Alconis habes laudes, aut jurgia Codri.
Incipe; pascentes servabit Tityrus haedos.
Mo. Immo haec, in viridi nuper quae cortice fagi
Carmina descripsi, et modulans alterna notavi,
Experiar. Tu deinde jubeto certet Amyntas.

Me. Lenta salix quantum pallenti cedit olivae,
Puniceis humilis quantum saliunca rosetis:
Judicio nostro tantum tibi cedit Amyntas.
Mo. Sed tu desine plura, puer; successimus antro.
Exstinctum Nymphae crudeli funere Daphnim
Flebant: vos coruli testes et flumina Nymphis:
Cum, complexa sui corpus miserabile nati,
Atque deos atque astra vocat crudelia mater.
Non ulli pastos illis egere diebus
Frigida, Daphni, boves ad flumina; nulla nec amnem
Libavit quadrupes, nec graminis attigit herbam.
Daphni, tuum Poenos etiam ingemuisse leones
Interitum montesque feri silvaeque loquuntur.
Daphnis et Armenias curru subjungere tigres
Instituit, Daphnis thiasos inducere Bacchi,
Et foliis lentas intexere mollibus hastas.
Vitis ut arboribus decori est, ut vitibus uvae,
Ut gregibus tauri, segetes ut pinguibus arvis:
Tu decus omne tuis. Postquam te fata tulerunt,
Ipsa Pales agros atque ipse reliquit Apollo.
Grandia saepe quibus mandavimus hordea sulcis,
Infelix lolium et steriles nascuntur avenae.
Pro molli viola, pro purpureo narcisso,
Carduus et spinis surgit paliurus acutis.
Spargite humum foliis, inducite fontibus umbras,
Pastores: mandat fieri sibi talia Daphnis;
Et tumulum facite, et tumulo superaddite carmen:
DAPHNIS EGO IN SILVIS, HINC USQUE AD SIDERA NOTUS,
FORMOSI PECORIS CUSTOS, FORMOSIOR IPSE.
Me. Tale tuum carmen nobis, divine poëta,
Quale sopor fessis in gramine, quale per aestum
Dulcis aquae saliente sitim restinguere rivo.
Nec calamis solum aequiparas, sed voce magistrum.
Fortunate puer, tu nunc eris alter ab illo.
Nos tamen haec quocunque modo tibi nostra vicissim
Dicemus, Daphnimque tuum tollemus ad astra;
Daphnin ad astra feremus: amavit nos quoque Daphnis.
Mo. An quidquam nobis tali sit munere majus?
Et puer ipse fuit cantari dignus, et ista
Jam pridem Stimicon laudavit carmina nobis.

Me. Candidus insuetum miratur limen Olympi,
Sub pedibusque videt nubes et sidera Daphnis.
Ergo alacris silvas et cetera rura voluptas
Panaque pastoresque tenet Dryadasque puellas.
Nec lupus insidias pecori, nec retia cervis
Ulla dolum meditantur: amat bonus otia Daphnis.
Ipsi laetitia voces ad sidera jactant
Intonsi montes; ipsae jam carmina rupes,
Ipsa sonant arbusta: deus, deus ille, Menalca!
Sis bonus o felixque tuis! En quatuor aras,
Ecce duas tibi, Daphni, duas altaria Phoebo.
Pocula bina novo spumantia lacte quotannis,
Craterasque duos statuam tibi pinguis olivi;
Et multo in primis hilarans convivia Baccho,
Ante focum, si frigus erit, si messis, in umbra,
Vina novum fundam calathis Ariusia nectar.
Cantabunt mihi Damoetas et Lyctius Aegon;
Saltantes Satyros imitabitur Alphesiboeus.
Haec tibi semper erunt, et cum solennia vota
Reddemus Nymphis, et cum lustrabimus agros.
Dum juga montis aper, fluvios dum piscis amabit,
Dumque thymo pascentur apes, dum rore cicadae,
Semper honos nomenque tuum laudesque manebunt.
Ut Baccho Cererique, tibi sic vota quotannis
Agricolae facient; damnabis tu quoque votis.
Mo. Quae tibi, quae tali reddam pro carmine dona!
Nam neque me tantum venientis sibilus austri,
Nec percussa juvant fluctu tam litora, nec quae
Saxosas inter decurrunt flumina valles.
Me. Hac te nos fragili donabimus ante cicuta.
Haec nos, Formosum Corydon ardebat Alexim;
Haec eadem docuit, Cujum pecus? an Meliboei?
Mo. At tu sume pedum, quod, me cum saepe rogaret,
Non tulit Antigenes — et erat tum dignus amari —
Formosum paribus nodis atque aere, Menalca.

SILENUS.

ECLOGA VI.

PRIMA Syracosio dignata est ludere versu
Nostra, neque erubuit silvas habitare, Thalia.
Quum canerem reges et proelia, Cynthius aurem
Vellit, et admonuit: Pastorem, Tityre, pingues
Pascere oportet oves, deductum dicere carmen.
Nunc ego — namque super tibi erunt, qui dicere laudes,
Vare, tuas cupiant, et tristia condere bella —
Agrestem tenui meditabor arundine Musam.
Non injussa cano. Si quis tamen haec quoque, si quis
Captus amore leget: te nostrae, Vare, myricae,
Te nemus omne canet; nec Phoebo gratior ulla est,
Quam sibi quae Vari praescripsit pagina nomen.
  Pergite, Pierides. Chromis et Mnasylos in antro
Silenum pueri somno videre jacentem,
Inflatum hesterno venas, ut semper, Iaccho.
Serta procul, tantum capiti delapsa, jacebant;
Et gravis attrita pendebat cantharus ansa.
Adgressi — nam saepe senex spe carminis ambo
Luserat — injiciunt ipsis ex vincula sertis.
Addit se sociam timidisque supervenit Aegle,
Aegle, Naiadum pulcherrima; jamque videnti
Sanguineis frontem moris et tempora pingit.
Ille dolum ridens, Quo vincula nectitis? inquit.
Solvite me, pueri; satis est potuisse videri.
Carmina, quae vultis, cognoscite; carmina vobis,
Huic aliud mercedis erit; simul incipit ipse.
Tum vero in numerum Faunosque ferasque videres
Ludere, tum rigidas motare cacumina quercus;
Nec tantum Phoebo gaudet Parnasia rupes;
Nec tantum Rhodope mirantur et Ismarus Orphea.
Namque canebat, uti magnum per inane coacta
Semina terrarumque animaeque marisque fuissent,
Et liquidi simul ignis; ut his exordia primis

Omnia, et ipse tener mundi concreverit orbis;
Tum durare solum et discludere Nerea ponto
Coeperit, et rerum paullatim sumere formas;
Jamque novum terrae stupeant lucescere solem,
Altius atque cadant summotis nubibus imbres;
Incipiant silvae cum primum surgere, quumque
Rara per ignaros errent animalia montes.
Hinc lapides Pyrrhae jactos, Saturnia regna,
Caucasiasque refert volucres, furtumque Promethei.
His adjungit, Hylan nautae quo fonte relictum
Clamassent, ut litus, Hyla, Hyla, omne sonaret;
Et fortunatam, si nunquam armenta fuissent,
Pasiphaën nivei solatur amore juvenci.
Ah, virgo infelix, quae te dementia cepit!
Proetides implerunt falsis mugitibus agros:
At non tam turpes pecudum tamen ulla secuta est
Concubitus, quamvis collo timuisset aratrum,
Et saepe in laevi quaesisset cornua fronte.
Ah, virgo infelix, tu nunc in montibus erras:
Ille, latus niveum molli fultus hyacintho,
Ilice sub nigra pallentes ruminat herbas;
Aut aliquam in magno sequitur grege. Claudite, Nymphae,
Dictaeae Nymphae, nemorum jam claudite saltus;
Si qua forte ferant oculis sese obvia nostris
Errabunda bovis vestigia: forsitam illum,
Aut herba captum viridi, aut armenta secutum,
Perducant aliquae stabula ad Gortynia vaccae.
Tum canit Hesperidum miratam mala puellam;
Tum Phaëthontiadas musco circumdat amarae
Corticis, atque solo proceras erigit alnos.
Tum canit, errantem Permessi ad flumina Gallum
Aonas in montes ut duxerit una sororum;
Utque viro Phoebi chorus adsurrexerit omnis;
Ut Linus haec illi, divino carmine pastor,
Floribus atque apio crines ornatus amaro,
Dixerit: Hos tibi dant calamos, en accipe, Musae,
Ascraeo quos ante seni; quibus ille solebat
Cantando rigidas deducere montibus ornos.
His tibi Grynei nemoris dicatur origo:
Ne quis sit lucus, quo se plus jactet Apollo.

Quid loquar, ut Scyllam Nisi, quam fama secuta est
Candida succinctam latrantibus inguina monstris
Dulichias vexasse rates, et gurgite in alto
Ah! timidos nautas canibus lacerasse marinis;
Aut ut mutatos Terei narraverit artus;
Quas illi Philomela dapes, quae dona pararit,
Quo cursu deserta petiverit, et quibus ante
Infelix sua tecta supervolitaverit alis?
Omnia, quae, Phoebo quondam meditante, beatus
Audiit Eurotas, jussitque ediscere lauros,
Ille canit; pulsae referunt ad sidera valles;
Cogere donec oves stabulis numerumque referri
Jussit, et invito processit Vesper Olympo.

MELIBOEUS.

ECLOGA VII.

MELIBOEUS. CORYDON. THYRSIS.

Me. FORTE sub arguta consederat ilice Daphnis,
Compulerantque greges Corydon et Thyrsis in unum,
Thyrsis oves, Corydon distentas lacte capellas;
Ambo florentes aetatibus, Arcades ambo,
Et cantare pares, et respondere parati.
Huc mihi, dum teneras defendo a frigore myrtos,
Vir gregis ipse caper deerraverat. Atque ego Daphnim
Aspicio; ille ubi me contra videt: Ocius, inquit,
Huc ades, o Meliboee; caper tibi salvus, et haedi:
Et, si quid cessare potes, requiesce sub umbra.
Huc ipsi potum venient per prata juvenci;
Hic virides tenera praetexit arundine ripas
Mincius, eque sacra resonant examina quercu.
Quid facerem? Neque ego Alcippen neque Phyllida habebam,
Depulsos a lacte domi quae clauderet agnos;
Et certamen erat, Corydon cum Thyrside, magnum.
Posthabui tamen illorum mea seria ludo.

Alternis igitur contendere versibus ambo
Coepere: alternos Musae meminisse volebant.
Hos Corydon, illos referebat in ordine Thyrsis.
Co. Nymphae, noster amor, Libethrides, aut mihi carmen,
Quale meo Codro, concedite; proxima Phoebi
Versibus ille facit; aut, si non possumus omnes,
Hic arguta sacra pendebit fistula pinu.
Th. Pastores, hedera crescentem ornate poëtam,
Arcades, invidia rumpantur ut ilia Codro;
Aut, si ultra placitum laudarit, baccare frontem
Cingite, ne vati noceat mala lingua futuro.
Co. Setosi caput hoc apri tibi, Delia, parvus
Et ramosa Micon vivacis cornua cervi.
Si proprium hoc fuerit, levi de marmore tota
Puniceo stabis suras evincta cothurno.
Th. Sinum lactis et haec te liba, Priape, quotannis
Exspectare sat est: custos es pauperis horti.
Nunc te marmoreum pro tempore fecimus; at tu,
Si fetura gregem suppleverit, aureus esto.
Co. Nerine Galatea, thymo mihi dulcior Hyblae,
Candidior cycnis, hedera formosior alba,
Cum primum pasti repetent praesepia tauri,
Si qua tui Corydonis habet te cura, venito.
Th. Imo ego Sardois videar tibi amarior herbis,
Horridior rusco, projecta vilior alga:
Si mihi non haec lux toto jam longior anno est.
Ite domum pasti, si quis pudor, ite juvenci.
Co. Muscosi fontes, et somno mollior herba,
Et quae vos rara viridis tegit arbutus umbra,
Solstitium pecori defendite; jam venit aestas
Torrida, jam laeto turgent in palmite gemmae.
Th. Hic focus et taedae pingues, hic plurimus ignis
Semper, et assidua postes fuligine nigri.
Hic tantum Boreae curamus frigora, quantum
Aut numerum lupus, aut torrentia flumina ripas.
Co. Stant et juniperi, et castaneae hirsutae;
Strata jacent passim sua quaeque sub arbore poma;
Omnia nunc rident: at si formosus Alexis
Montibus his abeat, videas et flumina sicca.
Th. Aret ager; vitio moriens sitit aëris herba;

Liber pampineas invidit collibus umbras:
Phyllidis adventu nostrae nemus omne virebit,
Jupiter et laeto descendet plurimus imbri.
Co. Populus Alcidae gratissima, vitis Iaccho,
Formosae myrtus Veneri, sua laurea Phoebo:
Phyllis amat corulos; illas dum Phyllis amabit,
Nec myrtus vincet corulos, nec laurea Phoebi.
Th. Fraxinus in silvis pulcherrima, pinus in hortis,
Populus in fluviis, abies in montibus altis:
Saepius at si me, Lycida formose, revisas,
Fraxinus in silvis cedat tibi, pinus in hortis.
Me. Haec memini, et victum frustra contendere Thyrsin.
Ex illo Corydon Corydon est tempore nobis.

PHARMACEUTRIA.

ECLOGA VIII.

DAMON. ALPHESIBOEUS.

Pastorum Musam Damonis et Alphesiboei,
Immemor herbarum quos est mirata juvenca
Certantes, quorum stupefactae carmine lynces,
Et mutata suos requierunt flumina cursus;
Damonis Musam dicemus et Alphesiboei.
Tu mihi seu magni superas jam saxa Timavi,
Sive oram Illyrici legis aequoris; en erit unquam
Ille dies, mihi cum liceat tua dicere facta?
En erit, ut liceat totum mihi ferre per orbem
Sola Sophocleo tua carmina digna cothurno?
A te principium; tibi desinet; accipe jussis
Carmina coepta tuis, atque hanc sine tempora circum
Inter victrices hederam tibi serpere lauros.
Frigida vix caelo noctis decesserat umbra,
Cum ros in tenera pecori gratissimus herba,
Incumbens tereti Damon sic coepit olivae:
Da. Nascere, praeque diem veniens age, Lucifer, almum;

Conjugis indigno Nisae deceptus amore
Dum queror, et divos, quamquam nil testibus illis
Profeci, extrema moriens tamen alloquor hora.
Incipe Maenalios mecum, mea tibia, versus.
Maenalus argutumque nemus pinosque loquentes
Semper habet; semper pastorum ille audit amores,
Panaque, qui primus calamos non passus inertes.
Incipe Maenalios mecum, mea tibia, versus.
Mopso Nisa datur: quid non speremus amantes?
Jungentur jam gryphes equis; aevoque sequenti
Cum canibus timidi venient ad pocula damae.
Mopse, novas incide faces: tibi ducitur uxor.
Sparge, marite, nuces: tibi deserit Hesperus Oetam.
Incipe Maenalios mecum, mea tibia, versus.
O digno conjuncta viro! dum despicis omnes,
Dumque tibi est odio mea fistula, dumque capellae,
Hirsutumque supercilium, promissaque barba;
Nec curare deum credis mortalia quemquam.
Incipe Maenalios mecum, mea tibia, versus.
Saepibus in nostris parvam te roscida mala —
Dux ego vester eram — vidi cum matre legentem.
Alter ab undecimo tum me jam acceperat annus;
Jam fragiles poteram ab terra contingere ramos.
Ut vidi, ut perii! ut me malus abstulit error!
Incipe Maenalios mecum, mea tibia, versus.
Nunc scio, quid sit Amor: duris in cotibus illum
Aut Tmaros, aut Rhodope, aut extremi Garamantes,
Nec generis nostri puerum nec sanguinis edunt.
Incipe Maenalios mecum, mea tibia, versus.
Saevus Amor docuit natorum sanguine matrem
Commaculare manus; crudelis tu quoque, mater;
Crudelis mater magis, an puer improbus ille?
Improbus ille puer; crudelis tu quoque, mater.
Incipe Maenalios mecum, mea tibia, versus.
Nunc et oves ultro fugiat lupus; aurea durae
Mala ferant quercus; narcisso floreat alnus;
Pinguia corticibus sudent electra myricae;
Certent et cycnis ululae; sit Tityrus Orpheus;
Orpheus in silvis, inter Delphinas Arion.
Incipe Maenalios mecum, mea tibia, versus.

Omnia vel medium fiant mare. Vivite, silvae.
Praeceps aërii specula de montis in undas
Deferar; extremum hoc munus morientis habeto.
Desine Maenalios, jam desine, tibia, versus.
  Haec Damon: vos, quae responderit Alphesiboeus,
Dicite, Pierides; non omnia possumus omnes.
  Al. Effer aquam, et molli cinge haec altaria vitta;
Verbenasque adole pingues et mascula tura:
Conjugis ut magicis sanos avertere sacris
Experiar sensus; nihil hic nisi carmina desunt.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Carmina vel coelo possunt deducere Lunam;
Carminibus Circe socios mutavit Ulixi;
Frigidus in pratis cantando rumpitur anguis.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Terna tibi haec primum triplici diversa colore
Licia circumdo, terque hanc altaria circum
Effigiem duco: numero deus impare gaudet.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Necte tribus nodis ternos, Amarylli, colores:
Necte, Amarylli, modo; et, Veneris, dic, vincula necto.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Limus ut hic durescit, et haec ut cera liquescit
Uno eodemque igni: sic nostro Daphnis amore.
Sparge molam, et fragiles incende bitumine lauros.
Daphnis me malus urit: ego hanc in Daphnide laurum.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Talis amor Daphnim, qualis cum fessa juvencum
Per nemora atque altos quaerendo bucula lucos
Propter aquae rivum viridi procumbit in ulva,
Perdita, nec serae meminit decedere nocti,
Talis amor teneat, nec sit mihi cura mederi.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Has olim exuvias mihi perfidus ille reliquit,
Pignora cara sui: quae nunc ego limine in ipso,
Terra, tibi mando; debent haec pignora Daphnim.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Has herbas atque haec Ponto mihi lecta venena
Ipse dedit Moeris; nascuntur plurima Ponto.
His ego saepe lupum fieri et se condere silvis

Moerin, saepe animas imis excire sepulcris,
Atque satas alio vidi traducere messes.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Fer cineres, Amarylli, foras, rivoque fluenti
Transque caput jace; nec respexeris. His ego Daphnim
Adgrediar; nihil ille deos, nil carmina curat.
Ducite ab urbe domum, mea carmina, ducite Daphnim.
Aspice, corripuit tremulis altaria flammis
Sponte sua, dum ferre moror, cinis ipse. Bonum sit!
Nescio quid certe est; et Hylax in limine latrat.
Credimus? an, qui amant, ipsi sibi somnia fingunt?
Parcite, ab urbe venit, jam parcite, carmina, Daphnis.

MOERIS.

ECLOGA IX.

LYCIDAS. MOERIS.

Ly. Quo te, Moeri, pedes? An, quo via ducit, in urbem?
Moe. O Lycida, vivi pervenimus, advena nostri,
Quod nunquam veriti sumus, ut possessor agelli
Diceret: Haec mea sunt; veteres migrate coloni.
Nunc victi, tristes, quoniam Fors omnia versat,
Hos illi — quod nec vertat bene — mittimus haedos.
Ly. Certe equidem audieram, qua se subducere colles
Incipiunt, mollique jugum demittere clivo,
Usque ad aquam, et veteres, jam fracta cacumina, fagos,
Omnia carminibus vestrum servasse Menalcan.
Moe. Audieras? et fama fuit: sed carmina tantum
Nostra valent, Lycida, tela inter Martia, quantum
Chaonias dicunt, aquila veniente, columbas.
Quod nisi me quacunque novas incidere lites
Ante sinistra cava monuisset ab ilice cornix,
Nec tuus hic Moeris, nec viveret ipse Menalcas.
Ly. Heu! cadit in quemquam tantum scelus? heu, tua nobis
Paene simul tecum solatia rapta, Menalca?

Quis caneret Nymphas? quis humum florentibus herbis
Spargeret? aut viridi fontes induceret umbra?
Vel quae sublegi tacitus tibi carmina nuper,
Cum te ad delicias ferres, Amaryllida, nostras?
" Tityre, dum redeo — brevis est via — pasce capellas:
Et potum pastas age, Tityre; et inter agendum
Occursare capro — cornu ferit ille — caveto."
Moe. Immo haec, quae Varo necdum perfecta canebat:
" Vare, tuum nomen, superet modo Mantua nobis,
Mantua vae miserae nimium vicina Cremonae,
Cantantes sublime ferent ad sidera cycni."
Ly. Sic tua Cyrneas fugiant examina taxos;
Sic cytiso pastae distendant ubera vaccae:
Incipe, si quid habes. Et me fecere poëtam
Pierides; sunt et mihi carmina; me quoque dicunt
Vatem pastores: sed non ego credulus illis.
Nam neque adhuc Vario videor nec dicere Cinna
Digna, sed argutos inter strepere anser olores.
Moe. Id quidem ago, et tacitus, Lycida, mecum ipse voluto,
Si valeam meminisse; neque est ignobile carmen.
" Huc ades, o Galatea; quis est nam ludus in undis?
Hic ver purpureum; varios hic flumina circum
Fundit humus flores; hic candida populus antro
Imminet, et lentae texunt umbracula vites.
Huc ades; insani feriant sine litora fluctus."
Ly. Quid, quae te pura solum sub nocte canentem
Audieram? Numeros memini, si verba tenerem.
Moe. " Daphni, quid antiquos signorum suspicis ortus?
Ecce Dionaei processit Caesaris astrum;
Astrum, quo segetes gauderent frugibus, et quo
Duceret apricis in collibus uva colorem.
Insere, Daphni, piros; carpent tua poma nepotes."
Omnia fert aetas, animum quoque; saepe ego longos
Cantando puerum memini me condere soles:
Nunc oblita mihi tot carmina; vox quoque Moerin
Jam fugit ipsa: lupi Moerin videre priores.
Sed tamen ista satis referet tibi saepe Menalcas.
Ly. Caussando nostros in longum ducis amores.
Et nunc omne tibi stratum silet aequor; et omnes,
Aspice, ventosi ceciderunt murmuris aurae.

Hinc adeo media est nobis via; namque sepulcrum
Incipit apparere Bianoris. Hic, ubi densas
Agricolae stringunt frondes, hic, Moeri, canamus;
Hic haedos depone; tamen veniemus in urbem.
Aut si, nox pluviam ne colligat ante, veremur,
Cantantes licet usque — minus via laedet — eamus.
Cantantes ut eamus, egŏ hoc te fasce levabo.
Moe. Desine plura, puer; et, quod nunc instat, agamus.
Carmina tum melius, cum venerit ipse, canemus.

GALLUS.

ECLOGA X.

Extremum hunc, Arethusa, mihi concede laborem.
Pauca meo Gallo, sed quae legat ipsa Lycoris,
Carmina sunt dicenda. Neget quis carmina Gallo?
Sic tibi, quum fluctus subterlabere Sicanos,
Doris amara suam non intermisceat undam.
Incipe; sollicitos Galli dicamus amores,
Dum tenera attondent simae virgulta capellae.
Non canimus surdis: respondent omnia silvae.
Quae nemora aut qui vos saltus habuere, puellae
Naides, indigno quum Gallus amore peribat?
Nam neque Parnasi vobis juga, nam neque Pindi
Ulla moram fecere, neque Aonie Aganippe.
Illum etiam lauri, etiam flevere myricae;
Pinifer illum etiam sola sub rupe jacentem
Maenalus, et gelidi fleverunt saxa Lycaei.
Stant et oves circum, — nostri nec poenitet illas;
Nec te poeniteat pecoris, divine poëta:
Et formosus oves ad flumina pavit Adonis —
Venit et opilio; tardi venere subulci;
Uvidus hiberna venit de glande Menalcas.
Omnes, unde amor iste, rogant, tibi? Venit Apollo:
Galle, quid insanis? inquit, tua cura Lycoris
Perque nives alium perque horrida castra secuta est.

Venit et agresti capitis Silvanus honore,
Florentes ferulas et grandia lilia quassans.
Pan deus Arcadiae venit: quem vidimus ipsi
Sanguineis ebuli baccis minioque rubentem.
Ecquis erit modus? inquit. Amor non talia curat.
Nec lacrimis crudelis Amor, nec gramina rivis,
Nec cytiso saturantur apes, nec fronde capellae.
Tristis at ille: Tamen cantabitis, Arcades, inquit,
Montibus haec vestris, soli cantare periti
Arcades. O mihi tum quam molliter ossa quiescant,
Vestra meos olim si fistula dicat amores!
Atque utinam ex vobis unus, vestrique fuissem
Aut custos gregis, aut maturae vinitor uvae!
Certe, sive mihi Phyllis, sive esset Amyntas,
Seu quicunque furor,—quid tum, si fuscus Amyntas?
Et nigrae violae, sunt et vaccinia nigra—
Mecum inter salices lenta sub vite jaceret;
Serta mihi Phyllis legeret, cantaret Amyntas.
Hic gelidi fontes, hic mollia prata, Lycori;
Hic nemus: his ipso tecum consumerer aevo.
Nunc insanus amor duri me Martis in armis
Tela inter media atque adversos detinet hostes:
Tu procul a patria—nec sit mihi credere tantum!—
Alpinas, ah dura, nives et frigora Rheni
Me sine sola vides. Ah te ne frigora laedant!
Ah tibi ne teneras glacies secet aspera plantas!
Ibo, et, Chalcidico quae sunt mihi condita versu
Carmina, pastoris Siculi modulabor avena.
Certum est in silvis, inter spelaea ferarum
Malle pati, tenerisque meos incidere amores
Arboribus: crescent illae; crescetis, amores.
Interea mixtis lustrabo Maenala Nymphis,
Aut acres venabor apros; non me ulla vetabunt
Frigora Parthenios canibus circumdare saltus.
Jam mihi per rupes videor lucosque sonantes
Ire; libet Partho torquere Cydonia cornu
Spicula; tanquam haec sint nostri medicina furoris,
Aut deus ille malis hominum mitescere discat.
Jam neque Hamadryades rursus, nec carmina nobis
Ipsa placent; ipsae rursus concedite silvae.

Non illum nostri possunt mutare labores,
Nec si frigoribus mediis Hebrumque bibamus,
Sithoniasque nives hiemis subeamus aquosae,
Nec si, cum moriens alta liber aret in ulmo,
Aethiopum versemus oves sub sidere Cancri.
Omnia vincit Amor: et nos cedamus Amori.
  Haec sat erit, divae, vestrum cecinisse poëtam,
Dum sedet, et gracili fiscellam texit hibisco,
Pierides; vos haec facietis maxima Gallo:
Gallo, cujus amor tantum mihi crescit in horas,
Quantum vere novo viridis se subjicit alnus.
Surgamus: solet esse gravis cantantibus umbra.
Juniperi gravis umbra; nocent et frugibus umbrae.
Ite domum saturae, venit Hesperus, ite capellae.

P. VIRGILII MARONIS

GEORGICON

LIBER PRIMUS.

Quid faciat laetas segetes, quo sidere terram
Vertere, Maecenas, ulmisque adjungere vites
Conveniat; quae cura boum, qui cultus habendo
Sit pecori; apibus quanta experientia parcis:
Hinc canere incipiam. Vos, o clarissima mundi
Lumina, labentem coelo quae ducitis annum;
Liber et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit arista,
Poculaque inventis Acheloïa miscuit uvis;
Et vos, agrestum praesentia numina, Fauni,
Ferte simul Faunique pedem Dryadesque puellae:
Munera vestra cano. Tuque o, cui prima frementem
Fudit equum magno tellus percussa tridenti,
Neptune; et cultor nemorum, cui pinguia Ceae
Ter centum nivei tondent dumeta juvenci;
Ipse, nemus linquens patrium saltusque Lycaei,
Pan, ovium custos, tua si tibi Maenala curae,
Adsis, o Tegeaee, favens; oleaeque Minerva
Inventrix; uncique puer monstrator aratri;
Et teneram ab radice ferens, Silvane, cupressum;
Dique deaeque omnes, studium quibus arva tueri,
Quique novas alitis non ullo semine fruges,
Quique satis largum coelo demittitis imbrem;
Tuque adeo, quem mox quae sint habitura deorum
Concilia, incertum est: urbesne invisere, Caesar,
Terrarumque velis curam, et te maximus orbis

Auctorem frugum tempestatumque potentem
Accipiat, cingens materna tempora myrto ;
An deus immensi venias maris, ac tua nautae
Numina sola colant, tibi serviat ultima Thule,
Teque sibi generum Tethys emat omnibus undis ;
Anne novum tardis sidus te mensibus addas,
Qua locus Erigonen inter Chelasque sequentes
Panditur : ipse tibi jam brachia contrahit ardens
Scorpios, et coeli justa plus parte relinquit.
Quidquid eris, — nam te nec sperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido ;
Quamvis Elysios miretur Graecia campos,
Nec repetita sequi curet Proserpina matrem —
Da facilem cursum, atque audacibus adnue coeptis,
Ignarosque viae mecum miseratus agrestes,
Ingredere, et votis jam nunc adsuesce vocari.
  Vere novo, gelidus canis quum montibus humor
Liquitur, et Zephyro putris se gleba resolvit,
Depresso incipiat jam tum mihi taurus aratro
Ingemere, et sulco attritus splendescere vomer.
Illa seges demum votis respondet avari
Agricolae, bis quae solem, bis frigora sensit ;
Illius immensae ruperunt horrea messes.
  At prius, ignotum ferro quam scindimus aequor,
Ventos et varium coeli praediscere morem
Cura sit, ac patrios cultusque habitusque locorum ;
Et quid quaeque ferat regio, et quid quaeque recuset.
Hic segetes, illic veniunt felicius uvae ;
Arborei fetus alibi, atque injussa virescunt
Gramina. Nonne vides, croceos ut Tmolus odores,
India mittit ebur, molles sua tura Sabaei ;
At Chalybes nudi ferrum, virosaque Pontus
Castorea, Eliadum palmas Epiros equarum ?
Continuo has leges aeternaque foedera certis
Imposuit natura locis, quo tempore primum
Deucalion vacuum lapides jactavit in orbem,
Unde homines nati, durum genus. Ergo age, terrae
Pingue solum primis extemplo a mensibus anni
Fortes invertant tauri, glebasque jacentes
Pulverulenta coquat maturis solibus aestas :

At si non fuerit tellus fecunda, sub ipsum
Arcturum tenui sat erit suspendere sulco:
Illic, officiant laetis ne frugibus herbae;
Hic, sterilem exiguus ne deserat humor arenam.
  Alternis idem tonsas cessare novales,
Et segnem patiere situ durescere campum.
Aut ibi flava seres, mutato sidere, farra,
Unde prius laetum siliqua quassante legumen,
Aut tenuis fetus viciae, tristisque lupini
Sustuleris fragiles calamos silvamque sonantem.
Urit enim lini campum seges, urit avenae,
Urunt Lethaeo perfusa papavera somno:
Sed tamen alternis facilis labor: arida tantum
Ne saturare fimo pingui pudeat sola, neve
Effetos cinerem immundum jactare per agros
Sic quoque mutatis requiescunt fetibus arva;
Nec nulla interea est inaratae gratia terrae.
Saepe etiam steriles incendere profuit agros,
Atque levem stipulam crepitantibus urere flammis:
Sive inde occultas vires et pabula terrae
Pinguia concipiunt; sive illis omne per ignem
Excoquitur vitium, atque exsudat inutilis humor;
Seu plures calor ille vias et caeca relaxat
Spiramenta, novas veniat qua sucus in herbas;
Seu durat magis, et venas adstringit hiantes,
Ne tenues pluviae, rapidive potentia solis
Acrior, aut Boreae penetrabile frigus adurat.
  Multum adeo, rastris glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva; neque illum
Flava Ceres alto nequidquam spectat Olympo;
Et qui, proscisso quae suscitat aequore terga,
Rursus in obliquum verso perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.
  Humida solstitia atque hiemes orate serenas,
Agricolae; hiberno laetissima pulvere farra,
Laetus ager; nullo tantum se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.
Quid dicam, jacto qui semine comminus arva
Insequitur, cumulosque ruit male pinguis arenae?
Deinde satis fluvium inducit rivosque sequentes,

Et, quum exustus ager morientibus aestuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit? Illa cadens raucum per laevia murmur
Saxa ciet, scatebrisque arentia temperat arva.
Quid, qui, ne gravidis procumbat culmus aristis,
Luxuriem segetum tenera depascit in herba,
Quum primum sulcos aequant sata? quique paludis
Collectum humorem bibula deducit arena?
Praesertim incertis si mensibus amnis abundans
Exit, et obducto late tenet omnia limo,
Unde cavae tepido sudant humore lacunae.
Nec tamen, haec quum sint hominumque boumque labores
Versando terram experti, nihil improbus anser
Strymoniaeque grues et amaris intuba fibris
Officiunt, aut umbra nocet. Pater ipse colendi
Haud facilem esse viam voluit; primusque per artem
Movit agros, curis acuens mortalia corda,
Nec torpere gravi passus sua regna veterno.
Ante Jovem nulli subigebant arva coloni;
Ne signare quidem aut partiri limite campum
Fas erat: in medium quaerebant; ipsaque tellus
Omnia liberius, nullo poscente, ferebat.
Ille malum virus serpentibus addidit atris,
Praedarique lupos jussit, pontumque moveri;
Mellaque decussit foliis, ignemque removit,
Et passim rivis currentia vina repressit:
Ut varias usus meditando extunderet artes
Paullatim, et sulcis frumenti quaereret herbam;
Ut silicis venis abstrusum excuderet ignem.
Tunc alnos primum fluvii sensere cavatas;
Navita tum stellis numeros et nomina fecit,
Pleïadas, Hyadas, claramque Lycaonis Arcton.
Tum laqueis captare feras et fallere visco
Inventum, et magnos canibus circumdare saltus.
Atque alius latum funda jam verberat amnem,
Alta petens, pelagoque alius trahit humida lina.
Tum ferri rigor, atque argutae lamina serrae, —
Nam primi cuneis scindebant fissile lignum —
Tum variae venere artes. Labor omnia vicit
Improbus et duris urgens in rebus egestas.

Prima Ceres ferro mortales vertere terram
Instituit, quum jam glandes atque arbuta sacrae
Deficerent silvae et victum Dodona negaret.
Mox et frumentis labor additus, ut mala culmos
Esset robigo, segnisque horreret in arvis
Carduus: intereunt segetes, subit aspera silva,
Lappaeque tribulique, interque nitentia culta
Infelix lolium et steriles dominantur avenae.
Quod nisi et assiduis terram insectabere rastris,
Et sonitu terrebis aves, et ruris opaci
Falce premes umbras, votisque vocaveris imbrem:
Heu, magnum alterius frustra spectabis acervum,
Concussaque famem in silvis solabere quercu.
Dicendum et, quae sint duris agrestibus arma,
Quis sine nec potuere seri nec surgere messes.
Vomis et inflexi primum grave robur aratri,
Tardaque Eleusinae matris volventia plaustra,
Tribulaque, traheaeque, et iniquo pondere rastri;
Virgea praeterea Celei vilisque supellex,
Arbuteae crates et mystica vannus Iacchi.
Omnia quae multo ante memor provisa repones,
Si te digna manet divini gloria ruris.
Continuo in silvis magna vi flexa domatur
In burim, et curvi formam accipit ulmus aratri.
Huic ab stirpe pedes temo protentus in octo,
Binae aures, duplici aptantur dentalia dorso.
Caeditur et tilia ante jugo levis, altaque fagus
Stivaque, quae currus a tergo torqueat imos;
Et suspensa focis explorat robora fumus.
Possum multa tibi veterum praecepta referre,
Ni refugis, tenuesque piget cognoscere curas.
Area cum primis ingenti aequanda cylindro,
Et vertenda manu, et creta solidanda tenaci,
Ne subeant herbae, neu pulvere victa fatiscat;
Tum variae illudant pestes: saepe exiguus mus
Sub terris posuitque domos atque horrea fecit;
Aut oculis capti fodere cubilia talpae;
Inventusque cavis bufo, et quae plurima terrae
Monstra ferunt; populatque ingentem farris acervum
Curculio, atque inopi metuens formica senectae.

Contemplator item, cum se nux plurima silvis
Induet in florem et ramos curvabit olentes:
Si superant fetus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore;
At si luxuria foliorum exuberat umbra,
Nequidquam pingues paleā teret area culmos.
Semina vidi equidem multos medicare serentes,
Et nitro prius et nigra perfundere amurca:
Grandior ut fetus siliquis fallacibus esset,
Et, quamvis igni exiguo, properata maderent.
Vidi lecta diu et multo spectata labore
Degenerare tamen, ni vis humana quotannis
Maxima quaeque manu legeret; sic omnia fatis
In pejus ruere, ac retro sublapsa referri;
Non aliter, quam qui adverso vix flumine lembum
Remigiis subigit, si brachia forte remisit,
Atque illum in praeceps prono rapit alveus amni.
  Praeterea tam sunt Arcturi sidera nobis
Haedorumque dies servandi et lucidus Anguis,
Quam quibus in patriam ventosa per aequora vectis
Pontus et ostriferi fauces tentantur Abydi.
Libra die somnique pares ubi fecerit horas,
Et medium luci atque umbris jam dividit orbem,
Exercete, viri, tauros; serite hordea campis,
Usque sub extremum brumae intractabilis imbrem.
Nec non et lini segetem et Cereale papaver
Tempus humo tegere, et jamdudum incumbere aratris,
Dum sicca tellure licet, dum nubila pendent.
Vere fabis satio; tum te quoque, Medica, putres
Accipiunt sulci, et milio venit annua cura:
Candidus auratis aperit quum cornibus annum
Taurus, et adverso cedens Canis occidit astro.
At si triticeam in messem robustaque farra
Exercebis humum, solisque instabis aristis:
Ante tibi Eoae Atlantides abscondantur,
Gnosiaque ardentis decedat stella Coronae,
Debita quam sulcis committas semina, quamque
Invitae properes anni spem credere terrae.
Multi ante occasum Maiae coepere; sed illos
Exspectata seges vanis clusit avenis.

Si vero viciamque seres vilemque faselum,
Nec Pelusiacae curam aspernabere lentis:
Haud obscura cadens mittet tibi signa Bootes;
Incipe, et ad medias sementem extende pruinas.
Idcirco certis dimensum partibus orbem
Per duodena regit mundi Sol aureus astra.
Quinque tenent caelum zonae: quarum una corusco
Semper sole rubens et torrida semper ab igni;
Quam circum extremae dextra laevaque trahuntur,
Caerulea glacie concretae atque imbribus atris;
Has inter mediamque duae mortalibus aegris
Munere concessae divom; et via secta per ambas,
Obliquus qua se signorum verteret ordo.
Mundus ut ad Scythiam Rhipaeasque arduus arces
Consurgit: premitur Libyae devexus in Austros.
Hic vertex nobis semper sublimis: at illum
Sub pedibus Styx atra videt Manesque profundi.
Maximus hic flexu sinuoso elabitur Anguis
Circum, perque duas in morem fluminis Arctos,
Arctos Oceani metuentes aequore tingi:
Illic, ut perhibent, aut intempesta silet nox,
Semper et obtenta densentur nocte tenebrae;
Aut redit a nobis Aurora, diemque reducit;
Nosque ubi primus equis Oriens afflavit anhelis,
Illic sera rubens accendit lumina Vesper.
Hinc tempestates dubio praediscere coelo
Possumus, hinc messisque diem tempusque serendi;
Et quando infidum remis impellere marmor
Conveniat; quando armatas deducere classes,
Aut tempestivam silvis evertere pinum.
Nec frustra signorum obitus speculamur et ortus,
Temporibusque parem diversis quatuor annum.
Frigidus agricolam si quando continet imber:
Multa, forent quae mox caelo properanda sereno,
Maturare datur: durum procudit arator
Vomeris obtusi dentem; cavat arbore lintres;
Aut pecori signum aut numeros impressit acervis.
Exacuunt alii vallos furcasque bicornes,
Atque Amerina parant lentae retinacula viti.
Nunc facilis rubea texatur fiscina virga;

Nunc torrete igni fruges, nunc frangite saxo.
Quippe etiam festis quaedam exercere diebus
Fas et jura sinunt: rivos deducere nulla
Relligio vetuit, segeti praetendere sepem,
Insidias avibus moliri, incendere vepres,
Balantumque gregem fluvio mersare salubri.
Saepe oleo tardi costas agitator aselli
Vilibus aut onerat pomis; lapidemque revertens
Incusum, aut atrae massam picis, urbe reportat.
  Ipsa dies alias alio dedit ordine Luna
Felices operum: quintam fuge; pallidus Orcus
Eumenidesque satae; tum partu Terra nefando
Coeumque Iapetumque creat, saevumque Typhoea,
Et conjuratos coelum rescindere fratres.
Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossae frondosum involvere Olympum:
Ter Pater exstructos disjecit fulmine montes.
Septima post decimam felix, et ponere vitem,
Et prensos domitare boves, et licia telae
Addere; nona fugae melior, contraria furtis.
  Multa adeo gelida melius se nocte dedere,
Aut quum sole novo terras irrorat Eous.
Nocte leves melius stipulae, nocte arida prata
Tondentur; noctes lentus non deficit humor.
Et quidam seros hiberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto:
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis musti Vulcano decoquit humorem,
Et foliis undam trepidi despumat aheni.
At rubicunda Ceres medio succīditur aestu;
Et medio tostas aestu terit area fruges.
Nudus ara, sere nudus: hiems ignava colono.
Frigoribus parto agricolae plerumque fruuntur,
Mutuaque inter se laeti convivia curant.
Invitat genialis hiems curasque resolvit:
Ceu pressae quum jam portum tetigere carinae,
Puppibus et laeti nautae imposuere coronas.
Sed tamen et quernas glandes tum stringere tempus,
Et lauri baccas, oleamque, cruentaque myrta;

Tum gruibus pedicas et retia ponere cervis,
Auritosque sequi lepores; tum figere damas,
Stuppea torquentem Balearis verbera fundae:
Quum nix alta jacet, glaciem quum flumina trudunt.
Quid tempestates auctumni et sidera dicam?
Atque, ubi jam breviorque dies, et mollior aestas,
Quae vigilanda viris? vel quum ruit imbriferum ver,
Spicea jam campis quum messis inhorruit, et quum
Frumenta in viridi stipula lactentia turgent?
Saepe ego, quum flavis messorem induceret arvis
Agricola, et fragili jam stringeret hordea culmo,
Omnia ventorum concurrere proelia vidi,
Quae gravidam late segetem ab radicibus imis
Sublime expulsam eruerent; ita turbine nigro
Ferret hiems culmumque levem stipulasque volantes.
Saepe etiam immensum coelo venit agmen aquarum,
Et foedam glomerant tempestatem imbribus atris
Collectae ex alto nubes; ruit arduus aether,
Et pluvia ingenti sata laeta boumque labores
Diluit; implentur fossae, et cava flumina crescunt
Cum sonitu; fervetque fretis spirantibus aequor.
Ipse Pater media nimborum in nocte corusca
Fulmina molitur dextra; quo maxima motu
Terra tremit; fugere ferae; et mortalia corda
Per gentes humilis stravit pavor: ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit; ingeminant austri et densissimus imber;
Nunc nemora ingenti vento, nunc litora plangunt.
Hoc metuens, coeli menses et sidera serva;
Frigida Saturni sese quo stella receptet;
Quos ignis coelo Cyllenius erret in orbes.
Imprimis venerare deos, atque annua magnae
Sacra refer Cereri laetis operatus in herbis,
Extremae sub casum hiemis, jam vere sereno.
Tum pingues agni, et tum mollissima vina;
Tum somni dulces densaeque in montibus umbrae.
Cuncta tibi Cererem pubes agrestis adoret;
Cui tu lacte favos et miti dilue Baccho,
Terque novas circum felix eat hostia fruges;
Omnis quam chorus et socii comitentur ovantes,

Et Cererem clamore vocent in tecta; neque ante
Falcem maturis quisquam supponat aristis,
Quam Cereri, torta redimitus tempora quercu,
Det motus incompositos, et carmina dicat.
Atque haec ut certis possemus discere signis,
Aestusque, pluviasque, et agentes frigora ventos:
Ipse Pater statuit, quid menstrua Luna moneret;
Quo signo caderent austri; quid saepe videntes
Agricolae propius stabulis armenta tenerent.
Continuo, ventis surgentibus, aut freta ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor; aut resonantia longe
Litora misceri, et nemorum increbrescere murmur.
Jam sibi tum curvis male temperat unda carinis,
Quum medio celeres revolant ex aequore mergi,
Clamoremque ferunt ad litora; quumque marinae
In sicco ludunt fulicae; notasque paludes
Deserit atque altam supra volat ardea nubem.
Saepe etiam stellas, vento impendente, videbis
Praecipites coelo labi, noctisque per umbram
Flammarum longos a tergo albescere tractus;
Saepe levem paleam et frondes volitare caducas,
Aut summa nantes in aqua colludere plumas.
At Boreae de parte trucis quum fulminat, et quum
Eurique Zephyrique tonat domus, omnia plenis
Rura natant fossis, atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus imber
Obfuit: aut illum surgentem vallibus imis
Aëriae fugere grues; aut bucula coelum
Suspiciens patulis captavit naribus auras;
Aut arguta lacus circumvolitavit hirundo,
Et veterem in limo ranae cecinere querelam.
Saepius et tectis penetralibus extulit ova
Angustum formica terens iter; et bibit ingens
Arcus; et e pastu decedens agmine magno
Corvorum increpuit densis exercitus alis.
Jam varias pelagi volucres, et quae Asia circum
Dulcibus in stagnis rimantur prata Caystri,
Certatim largos humeris infundere rores,
Nunc caput objectare fretis, nunc currere in undas,

Et studio incassum videas gestire lavandi.
Tum cornix plena pluviam vocat improba voce,
Et sola in sicca secum spatiatur arena.
Ne nocturna quidem carpentes pensa puellae
Nescivere hiemem, testa quum ardente viderent
Scintillare oleum, et putres concrescere fungos.
  Nec minus ex imbri soles et aperta serena
Prospicere et certis poteris cognoscere signis.
Nam neque tum stellis acies obtusa videtur,
Nec fratris radiis obnoxia surgere Luna,
Tenuia nec lanae per coelum vellera ferri;
Non tepidum ad solem pennas in litore pandunt
Dilectae Thetidi alcyones; non ore solutos
Immundi meminere sues jactare maniplos:
At nebulae magis ima petunt campoque recumbunt;
Solis et occasum servans de culmine summo
Nequidquam seros exercet noctua cantus.
Apparet liquido sublimis in aëre Nisus,
Et pro purpureo poenas dat Scylla capillo;
Quacunque illa levem fugiens secat aethera pennis,
Ecce inimicus, atrox, magno stridore per auras
Insequitur Nisus; qua se fert Nisus ad auras,
Illa levem fugiens raptim secat aethera pennis.
Tum liquidas corvi presso ter gutture voces
Aut quater ingeminant; et saepe cubilibus altis,
Nescio qua praeter solitum dulcedine laeti,
Inter se in foliis strepitant; juvat imbribus actis
Progeniem parvam dulcesque revisere nidos:
Haud equidem credo, quia sit divinitus illis
Ingenium, aut rerum fato prudentia major:
Verum, ubi tempestas et coeli mobilis humor
Mutavere vias, et Jupiter uvidus austris
Densat, erant quae rara modo, et, quae densa, relaxat;
Vertuntur species animorum, et pectora motus
Nunc alios, alios, dum nubila ventus agebat,
Concipiunt: hinc ille avium concentus in agris,
Et laetae pecudes, et ovantes gutture corvi.
  Si vero solem ad rapidum lunasque sequentes
Ordine respicies, nunquam te crastina fallet
Hora, neque insidiis noctis capiere serenae.

Luna, revertentes quum primum colligit ignes,
Si nigrum obscuro comprenderit aëra cornu,
Maximus agricolis pelagoque parabitur imber.
At si virgineum suffuderit ore ruborem,
Ventus erit; vento semper rubet aurea Phoebe.
Sin ortu quarto — namque is certissimus auctor —
Pura, neque obtusis per coelum cornibus ibit,
Totus et ille dies, et qui nascentur ab illo
Exactum ad mensem, pluvia ventisque carebunt,
Votaque servati solvent in litore nautae
Glauco et Panopeae et Inoo Melicertae.
Sol quoque et exoriens, et quum se condet in undas,
Signa dabit; solem certissima signa sequuntur,
Et quae mane refert, et quae surgentibus astris.
Ille ubi nascentem maculis variaverit ortum,
Conditus in nubem, medioque refugerit orbe,
Suspecti tibi sint imbres; namque urget ab alto
Arboribusque satisque Notus pecorique sinister.
Aut ubi sub lucem densa inter nubila sese
Diversi rumpent radii, aut ubi pallida surget
Tithoni croceum linquens Aurora cubile;
Heu, male tum mites defendet pampinus uvas:
Tam multa in tectis crepitans salit horrida grando.
Hoc etiam, emenso quum jam decedit Olympo,
Profuerit meminisse magis; nam saepe videmus
Ipsius in vultu varios errare colores:
Coeruleus pluviam denunciat, igneus Euros;
Sin maculae incipient rutilo immiscerier igni,
Omnia tunc pariter vento nimbisque videbis
Fervere: non illa quisquam me nocte per altum
Ire, neque a terra moneat convellere funem.
At si, quum referetque diem condetque relatum,
Lucidus orbis erit; frustra terrebere nimbis,
Et claro silvas cernes Aquilone moveri.
Denique, quid vesper serus vehat, unde serenas
Ventus agat nubes, quid cogitet humidus Auster,
Sol tibi signa dabit. Solem quis dicere falsum
Audeat? Ille etiam caecos instare tumultus
Saepe monet, fraudemque et operta tumescere bella.
Ille etiam exstincto miseratus Caesare Romam,

Quum caput obscura nitidum ferrugine texit,
Impiaque aeternam timuerunt saecula noctem.
Tempore quamquam illo tellus quoque et aequora ponti,
Obscoenaeque canes, importunaeque volucres
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Aetnam,
Flammarumque globos liquefactaque volvere saxa!
Armorum sonitum toto Germania coelo
Audiit; insolitis tremuerunt motibus Alpes.
Vox quoque per lucos vulgo exaudita silentes
Ingens; et simulacra modis pallentia miris
Visa sub obscurum noctis; pecudesque locutae,
Infandum! sistunt amnes, terraeque dehiscunt;
Et maestum illacrimat templis ebur, aeraque sudant.
Proluit insano contorquens vertice silvas
Fluviorum rex Eridanus, camposque per omnes
Cum stabulis armenta tulit. Nec tempore eodem
Tristibus aut extis fibrae apparere minaces,
Aut puteis manare cruor cessavit, et altae
Per noctem resonare, lupis ululantibus, urbes.
Non alias coelo ceciderunt plura sereno
Fulgura; nec diri toties arsere cometae.
Ergo inter sese paribus concurrere telis
Romanas acies iterum videre Philippi;
Nec fuit indignum superis, bis sanguine nostro
Emathiam et latos Haemi pinguescere campos.
Scilicet et tempus veniet, cum finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabra robigine pila,
Aut gravibus rastris galeas pulsabit inanes,
Grandiaque effossis mirabitur ossa sepulcris.
Di patrii, Indigetes, et Romule, Vestaque mater,
Quae Tuscum Tiberim et Romana Palatia servas,
Hunc saltem everso juvenem succurrere saeclo
Ne prohibete! Satis jam pridem sanguine nostro
Laomedonteae luimus perjuria Trojae.
Jam pridem nobis coeli te regia, Caesar,
Invidet, atque hominum queritur curare triumphos:
Quippe ubi fas versum atque nefas; tot bella per orbem,
Tam multae scelerum facies; non ullus aratro

Dignus honos; squalent abductis arva colonis,
Et curvae rigidum falces conflantur in ensem;
Hinc movet Euphrates, illinc Germania bellum;
Vicinae ruptis inter se legibus urbes
Arma ferunt; saevit toto Mars impius orbe:
Ut quum carceribus sese effudere quadrigae,
Addunt in spatia, et frustra retinacula tendens
Fertur equis auriga, neque audit currus habenas.

GEORGICON

LIBER SECUNDUS.

HACTENUS arvorum cultus et sidera coeli,
Nunc te, Bacche, canam, nec non silvestria tecum
Virgulta, et prolem tarde crescentis olivae.
Huc, pater o Lenaee; tuis hic omnia plena
Muneribus; tibi pampineo gravidus auctumno
Floret ager, spumat plenis vindemia labris;
Huc, pater o Lenaee, veni; nudataque musto
Tinge novo mecum direptis crura cothurnis.
Principio arboribus varia est natura creandis:
Namque aliae, nullis hominum cogentibus, ipsae
Sponte sua veniunt, camposque et flumina late
Curva tenent: ut molle siler, lentaeque genestae,
Populus, et glauca canentia fronde salicta.
Pars autem posito surgunt de semine: ut altae
Castaneae, nemorumque Jovi quae maxima frondet
Aesculus, atque habitae Graiis oracula quercus.
Pullulat ab radice aliis densissima silva:
Ut cerasis ulmisque; etiam Parnasia laurus
Parva sub ingenti matris se subjicit umbra.
Hos Natura modos primum dedit; his genus omne
Silvarum fruticumque viret nemorumque sacrorum.
Sunt alii, quos ipse via sibi reperit usus.
Hic plantas tenero abscindens de corpore matrum
Deposuit sulcis; hic stirpes obruit arvo,

Quadrifidasque sudes, et acuto robore vallos;
Silvarumque aliae pressos propaginis arcus
Exspectant, et viva sua plantaria terra;
Nil radicis egent aliae, summumque putator
Haud dubitat terrae referens mandare cacumen.
Quin et caudicibus sectis — mirabile dictu! —
Truditur e sicco radix oleagina ligno.
Et saepe alterius ramos impune videmus
Vertere in alterius; mutatamque insita mala
Ferre pirum, et prunis lapidosa rubescere corna.
  Quare agite o, proprios generatim discite cultus,
Agricolae, fructusque feros mollite colendo,
Neu segnes jaceant terrae. Juvat Ismara Baccho
Conserere, atque olea magnum vestire Taburnum.
Tuque ades, inceptumque una decurre laborem,
O decus, o famae merito pars maxima nostrae,
Maecenas, pelagoque volens da vela patenti.
Non ego cuncta meis amplecti versibus opto;
Non, mihi si linguae centum sint, oraque centum,
Ferrea vox. Ades, et primi lege litoris oram;
In manibus terrae; non hic te carmine ficto,
Atque per ambages et longa exorsa tenebo.
  Sponte sua quae se tollunt in luminis oras,
Infecunda quidem, sed laeta et fortia surgunt:
Quippe solo natura subest. Tamen haec quoque, si quis
Inserat, aut scrobibus mandet mutata subactis,
Exuerint silvestrem animum; cultuque frequenti
In quascunque voces artes haud tarda sequentur.
Nec non et sterilis, quae stirpibus exit ab imis,
Hoc faciet, vacuos si sit digesta per agros:
Nunc altae frondes et rami matris opacant,
Crescentique adimunt fetus, uruntque ferentem.
Jam, quae seminibus jactis se sustulit arbos,
Tarda venit, seris factura nepotibus umbram;
Pomaque degenerant succos oblita priores;
Et turpes avibus praedam fert uva racemos.
  Scilicet omnibus est labor impendendus, et omnes
Cogendae in sulcum, ac multa mercede domandae.
Sed truncis oleae melius, propagine vites
Respondent, solido Paphiae de robore myrtus;

Plantis et durae coruli nascuntur, et ingens
Fraxinus, Herculeaeque arbos umbrosa coronae,
Chaoniique patris glandes; etiam ardua palma
Nascitur, et casus abies visura marinos.
Inseritur vero et nucis arbutus horrida fetu;
Et steriles platani malos gessere valentes;
Castaneae fagus, ornusque incanuit albo
Flore piri, glandemque sues fregere sub ulmis.
Nec modus inserere atque oculos imponere simplex.
Nam, qua se medio trudunt de cortice gemmae,
Et tenues rumpunt tunicas, angustus in ipso
Fit nodo sinus: huc aliena ex arbore germen
Includunt, udoque docent inolescere libro.
Aut rursum enodes trunci resecantur, et alte
Finditur in solidum cuneis via; deinde feraces
Plantae immittuntur: nec longum tempus, et ingens
Exiit ad coelum ramis felicibus arbos,
Miraturque novas frondes et non sua poma.
Praeterea genus haud unum, nec fortibus ulmis,
Nec salici lotoque, neque Idaeis cyparissis.
Nec pingues unam in faciem nascuntur olivae,
Orchades, et radii, et amara pausia bacca,
Pomaque, et Alcinoi silvae; nec surculus idem
Crustumiis Syriisque piris, gravibusque volemis.
Non eadem arboribus pendet vindemia nostris,
Quam Methymnaeo carpit de palmite Lesbos;
Sunt Thasiae vites, sunt et Mareotides albae,
Pinguibus hae terris habiles, levioribus illae;
Et passo Psithia utilior, tenuisque Lageos,
Tentatura pedes olim, vincturaque linguam;
Purpureae, preciaeque; et quo te carmine dicam,
Rhaetica? nec cellis ideo contende Falernis.
Sunt et Aminaeae vites, firmissima vina,
Tmolius assurgit quibus, et rex ipse Phanaeus;
Argitisque minor, cui non certaverit ulla,
Aut tantum fluere, aut totidem durare per annos.
Non ego te, dis et mensis accepta secundis,
Transierim, Rhodia, et tumidis, Bumaste, racemis.
Sed neque, quam multae species, nec, nomina quae sint,
Est numerus; neque enim numero comprendere refert:

Quem qui scire velit, Libyci velit aequoris idem
Discere quam multae Zephyro turbentur arenae;
Aut, ubi navigiis violentior incidit Eurus,
Nosse, quot Ionii veniant ad litora fluctus.
Nec vero terrae ferre omnes omnia possunt.
Fluminibus salices, crassisque paludibus alni
Nascuntur; steriles saxosis montibus orni;
Litora myrtetis laetissima; denique apertos
Bacchus amat colles, aquilonem et frigora taxi.
Aspice et extremis domitum cultoribus orbem,
Eoasque domos Arabum, pictosque Gelonos.
Divisae arboribus patriae; sola India nigrum
Fert ebenum; solis est turea virga Sabaeis.
Quid tibi odorato referam sudantia ligno
Balsamaque, et baccas semper frondentis acanthi?
Quid nemora Aethiopum, molli canentia lana?
Velleraque ut foliis depectant tenuia Seres?
Aut quos Oceano propior gerit India lucos,
Extremi sinus orbis; ubi aëra vincere summum
Arboris haud ullae jactu potuere sagittae?
Et gens illa quidem sumtis non tarda pharetris.
Media fert tristes succos tardumque saporem
Felicis mali; quo non praesentius ullum,
Pocula si quando saevae infecere novercae,
[Miscueruntque herbas et non innoxia verba,]
Auxilium venit, ac membris agit atra venena.
Ipsa ingens arbos, faciemque simillima lauro;
Et, si non alium late jactaret odorem,
Laurus erat: folia haud ullis labentia ventis;
Flos ad prima tenax: animas et olentia Medi
Ora fovent illo, et senibus medicantur anhelis.
Sed neque Medorum, silvae ditissima, terra,
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italiae certent; non Bactra, neque Indi,
Totaque turiferis Panchaia pinguis arenis.
Haec loca non tauri spirantes naribus ignem
Invertere satis immanis dentibus hydri;
Nec galeis densisque virum seges horruit hastis:
Sed gravidae fruges et Bacchi Massicus humor
Implevere; tenent oleae armentaque laeta.

Hinc bellator equus campo sese arduus infert;
Hinc albi, Clitumne, greges, et maxima taurus
Victima, saepe tuo perfusi flumine sacro,
Romanos ad templa deum duxere triumphos.
Hic ver assiduum, atque alienis mensibus aestas;
Bis gravidae pecudes, bis pomis utilis arbos.
At rabidae tigres absunt, et saeva leonum
Semina; nec miseros fallunt aconita legentes;
Nec rapit immensos orbes per humum, neque tanto
Squameus in spiram tractu se colligit anguis.
Adde tot egregias urbes, operumque laborem,
Tot congesta manu praeruptis oppida saxis,
Fluminaque antiquos subterlabentia muros.
An mare, quod supra, memorem, quodque alluit infra?
Anne lacus tantos? te, Lari maxime, teque,
Fluctibus et fremitu assurgens Benace marino?
An memorem portus, Lucrinoque addita claustra,
Atque indignatum magnis stridoribus aequor,
Julia qua ponto longe sonat unda refuso,
Tyrrhenusque fretis immittitur aestus Avernis?
Haec eadem argenti rivos aerisque metalla
Ostendit venis, atque auro plurima fluxit.
Haec genus acre virum, Marsos, pubemque Sabellam,
Adsuetumque malo Ligurem, Volscosque verutos
Extulit; haec Decios, Marios, magnosque Camillos,
Scipiadas duros bello, et te, maxime Caesar,
Qui nunc extremis Asiae jam victor in oris
Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus,
Magna virum: tibi res antiquae laudis et artis
Ingredior, sanctos ausus recludere fontes,
Ascraeumque cano Romana per oppida carmen.
Nunc locus arvorum ingeniis: quae robora cuique,
Quis color, et quae sit rebus natura ferendis.
Difficiles primum terrae, collesque maligni,
Tenuis ubi argilla, et dumosis calculus arvis,
Palladia gaudent silva vivacis olivae.
Indicio est tractu surgens oleaster eodem
Plurimus, et strati baccis silvestribus agri.
At quae pinguis humus, dulcique uligine laeta,

Quique frequens herbis et fertilis ubere campus;
Qualem saepe cava montis convalle solemus
Despicere: huc summis liquuntur rupibus amnes,
Felicemque trahunt limum; quique editus austro,
Et filicem curvis invisam pascit aratris;
Hic tibi praevalidas olim multoque fluentes
Sufficiet Baccho vites; hic fertilis uvae,
Hic laticis, qualem pateris libamus et auro,
Inflavit quum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.
Sin armenta magis studium vitulosque tueri,
Aut fetus ovium, aut urentes culta capellas:
Saltus, et saturi petito longinqua Tarenti,
Et qualem infelix amisit Mantua campum,
Pascentem niveos herboso flumine cycnos;
Non liquidi gregibus fontes, non gramina deerunt;
Et quantum longis carpent armenta diebus,
Exigua tantum gelidus ros nocte reponet.
Nigra fere et presso pinguis sub vomere terra,
Et cui putre solum,—namque hoc imitamur arando—
Optima frumentis; non ullo ex aequore cernes
Plura domum tardis decedere plaustra juvencis:
Aut unde iratus silvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis
Eruit: illae altum nidis petiere relictis;
At rudis enituit impulso vomere campus.
Nam jejuna quidem clivosi glarea ruris
Vix humiles apibus casias roremque ministrat;
Et tophus scaber et nigris exesa chelydris
Creta negant alios aeque serpentibus agros
Dulcem ferre cibum, et curvas praebere latebras.
Quae tenuem exhalat nebulam fumosque volucres,
Et bibit humorem, et, quum vult, ex se ipsa remittit;
Quaeque suo viridi semper se gramine vestit,
Nec scabie et salsa laedit robigine ferrum:
Illa tibi laetis intexet vitibus ulmos;
Illa ferax oleo est; illam experiere colendo
Et facilem pecori et patientem vomeris unci.
Talem dives arat Capua, et vicina Vesevo
Ora jugo, et vacuis Clanius non aequus Acerris,

Nunc, quo quamque modo possis cognoscere, dicam.
Rara sit an supra morem si densa requires:
Altera frumentis quoniam favet, altera Baccho,
Densa magis Cereri, rarissima quaeque Lyaeo:
Ante locum capies oculis, alteque jubebis
In solido puteum demitti, omnemque repones
Rursus humum, et pedibus summas aequabis arenas.
Si deerunt, rarum pecorique et vitibus almis
Aptius uber erit; sin in sua posse negabunt
Ire loca, et scrobibus superabit terra repletis,
Spissus ager; glebas cunctantes crassaque terga
Exspecta, et validis terram proscinde juvencis.
Salsa autem tellus, et quae perhibetur amara,
Frugibus infelix — ea nec mansuescit arando,
Nec Baccho genus, aut pomis sua nomina servat —
Tale dabit specimen: tu spisso vimine qualos,
Colaque praelorum fumosis deripe tectis;
Huc ager ille malus dulcesque a fontibus undae
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttae;
At sapor indicium faciet, manifestus et ora
Tristia tentantum sensu torquebit amaror.
Pinguis item quae sit tellus, hoc denique pacto
Discimus: haud unquam manibus jactata fatiscit,
Sed picis in morem ad digitos lentescit habendo.
Humida majores herbas alit, ipsaque justo
Laetior. Ah nimium ne sit mihi fertilis illa,
Neu se praevalidam primis ostendat aristis!
Quae gravis est, ipso tacitam se pondere prodit,
Quaeque levis. Promtum est oculis praediscere nigram,
Et quis cui color. At sceleratum exquirere frigus
Difficile est: piceae tantum taxique nocentes
Interdum, aut hederae pandunt vestigia nigrae.
His animadversis, terram multo ante memento
Excoquere, et magnos scrobibus concidere montes,
Ante supinatas Aquiloni ostendere glebas,
Quam laetum infodias vitis genus; optima putri
Arva solo: id venti curant, gelidaeque pruinae,
Et labefacta movens robustus jugera fossor.
At, si quos haud ulla viros vigilantia fugit:

Ante locum similem exquirunt, ubi prima paretur
Arboribus seges, et quo mox digesta feratur,
Mutatam ignorent subito ne semina matrem.
Quin etiam coeli regionem in cortice signant:
Ut, quo quaeque modo steterit, qua parte calores
Austrinos tulerit, quae terga obverterit axi,
Restituant: adeo in teneris consuescere multum est.
  Collibus, an plano melius sit ponere vitem,
Quaere prius. Si pinguis agros metabere campi,
Densa sere; in denso non segnior ubere Bacchus:
Sin tumulis acclive solum collesque supinos,
Indulge ordinibus, nec secius omnis, in unguem
Arboribus positis, secto via limite quadret.
Ut saepe ingenti bello cum longa cohortes
Explicuit legio, et campo stetit agmen aperto,
Directaeque acies, ac late fluctuat omnis
Aere renidenti tellus, necdum horrida miscent
Proelia, sed dubius mediis Mars errat in armis:
Omnia sint paribus numeris dimensa viarum;
Non animum modo uti pascat prospectus inanem;
Sed quia non aliter vires dabit omnibus aequas
Terra, neque in vacuum poterunt se extendere rami.
  Forsitan et, scrobibus quae sint fastigia, quaeras.
Ausim vel tenui vitem committere sulco:
Altior ac penitus terrae defigitur arbos;
Aesculus in primis: quae, quantum vertice ad auras
Aetherias, tantum radice in Tartara tendit.
Ergo non hiemes illam, non flabra, neque imbres
Convellunt; immota manet, multosque nepotes,
Multa virum volvens durando saecula vincit;
Tum fortes late ramos et brachia tendens
Huc illuc, media ipsa ingentem sustinet umbram.
  Neve tibi ad solem vergant vineta cadentem;
Neve inter vites corulum sere; neve flagella
Summa pete, aut summa destringe ex arbore plantas;
Tantus amor terrae; neu ferro laede retuso
Semina; neve olea silvestres insere truncos:
Nam saepe incautis pastoribus excidit ignis,
Qui, furtim pingui primum sub cortice tectus,
Robora comprendit, frondesque elapsus in altas

Ingentem coelo sonitum dedit: inde secutus
Per ramos victor perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad coelum picea crassus caligine nubem;
Praesertim si tempestas a vertice silvis
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi, non a stirpe valent, caesaeque reverti
Possunt atque ima similes revirescere terra:
Infelix superat foliis oleaster amaris.
  Nec tibi tam prudens quisquam persuadeat auctor,
Tellurem Borea rigidam spirante movere.
Rura gelu tum claudit hiems: nec semine jacto
Concretam patitur radicem affigere terrae.
Optima vinetis satio, quum vere rubenti
Candida venit avis, longis invisa colubris;
Prima vel auctumni sub frigora, quum rapidus Sol
Nondum hiemem contingit equis, jam praeterit aestas.
Ver adeo frondi nemorum, ver utile silvis;
Vere tument terrae et genitalia semina poscunt.
Tum pater omnipotens fecundis imbribus Aether
Conjugis in gremium laetae descendit, et omnes
Magnus alit, magno commixtus corpore, fetus.
Avia tum resonant avibus virgulta canoris,
Et Venerem certis repetunt armenta diebus;
Parturit almus ager, Zephyrique tepentibus auris
Laxant arva sinus; superat tener omnibus humor;
Inque novos soles audent se germina tuto
Credere; nec metuit surgentes pampinus austros,
Aut actum coelo magnis aquilonibus imbrem:
Sed trudit gemmas, et frondes explicat omnes.
Non alios prima crescentis origine mundi
Illuxisse dies, aliumve habuisse tenorem
Crediderim: ver illud erat; ver magnus agebat
Orbis, et hibernis parcebant flatibus Euri:
Cum primae lucem pecudes hausere, virumque
Terrea progenies duris caput extulit arvis,
Immissaeque ferae silvis, et sidera coelo.
Nec res hunc tenerae possent perferre laborem,
Si non tanta quies iret frigusque caloremque
Inter, et exciperet coeli indulgentia terras.

Quod superest, quaecunque premes virgulta per agros,
Sparge fimo pingui, et multa memor occule terrâ;
Aut lapidem bibulum, aut squalentes infode conchas:
Inter enim labentur aquae, tenuisque subibit
Halitus, atque animos tollent sata. Jamque reperti,
Qui saxo super, atque ingentis pondere testae,
Urgerent: hoc effusos munimen ad imbres;
Hoc, ubi hiulca siti findit canis aestifer arva.
Seminibus positis, superest diducere terram
Saepius ad capita, et duros jactare bidentes,
Aut presso exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvencos;
Tum leves calamos, et rasae hastilia virgae
Fraxineasque aptare sudes furcasque valentes,
Viribus eniti quarum et contemnere ventos
Adsuescant, summasque sequi tabulata per ulmos.
Ac, dum prima novis adolescit frondibus aetas,
Parcendum teneris; et, dum se laetus ad auras
Palmes agit, laxis per purum immissus habenis,
Ipsa àcie nondum falcis tentanda, sed uncis
Carpendae manibus frondes, interque legendae.
Inde ubi jam validis amplexae stirpibus ulmos
Exierint, tum stringe comas, tum brachia tonde:
Ante reformidant ferrum: tum denique dura
Exerce imperia, et ramos compesce fluentes.
Texendae saepes etiam, et pecus omne tenendum,
Praecipue dum frons tenera imprudensque laborum:
Cui, super indignas hiemes solemque potentem,
Silvestres uri assidue capraeque sequaces
Illudunt, pascuntur oves avidaeque juvencae.
Frigora nec tantum cana concreta pruina,
Aut gravis incumbens scopulis arentibus aestas,
Quantum illi nocuere greges, durique venenum
Dentis, et admorso signata in stirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris
Caeditur, et veteres ineunt proscenia ludi,
Praemiaque ingeniis pagos et compita circum
Thesidae posuere; atque inter pocula laeti
Mollibus in pratis unctos saluere per utres.
Nec non Ausonii, Troja gens missa, coloni

Versibus incomtis ludunt risuque soluto,
Oraque corticibus sumunt horrenda cavatis,
Et te, Bacche, vocant per carmina laeta, tibique
Oscilla ex alta suspendunt mollia pinu.
Hinc omnis largo pubescit vinea fetu;
Complentur vallesque cavae saltusque profundi,
Et quocunque deus circum caput egit honestum.
Ergo rite suum Baccho dicemus honorem
Carminibus patriis, lancesque et liba feremus;
Et ductus cornu stabit sacer hircus ad aram,
Pinguiaque in veribus torrebimus exta colurnis.
Est etiam ille labor curandis vitibus alter,
Cui nunquam exhausti satis est: namque omne quotannis
Terque quaterque solum scindendum, glebaque versis
Aeternum frangenda bidentibus; omne levandum
Fronde nemus; redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus.
Ac jam olim, seras posuit cum vinea frondes,
Frigidus et silvis Aquilo decussit honorem;
Jam tum acer curas venientem extendit in annum
Rusticus, et curvo Saturni dente relictam
Persequitur vitem attondens, fingitque putando.
Primus humum fodito, primus devecta cremato
Sarmenta, et vallos primus sub tecta referto;
Postremus metito. Bis vitibus ingruit umbra;
Bis segetem densis obducunt sentibus herbae:
Durus uterque labor. Laudato ingentia rura:
Exiguum colito. Nec non etiam aspera rusci
Vimina per silvam, et ripis fluvialis arundo
Caeditur, incultique exercet cura salicti.
Jam vinctae vites; jam falcem arbusta reponunt;
Jam canit effectos extremus vinitor antes:
Sollicitanda tamen tellus, pulvisque movendus,
Et jam maturis metuendus Juppiter uvis.
Contra non ulla est oleis cultura; neque illae
Procurvam exspectant falcem rastrosque tenaces,
Cum semel haeserunt arvis aurasque tulerunt.
Ipsa satis tellus, quum dente recluditur unco,
Sufficit humorem et gravidas, quum vomere, fruges.
Hoc pinguem et placitam Paci nutritor olivam.

Poma quoque, ut primum truncos sensere valentes,
Et vires habuere suas, ad sidera raptim
Vi propria nituntur opisque haud indiga nostrae.
Nec minus interea fetu nemus omne gravescit,
Sanguineisque inculta rubent aviaria baccis.
Tondentur cytisi, taedas silva alta ministrat,
Pascunturque ignes nocturni et lumina fundunt.
Et dubitant homines serere atque impendere curam?
Quid majora sequar? Salices humilesque genestae,
Aut illae pecori frondem, aut pastoribus umbras
Sufficiunt, saepemque satis, et pabula melli.
Et juvat undantem buxo spectare Cytorum,
Naryciaeque picis lucos; juvat arva videre
Non rastris, hominum non ulli obnoxia curae.
Ipsae Caucasio steriles in vertice silvae,
Quas animosi Euri assidue franguntque feruntque,
Dant alios aliae fetus; dant utile lignum
Navigiis pinos, domibus cedrosque cupressosque.
Hinc radios trivere rotis, hinc tympana plaustris
Agricolae, et pandas ratibus posuere carinas.
Viminibus salices fecundae, frondibus ulmi;
At myrtus validis hastilibus, et bona bello
Cornus; Ituraeos taxi torquentur in arcus.
Nec tiliae leves aut torno rasile buxum
Non formam accipiunt, ferroque cavantur acuto.
Nec non et torrentem undam levis innatat alnus,
Missa Pado; nec non et apes examina condunt
Corticibusque cavis vitiosaeque ilicis alveo.
Quid memorandum aeque Baccheïa dona tulerunt?
Bacchus et ad culpam caussas dedit; ille furentes
Centauros leto domuit, Rhoetumque Pholumque
Et magno Hylaeum Lapithis cratere minantem.
O fortunatos nimium, sua si bona norint,
Agricolas! quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus.
Si non ingentem foribus domus alta superbis
Mane salutantum totis vomit aedibus undam;
Nec varios inhiant pulchra testudine postes,
Illusasque auro vestes, Ephyreïaque aera;
Alba neque Assyrio fucatur lana veneno,

Nec casia liquidi corrumpitur usus olivi:
At secura quies, et nescia fallere vita,
Dives opum variarum; at latis otia fundis,
Speluncae, vivique lacus; at frigida Tempe,
Mugitusque boum, mollesque sub arbore somni
Non absunt; illic saltus ac lustra ferarum,
Et patiens operum exiguoque adsueta juventus;
Sacra deum, sanctique patres; extrema per illos
Justitia excedens terris vestigia fecit.
Me vero primum dulces ante omnia Musae,
Quarum sacra fero ingenti percussus amore,
Accipiant; coelique vias et sidera monstrent,
Defectus solis varios, lunaeque labores;
Unde tremor terris; qua vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa residant;
Quid tantum Oceano properent se tingere soles
Hiberni, vel quae tardis mora noctibus obstet.
Sin, has ne possim naturae accedere partes,
Frigidus obstiterit circum praecordia sanguis,
Rura mihi et rigui placeant in vallibus amnes;
Flumina amem silvasque inglorius. O, ubi campi,
Spercheosque, et virginibus bacchata Lacaenis
Taygeta! o, qui me gelidis in vallibus Haemi
Sistat, et ingenti ramorum protegat umbra!
Felix, qui potuit rerum cognoscere caussas;
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus et ille, deos qui novit agrestes,
Panaque, Silvanumque senem, Nymphasque sorores!
Illum non populi fasces, non purpura regum
Flexit, et infidos agitans discordia fratres;
Aut conjurato descendens Dacus ab Istro;
Non res Romanae perituraque regna: neque ille
Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura
Sponte tulere sua, carpsit: nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.
Sollicitant alii remis freta caeca, ruuntque
In ferrum, penetrant aulas et limina regum;
Hic petit excidiis urbem miserosque Penates,

Ut gemma bibat, et Sarrano dormiat ostro;
Condit opes alius, defossoque incubat auro;
Hic stupet attonitus Rostris; hunc plausus hiantem
Per cuneos geminatus enim plebisque patrumque
Corripuit; gaudent perfusi sanguine fratrum,
Exsilioque domos et dulcia limina mutant,
Atque alio patriam quaerunt sub sole jacentem.
Agricola incurvo terram dimovit aratro:
Hic anni labor; hinc patriam parvosque nepotes
Sustinet; hinc armenta boum, meritosque juvencos.
Nec requies, quin aut pomis exuberet annus,
Aut fetu pecorum, aut Cerealis mergite culmi,
Proventuque oneret sulcos, atque horrea vincat.
Venit hiems: teritur Sicyonia bacca trapetis;
Glande sues laeti redeunt; dant arbuta silvae;
Et varios ponit fetus autumnus, et alte
Mitis in apricis coquitur vindemia saxis.
Interea dulces pendent circum oscula nati;
Casta pudicitiam servat domus; ubera vaccae
Lactea demittunt; pinguesque in gramine laeto
Inter se adversis luctantur cornibus haedi.
Ipse dies agitat festos, fususque per herbam,
Ignis ubi in medio et socii cratera coronant,
Te, libans, Lenaee, vocat; pecorisque magistris
Velocis jaculi certamina ponit in ulmo;
Corporaque agresti nudant praedura palaestrae.
Hanc olim veteres vitam coluere Sabini;
Hanc Remus et frater; sic fortis Etruria crevit
Scilicet, et rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces.
Ante etiam sceptrum Dictaei regis, et ante
Impia quam caesis gens est epulata juvencis,
Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari classica, necdum
Impositos duris crepitare incudibus enses.
Sed nos immensum spatiis confecimus aequor;
Et jam tempus equum fumantia solvere colla.

GEORGICON

LIBER TERTIUS.

Te quoque, magna Pales, et te memorande canemus
Pastor ab Amphryso; vos, silvae amnesque Lycaei.
Cetera, quae vacuas tenuissent carmine mentes,
Omnia jam vulgata: quis aut Eurysthea durum,
Aut illaudati nescit Busiridis aras?
Cui non dictus Hylas puer, et Latonia Delos?
Hippodameque, humeroque Pelops insignis eburno,
Acer equis? Tentanda via est, qua me quoque possim
Tollere humo, victorque virum volitare per ora.
Primus ego in patriam mecum, modo vita supersit,
Aonio rediens deducam vertice Musas;
Primus Idumaeas referam tibi, Mantua, palmas;
Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius et tenera praetexit arundine ripas.
In medio mihi Caesar erit, templumque tenebit.
Illi victor ego, et Tyrio conspectus in ostro,
Centum quadrijugos agitabo ad flumina currus.
Cuncta mihi, Alpheum linquens lucosque Molorchi,
Cursibus et crudo decernet Graecia caestu.
Ipse, caput tonsae foliis ornatus olivae,
Dona feram; jam nunc solemnes ducere pompas
Ad delubra juvat, caesosque videre juvencos;
Vel scena ut versis discedat frontibus, utque
Purpurea intexti tollant aulaea Britanni.
In foribus pugnam ex auro solidoque elephanto
Gangaridum faciam, victorisque arma Quirini;
Atque hic undantem bello magnumque fluentem
Nilum, ac navali surgentes aere columnas.
Addam urbes Asiae domitas, pulsumque Niphaten,
Fidentemque fuga Parthum versisque sagittis,
Et duo rapta manu diverso ex hoste tropaea,
Bisque triumphatas utroque ab litore gentes.

Stabunt et Parii lapides, spirantia signa,
Assaraci proles, demissaeque ab Jove gentis
Nomina, Trosque parens, et Troiae Cynthius auctor.
Invidia infelix Furias amnemque severum
Cocyti metuet, tortosque Ixionis angues,
Immanemque rotam, et non exsuperabile saxum.
Interea Dryadum silvas saltusque sequamur
Intactos, tua, Maecenas, haud mollia jussa.
Te sine nil altum mens inchoat. En, age, segnes
Rumpe moras; vocat ingenti clamore Cithaeron,
Taygetique canes, domitrixque Epidaurus equorum;
Et vox adsensu nemorum ingeminata remugit.
Mox tamen ardentes accingar dicere pugnas
Caesaris, et nomen fama tot ferre per annos,
Tithoni prima quot abest ab origine Caesar.
  Seu quis, Olympiacae miratus praemia palmae,
Pascit equos; seu quis fortes ad aratra juvencos:
Corpora praecipue matrum legat. Optima torvae
Forma bovis, cui turpe caput, cui plurima cervix,
Et crurum tenus a mento palearia pendent;
Tum longo nullus lateri modus; omnia magna,
Pes etiam; et camuris hirtae sub cornibus aures.
Nec mihi displiceat maculis insignis et albo,
Aut juga detrectans; interdumque aspera cornu,
Et faciem tauro propior; quaeque ardua tota,
Et gradiens ima verrit vestigia cauda.
Aetas Lucinam justosque pati hymenaeos
Desinit ante decem, post quatuor incipit annos:
Cetera nec feturae habilis, nec fortis aratris.
Interea, superat gregibus dum laeta juventas,
Solve mares; mitte in Venerem pecuaria primus,
Atque aliam ex alia generando suffice prolem.
Optima quaeque dies miseris mortalibus aevi
Prima fugit; subeunt morbi tristisque senectus;
Et labor et durae rapit inclementia mortis.
Semper erunt, quarum mutari corpora malis:
Semper enim refice; ac, ne post amissa requiras,
Anteveni, et subolem armento sortire quotannis.
  Nec non et pecori est idem delectus equino.
Tu modo, quos in spem statues submittere gentis,

Praecipuum jam inde a teneris impende laborem.
Continuo pecoris generosi pullus in arvis
Altius ingreditur, et mollia crura reponit;
Primus et ire viam, et fluvios tentare minaces
Audet, et ignoto sese committere ponti;
Nec vanos horret strepitus. Illi ardua cervix,
Argutumque caput, brevis alvus, obesaque terga;
Luxuriatque toris animosum pectus. Honesti
Spadices, glaucique; color deterrimus albis,
Et gilvo. Tum, si qua sonum procul arma dedere,
Stare loco nescit; micat auribus, et tremit artus;
Collectumque fremens volvit sub naribus ignem.
Densa juba, et dextro jactata recumbit in armo;
At duplex agitur per lumbos spina; cavatque
Tellurem et solido graviter sonat ungula cornu.
Talis Amyclaei domitus Pollucis habenis
Cyllarus, et, quorum Graii meminere poëtae,
Martis equi bijuges, et magni currus Achilli.
Talis et ipse jubam cervice effudit equina
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.

Hunc quoque, ubi aut morbo gravis, aut jam segnior annis
Deficit, abde domo; nec turpi ignosce senectae.
Frigidus in Venerem senior, frustraque laborem
Ingratum trahit; et, si quando ad proelia ventum est,
Ut quondam in stipulis magnus sine viribus ignis,
Incassum furit. Ergo animos aevumque notabis
Praecipue; hinc alias artes, prolemque parentum,
Et quis cuique dolor victo, quae gloria palmae.
Nonne vides, quum praecipiti certamine campum
Corripuere, ruuntque effusi carcere currus;
Quum spes arrectae juvenum, exultantiaque haurit
Corda pavor pulsans: illi instant verbere torto,
Et proni dant lora; volat vi fervidus axis;
Jamque humiles, jamque elati sublime videntur
Aëra per vacuum ferri, atque adsurgere in auras;
Nec mora, nec requies; at fulvae nimbus arenae
Tollitur; humescunt spumis flatuque sequentum:
Tantus amor laudum, tantae est victoria curae.
Primus Erichthonius currus et quatuor ausus

Jungere equos, rapidusque rotis insistere victor.
Frena Pelethronii Lapithae gyrosque dedere,
Impositi dorso, atque equitem docuere sub armis
Insultare solo, et gressus glomerare superbos.
Aequus uterque labor; aeque juvenemque magistri
Exquirunt, calidumque animis et cursibus acrem;
Quamvis saepe fuga versos ille egerit hostes,
Et patriam Epirum referat, fortesque Mycenas,
Neptunique ipsa deducat origine gentem.
His animadversis instant sub tempus, et omnes
Impendunt curas, denso distendere pingui,
Quem legere ducem, et pecori dixere maritum;
Pubentesque secant herbas, fluviosque ministrant,
Farraque, ne blando nequeat superesse labori,
Invalidique patrum referant jejunia nati.
Ipsa autem macie tenuant armenta volentes,
Atque, ubi concubitus primos jam nota voluptas
Sollicitat, frondesque negant, et fontibus arcent;
Saepe etiam cursu quatiunt, et sole fatigant,
Quum graviter tunsis gemit area frugibus, et quum
Surgentem ad Zephyrum paleae jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus
Sit genitali arvo, et sulcos oblimet inertes;
Sed rapiat sitiens Venerem, interiusque recondat.
Rursus cura patrum cadere, et succedere matrum
Incipit. Exactis gravidae quum mensibus errant,
Non illas gravibus quisquam juga ducere plaustris,
Non saltu superare viam sit passus, et acri
Carpere prata fuga, fluviosque innare rapaces.
Saltibus in vacuis pascunt, et plena secundum
Flumina: muscus ubi, et viridissima gramine ripa,
Speluncaeque tegant, et saxea procubet umbra.
Est lucos Silari circa ilicibusque virentem
Plurimus Alburnum volitans, cui nomen asilo
Romanum est, oestrum Graii vertere vocantes;
Asper, acerba sonans; quo tota exterrita silvis
Diffugiunt armenta; furit mugitibus aether
Concussus, silvaeque, et sicci ripa Tanagri.
Hoc quondam monstro horribiles exercuit iras
Inachiae Juno pestem meditata juvencae.

Hunc quoque — nam mediis fervoribus acrior instat —
Arcebis gravido pecori, armentaque pasces
Sole recens orto, aut noctem ducentibus astris.
Post partum cura in vitulos traducitur omnis;
Continuoque notas et nomina gentis inurunt,
Et quos aut pecori malint submittere habendo,
Aut aris servare sacros, aut scindere terram,
Et campum horrentem fractis invertere glebis;
Cetera pascuntur virides armenta per herbas.
Tu quos ad studium atque usum formabis agrestem,
Jam vitulos hortare, viamque insiste domandi,
Dum faciles animi juvenum, dum mobilis aetas.
Ac primum laxos tenui de vimine circlos
Cervici subnecte; dehinc, ubi libera colla
Servitio adsuerint, ipsis e torquibus aptos
Junge pares, et coge gradum conferre juvencos;
Atque illis jam saepe rotae ducantur inanes
Per terram, et summo vestigia pulvere signent:
Post valido nitens sub pondere faginus axis
Instrepat, et junctos temo trahat aereus orbes.
Interea pubi indomitae non gramina tantum,
Nec vescas salicum frondes, ulvamque palustrem,
Sed frumenta manu carpes sata. Nec tibi fetae,
More patrum, nivea implebunt mulctraria vaccae,
Sed tota in dulces consument ubera natos.
Sin ad bella magis studium turmasque feroces,
Aut Alphea rotis praelabi flumina Pisae,
Et Jovis in luco currus agitare volantes:
Primus equi labor est, animos atque arma videre
Bellantum, lituosque pati, tractuque gementem
Ferre rotam, et stabulo frenos audire sonantes;
Tum magis atque magis blandis gaudere magistri
Laudibus, et plausae sonitum cervicis amare.
Atque haec jam primo depulsus ab ubere matris
Audeat, inque vicem det mollibus ora capistris
Invalidus, etiamque tremens, etiam inscius aevi.
At, tribus exactis ubi quarta acceperit aestas,
Carpere mox gyrum incipiat, gradibusque sonare
Compositis, sinuetque alterna volumina crurum;
Sitque laboranti similis; tum cursibus auras,

Tum vocet, ac per aperta volans, ceu liber habenis,
Aequora, vix summa vestigia ponat arena:
Qualis Hyperboreis Aquilo quum densus ab oris
Incubuit, Scythiaeque hiemes atque arida differt
Nubila: tum segetes altae campique natantes
Lenibus horrescunt flabris, summaeque sonorem
Dant silvae, longique urgent ad litora fluctus:
Ille volat, simul arva fuga, simul aequora verrens.
Hic vel ad Elei metas et maxima campi
Sudabit spatia, et spumas aget ore cruentas;
Belgica vel molli melius feret esseda collo.
Tum demum crassa magnum farragine corpus
Crescere, jam domitis, sinito; namque ante domandum
Ingentes tollent animos, prensique negabunt
Verbera lenta pati, et duris parere lupatis.
Sed non ulla magis vires industria firmat,
Quam Venerem et caeci stimulos avertere amoris,
Sive boum, sive est cui gratior usus equorum.
Atque ideo tauros procul atque in sola relegant
Pascua, post montem oppositum, et trans flumina lata;
Aut intus clausos satura ad praesepia servant.
Carpit enim vires paullatim uritque videndo
Femina; nec nemorum patitur meminisse, nec herbae
Dulcibus illa quidem illecebris, et saepe superbos
Cornibus inter se subigit decernere amantes.
Pascitur in magna Sila formosa juvenca:
Illi alternantes multa vi proelia miscent
Vulneribus crebris; lavit ater corpora sanguis;
Versaque in obnixos urgentur cornua vasto
Cum gemitu; reboant silvaeque et longus Olympus.
Nec mos bellantes una stabulare: sed alter
Victus abit, longeque ignotis exsulat oris;
Multa gemens ignominiam plagasque superbi
Victoris, tum, quos amisit inultus, amores;
Et stabula adspectans regnis excessit avitis.
Ergo omni cura vires exercet, et inter
Dura jacet pernox instrato saxa cubili,
Frondibus hirsutis et carice pastus acuta;
Et tentat sese, atque irasci in cornua discit
Arboris obnixus trunco, ventosque lacessit

Ictibus, et sparsa ad pugnam proludit arena.
Post, ubi collectum robur viresque refectae,
Signa movet, praecepsque oblitum fertur in hostem:
Fluctus uti medio coepit cum albescere ponto,
Longius ex altoque sinum trahit: utque, volutus
Ad terras, immane sonat per saxa, neque ipso
Monte minor procumbit; at ima exaestuat unda
Verticibus, nigramque alte subjectat arenam.
Omne adeo genus in terris hominumque ferarumque,
Et genus aequoreum, pecudes, pictaeque volucres,
In furias ignemque ruunt: amor omnibus idem.
Tempore non alio catulorum oblita leaena
Saevior erravit campis; nec funera vulgo
Tam multa informes ursi stragemque dedere
Per silvas; tum saevus aper, tum pessima tigris.
Heu! male tum Libyae solis erratur in agris.
Nonne vides, ut tota tremor pertentet equorum
Corpora, si tantum notas odor attulit auras?
Ac neque eos jam frena virum, neque verbera saeva,
Non scopuli rupesque cavae, atque objecta retardant
Flumina, correptosque unda torquentia montes.
Ispe ruit dentesque Sabellicus exacuit sus,
Et pede prosubigit terram, fricat arbore costas,
Atque hinc atque illinc humeros ad vulnera durat.
Quid juvenis, magnum cui versat in ossibus ignem
Durus amor? Nempe abruptis turbata procellis
Nocte natat caeca serus freta; quem super ingens
Porta tonat coeli, et scopulis illisa reclamant
Aequora; nec miseri possunt revocare parentes,
Nec moritura super crudeli funere virgo.
Quid lynces Bacchi variae, et genus acre luporum,
Atque canum? quid, quae inbelles dant proelia cervi?
Scilicet ante omnes furor est insignis equarum;
Et mentem Venus ipsa dedit, quo tempore Glauci
Potniades malis membra absumsere quadrigae.
Illas ducit amor trans Gargara, transque sonantem
Ascanium; superant montes, et flumina tranant.
Continuoque, avidis ubi subdita flamma medullis—
Vere magis, quia vere calor redit ossibus—illae
Ora omnes versae in Zephyrum stant rupibus altis,

Exceptantque leves auras; et saepe sine ullis
Conjugiis vento gravidae — mirabile dictu —
Saxa per et scopulos et depressas convalles
Diffugiunt; non, Eure, tuos, neque Solis ad ortus;
In Borean Caurumque, aut unde nigerrimus Auster
Nascitur, et pluvio contristat frigore coelum.
Hic demum, hippomanes vero quod nomine dicunt
Pastores, lentum destillat ab inguine virus:
Hippomanes, quod saepe malae legere novercae,
Miscueruntque herbas et non innoxia verba.
  Sed fugit interea, fugit irreparabile tempus,
Singula dum capti circumvectamur amore.
Hoc satis armentis. Superat pars altera curae,
Lanigeros agitare greges hirtasque capellas.
Hic labor; hinc laudem fortes sperate coloni.
Nec sum animi dubius, verbis ea vincere magnum
Quam sit, et angustis hunc addere rebus honorem.
Sed me Parnasi deserta per ardua dulcis
Raptat amor; juvat ire jugis, qua nulla priorum
Castaliam molli devertitur orbita clivo.
Nunc, veneranda Pales, magno nunc ore sonandum.
  Incipiens stabulis edico in mollibus herbam
Carpere oves, dum mox frondosa reducitur aestas;
Et multa duram stipula filicumque maniplis
Sternere subter humum, glacies ne frigida laedat
Molle pecus, scabiemque ferat turpesque podagras.
Post hinc digressus jubeo frondentia capris
Arbuta sufficere, et fluvios praebere recentes;
Et stabula a ventis hiberno opponere soli
Ad medium conversa diem: quum frigidus olim
Jam cadit extremoque irrorat Aquarius anno.
Hae quoque non cura nobis leviore tuendae;
Nec minor usus erit: quamvis Milesia magno
Vellera mutentur Tyrios incocta rubores.
Densior hinc suboles; hinc largi copia lactis.
Quam magis exhausto spumaverit ubere mulctra,
Laeta magis pressis manabunt flumina mammis.
Nec minus interea barbas incanaque menta
Cinyphii tondent hirci setasque comantes
Usum in castrorum, et miseris velamina nautis.

Pascuntur vero silvas, et summa Lycaei,
Horrentesque rubos, et amantes ardua dumos;
Atque ipsae memores redeunt in tecta, suosque
Ducunt, et gravido superant vix ubere limen.
Ergo omni studio glaciem ventosque nivales,
Quo minor est illis curae mortalis egestas,
Avertes; victumque feres, et virgea laetus
Pabula; nec tota claudes foenilia bruma.
At vero, Zephyris cum laeta vocantibus aestas
In saltus utrumque gregem atque in pascua mittet:
Luciferi primo cum sidere frigida rura
Carpamus, dum mane novum, dum gramina canent,
Et ros in tenera pecori gratissimus herba.
Inde, ubi quarta sitim coeli collegerit hora,
Et cantu querulae rumpent arbusta cicadae:
Ad puteos aut alta greges ad stagna jubeto
Currentem ilignis potare canalibus undam;
Aestibus at mediis umbrosam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos, aut sicubi nigrum
Ilicibus crebris sacra nemus accubet umbra;
Tum tenues dare rursus aquas, et pascere rursus
Solis ad occasum, cum frigidus aëra vesper
Temperat, et saltus reficit jam roscida luna,
Litoraque alcyonen resonant, acalanthida dumi.
Quid tibi pastores Libyae, quid pascua versu
Prosequar, et raris habitata mapalia tectis?
Saepe diem noctemque, et totum ex ordine mensem,
Pascitur itque pecus longa in deserta sine ullis
Hospitiis: tantum campi jacet. Omnia secum
Armentarius Afer agit, tectumque, laremque,
Armaque, Amyclaeumque canem, Cressamque pharetram.
Non secus ac patriis acer Romanus in armis
Injusto sub fasce viam quum carpit, et hosti
Ante exspectatum positis stat in agmine castris.
At non, qua Scythiae gentes, Maeotiaque unda,
Turbidus et torquens flaventes Ister arenas,
Quaque redit medium Rhodope porrecta sub axem.
Illic clausa tenent stabulis armenta; neque ullae
Aut herbae campo apparent, aut arbore frondes:

Sed jacet aggeribus niveis informis et alto
Terra gelu late, septemque assurgit in ulnas;
Semper hiems, semper spirantes frigora Cauri.
Tum sol pallentes haud unquam discutit umbras,
Nec quum invectus equis altum petit aethera; nec quum
Praecipitem Oceani rubro lavit aequore currum.
Concrescunt subitae currenti in flumine crustae,
Undaque jam tergo ferratos sustinet orbes,
Puppibus illa prius, patulis nunc hospita plaustris.
Aeraque dissiliunt vulgo, vestesque rigescunt
Indutae, caeduntque securibus humida vina,
Et totae solidam in glaciem vertere lacunae,
Stiriaque impexis induruit horrida barbis.
Interea toto non secius aëre ninguit:
Intereunt pecudes, stant circumfusa pruinis
Corpora magna boum; confertoque agmine cervi
Torpent mole nova, et summis vix cornibus exstant.
Hos non immissis canibus, non cassibus ullis,
Puniceaeve agitant pavidos formidine pinnae:
Sed frustra oppositum trudentes pectore montem
Comminus obtruncant ferro, graviterque rudentes
Caedunt, et magno laeti clamore reportant.
Ipsi in defossis specubus secura sub alta
Otia agunt terra, congestaque robora totasque
Advolvere focis ulmos, ignique dedere.
Hic noctem ludo ducunt, et pocula laeti
Fermento atque acidis imitantur vitea sorbis.
Talis Hyperboreo Septem subjecta trioni
Gens effrena virum Rhipaeo tunditur Euro,
Et pecudum fulvis velantur corpora setis.
Si tibi lanitium curae: primum aspera silva
Lappaeque tribulique absint; fuge pabula laeta;
Continuoque greges villis lege mollibus albos.
Illum autem, quamvis aries sit candidus ipse,
Nigra subest udo tantum cui lingua palato,
Rejice, ne maculis infuscet vellera pullis
Nascentum; plenoque alium circumspice campo.
Munere sic niveo lanae, si credere dignum est,
Pan deus Arcadiae captam te, Luna, fefellit,
In nemora alta vocans; nec tu aspernata vocantem.

At cui lactis amor, cytisum lotosque frequentes
Ipse manu salsasque ferat praesepibus herbas.
Hinc et amant fluvios magis, ac magis ubera tendunt,
Et salis occultum referunt in lacte saporem.
Multi jam excretos prohibent a matribus haedos,
Primaque ferratis praefigunt ora capistris.
Quod surgente die mulsere horisque diurnis,
Nocte premunt; quod jam tenebris et sole cadente,
Sub lucem: exportans calathis adit oppida pastor;
Aut parco sale contingunt, hiemique reponunt.
Nec tibi cura canum fuerit postrema: sed una
Veloces Spartae catulos acremque Molossum
Pasce sero pingui. Nunquam custodibus illis
Nocturnum stabulis furem, incursusque luporum,
Aut impacatos a tergo horrebis Iberos.
Saepe etiam cursu timidos agitabis onagros,
Et canibus leporem, canibus venabere damas.
Saepe volutabris pulsos silvestribus apros
Latratu turbabis agens, montesque per altos
Ingentem clamore premes ad retia cervum.
Disce et odoratam stabulis accendere cedrum,
Galbaneoque agitare graves nidore chelydros.
Saepe sub immotis praesepibus aut mala tactu
Vipera delituit, coelumque exterrita fugit;
Aut tecto adsuetus coluber succedere et umbrae,
Pestis acerba boum, pecorique adspergere virus,
Fovit humum. Cape saxa manu, cape robora, pastor,
Tollentemque minas et sibila colla tumentem
Dejice; jamque fuga timidum caput abdidit alte,
Quum medii nexus extremaeque agmina caudae
Solvuntur, tardosque trahit sinus ultimus orbes.
Est etiam ille malus Calabris in saltibus anguis,
Squamea convolvens sublato pectore terga,
Atque notis longam maculosus grandibus alvum:
Qui, dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terrae ac pluvialibus austris,
Stagna colit; ripisque habitans, hic piscibus atram
Improbus ingluviem ranisque loquacibus explet;
Postquam exusta palus, terraeque ardore dehiscunt,
Exsilit in siccum, et flammantia lumina torquens

Saevit agris, asperque siti atque exterritus aestu.
Nec mihi tum molles sub divo carpere somnos,
Neu dorso nemoris libeat jacuisse per herbas,
Quum positis novus exuviis nitidusque juventa
Volvitur, aut catulos tectis aut ova relinquens,
Arduus ad solem, et linguis micat ore trisulcis.
Morborum quoque te caussas et signa docebo.
Turpis oves tentat scabies, ubi frigidus imber
Altius ad vivum persedit et horrida cano
Bruma gelu; vel quum tonsis illotus adhaesit
Sudor, et hirsuti secuerunt corpora vepres.
Dulcibus idcirco fluviis pecus omne magistri
Perfundunt, udisque aries in gurgite villis
Mersatur, missusque secundo defluit amni;
Aut tonsum tristi contingunt corpus amurca,
Et spumas miscent argenti, et sulfura viva,
Idaeasque pices, et pingues unguine ceras,
Scillamque, elleborosque graves, nigrumque bitumen.
Non tamen ulla magis praesens fortuna laborum est,
Quam si quis ferro potuit rescindere summum
Ulceris os. Alitur vitium, vivitque tegendo,
Dum medicas adhibere manus ad vulnera pastor
Abnegat, aut meliora deos sedet omina poscens.
Quin etiam, ima dolor balantum lapsus ad ossa
Quum furit, atque artus depascitur arida febris,
Profuit incensos aestus avertere, et inter
Ima ferire pedis salientem sanguine venam:
Bisaltae quo more solent, acerque Gelonus,
Quum fugit in Rhodopen, atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.
Quam procul aut molli succedere saepius umbrae
Videris, aut summas carpentem ignavius herbas,
Extremamque sequi, aut medio procumbere campo
Pascentem, et serae solam decedere nocti:
Continuo culpam ferro compesce, prius quam
Dira per incautum serpant contagia vulgus.
Non tam creber agens hiemem ruit aequore turbo,
Quam multae pecudum pestes. Nec singula morbi
Corpora corripiunt; sed tota aestiva repente,
Spemque gregemque simul, cunctamque ab origine gentem.

Tum sciat, aërias Alpes et Norica si quis
Castella in tumulis, et Iapydis arva Timavi,
Nunc quoque post tanto videat, desertaque regna
Pastorum, et longe saltus lateque vacantes.
Hic quondam morbo coeli miseranda coorta est
Tempestas, totoque autumni incanduit aestu,
Et genus omne neci pecudum dedit, omne ferarum;
Corrupitque lacus; infecit pabula tabo.
Nec via mortis erat simplex; sed ubi ignea venis
Omnibus acta sitis miseros adduxerat artus,
Rursus abundabat fluidus liquor, omniaque in se
Ossa minutatim morbo collapsa trahebat.
Saepe in honore deum medio stans hostia ad aram,
Lanea dum nivea circumdatur infula vitta,
Inter cunctantes cecidit moribunda ministros.
Aut si quam ferro mactaverat ante sacerdos,
Inde neque impositis ardent altaria fibris,
Nec responsa potest consultus reddere vates;
Ac vix suppositi tinguntur sanguine cultri,
Summaque jejuna sanie infuscatur arena.
Hinc laetis vituli vulgo moriuntur in herbis,
Et dulces animas plena ad praesepia reddunt.
Hinc canibus blandis rabies venit, et quatit aegros
Tussis anhela sues, ac faucibus angit obesis.
Labitur infelix studiorum atque immemor herbae,
Victor equus, fontesque avertitur, et pede terram
Crebra ferit; demissae aures; incertus ibidem
Sudor; et ille quidem morituris frigidus; aret
Pellis, et ad tactum tractanti dura resistit.
Haec ante exitium primis dant signa diebus.
Sin in processu coepit crudescere morbus:
Tum vero ardentes oculi, atque attractus ab alto
Spiritus, interdum gemitu gravis; imaque longo
Ilia singultu tendunt; it naribus ater
Sanguis, et obsessas fauces premit aspera lingua.
Profuit inserto latices infundere cornu
Lenaeos: ea visa salus morientibus una.
Mox erat hoc ipsum exitio, furiisque refecti
Ardebant, ipsique suos, jam morte sub aegra,—
Di meliora piis, erroremque hostibus illum!—

Discissos nudis laniabant dentibus artus.
Ecce autem duro fumans sub vomere taurus
Concidit, et mixtum spumis vomit ore cruorem,
Extremosque ciet gemitus. It tristis arator,
Moerentem abjungens fraterna morte juvencum,
Atque opere in medio defixa relinquit aratra.
Non umbrae altorum nemorum, non mollia possunt
Prata movere animum, non, qui per saxa volutus
Purior electro campum petit amnis; at ima
Solvuntur latera, atque oculos stupor urget inertes,
Ad terramque fluit devexo pondere cervix.
Quid labor aut benefacta juvant? quid vomere terras
Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulae nocuere repostae;
Frondibus et victu pascuntur simplicis herbae;
Pocula sunt fontes liquidi, atque exercita cursu
Flumina; nec somnos abrumpit cura salubres.
Tempore non alio dicunt regionibus illis
Quaesitas ad sacra boves Junonis, et uris
Imparibus ductos alta ad donaria currus.
Ergo aegre rastris terram rimantur, et ipsis
Unguibus infodiunt fruges, montesque per altos
Contenta cervice trahunt stridentia plaustra.
Non lupus insidias explorat ovilia circum,
Nec gregibus nocturnus obambulat; acrior illum
Cura domat; timidi damae cervique fugaces
Nunc interque canes et circum tecta vagantur.
Jam maris immensi prolem, et genus omne natantum,
Litore in extremo, ceu naufraga corpora, fluctus
Proluit; insolitae fugiunt in flumina phocae.
Interit et curvis frustra defensa latebris
Vipera, et attoniti squamis adstantibus hydri.
Ipsis est aer avibus non aequus, et illae
Praecipites alta vitam sub nube relinquunt.
Praeterea jam nec mutari pabula refert,
Quaesitaeque nocent artes; cessere magistri,
Phillyrides Chiron, Amythaoniusque Melampus.
Saevit, et, in lucem Stygiis emissa tenebris,
Pallida Tisiphone Morbos agit ante Metumque,
Inque dies avidum surgens caput altius effert.

Balatu pecorum et crebris mugitibus amnes
Arentesque sonant ripae, collesque supini.
Jamque catervatim dat stragem, atque aggerat ipsis
In stabulis turpi dilapsa cadavera tabo:
Donec humo tegere ac foveis abscondere discunt.
Nam neque erat coriis usus; nec viscera quisquam
Aut undis abolere potest, aut vincere flamma.
Nec tondere quidem morbo illuvieque peresa
Vellera, nec telas possunt attingere putres:
Verum etiam, invisos si quis tentarat amictus,
Ardentes papulae, atque immundus olentia sudor
Membra sequebatur; nec longo deinde moranti
Tempore contactos artus sacer ignis edebat.

GEORGICON

LIBER QUARTUS.

PROTENUS aërii mellis coelestia dona
Exsequar. Hanc etiam, Maecenas, adspice partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis
Mores, et studia, et populos, et proelia dicam.
In tenui labor; at tenuis non gloria, si quem
Numina laeva sinunt, auditque vocatus Apollo.
  Principio sedes apibus statioque petenda,
Quo neque sit ventis aditus, — nam pabula venti
Ferre domum prohibent, — neque oves haedique petulci
Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.
Absint et picti squalentia terga lacerti
Pinguibus a stabulis, meropesque, aliaeque volucres,
Et manibus Procne pectus signata cruentis.
Omnia nam late vastant, ipsasque volantes
Ore ferunt dulcem nidis immitibus escam.
At liquidi fontes et stagna virentia musco
Adsint, et tenuis fugiens per gramina rivus,

Palmaque vestibulum aut ingens oleaster inumbret:
Ut quum prima novi ducent examina reges
Vere suo, ludetque favis emissa juventus,
Vicina invitet decedere ripa calori,
Obviaque hospitiis teneat frondentibus arbos.
In medium, seu stabit iners, seu profluet humor,
Transversas salices et grandia conjice saxa,
Pontibus ut crebris possint consistere, et alas
Pandere ad aestivum solem; si forte morantes
Sparserit aut praeceps Neptuno immerserit Eurus,
Haec circum casiae virides, et olentia late
Serpylla, et graviter spirantis copia thymbrae
Floreat, irriguumque bibant violaria fontem.
Ipsa autem, seu corticibus tibi suta cavatis,
Seu lento fuerint alvearia vimine texta,
Angustos habeant aditus. Nam frigore mella
Cogit hiems, eademque calor liquefacta remittit.
Utraque vis apibus pariter metuenda; neque illae
Nequidquam in tectis certatim tenuia cera
Spiramenta linunt, fucoque et floribus oras
Explent, collectumque haec ipsa ad munera gluten
Et visco et Phrygiae servant pice lentius Idae.
Saepe etiam effossis, si vera est fama, latebris,
Sub terra fovere larem, penitusque repertae
Pumicibusque cavis, exesaeque arboris antro.
Tu tamen e levi rimosa cubilia limo
Unge fovens circum, et raras super injice frondes.
Neu propius tectis taxum sine; neve rubentes
Ure foco cancros; altae neu crede paludi,
Aut ubi odor coeni gravis, aut ubi concava pulsu
Saxa sonant vocisque offensa resultat imago.
  Quod superest, ubi pulsam hiemem Sol aureus egit
Sub terras, coelumque aestiva luce reclusit,
Illae continuo saltus silvasque peragrant,
Purpureosque metunt flores, et flumina libant
Summa leves. Hinc nescio qua dulcedine laetae
Progeniem nidosque fovent; hinc arte recentes
Excudunt ceras, et mella tenacia fingunt.
Hinc ubi jam emissum caveis ad sidera coeli
Nare per aestatem liquidam suspexeris agmen,

Obscuramque trahi vento mirabere nubem,
Contemplator; aquas dulces et frondea semper
Tecta petunt. Huc tu jussos adsperge sapores,
Trita melisphylla, et cerinthae ignobile gramen;
Tinnitusque cie, et Matris quate cymbala circum:
Ipsae consident medicatis sedibus; ipsae
Intima more suo sese in cunabula condent.
Sin autem ad pugnam exierint; — nam saepe duobus
Regibus incessit magno discordia motu —
Continuoque animos vulgi et trepidantia bello
Corda licet longe praesciscere: namque morantes
Martius ille aeris rauci canor increpat, et vox
Auditur fractos sonitus imitata tubarum;
Tum trepidae inter se coëunt, pennisque coruscant,
Spiculaque exacuunt rostris, aptantque lacertos,
Et circa regem atque ipsa ad praetoria densae
Miscentur, magnisque vocant clamoribus hostem.
Ergo ubi ver nactae sudum camposque patentes,
Erumpunt portis; concurritur; aethere in alto
Fit sonitus; magnum mixtae glomerantur in orbem,
Praecipitesque cadunt; non densior aëre grando,
Nec de concussa tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant,
Usque adeo obnixi non cedere, dum gravis aut hos
Aut hos versa fuga victor dare terga subegit.
Hi motus animorum atque haec certamina tanta
Pulveris exigui jactu compressa quiescunt.
Verum, ubi ductores acie revocaveris ambo,
Deterior qui visus, eum, ne prodigus obsit,
Dede neci; melior vacua sine regnet in aula.
Alter erit maculis auro squalentibus ardens;
Nam duo sunt genera; hic melior, insignis et ore,
Et rutilis clarus squamis; ille horridus alter
Desidia, latamque trahens inglorius alvum.
Ut binae regum facies, ita corpora plebis.
Namque aliae turpes horrent; ceu pulvere ab alto
Quum venit, et sicco terram spuit ore viator
Aridus; elucent aliae, et fulgore coruscant
Ardentes auro, et paribus lita corpora guttis.

Haec potior suboles; hinc coeli tempore certo
Dulcia mella premes; nec tantum dulcia, quantum
Et liquida, et durum Bacchi domitura saporem.
At quum incerta volant, coeloque examina ludunt,
Contemnuntque favos, et frigida tecta relinquunt:
Instabiles animos ludo prohibebis inani.
Nec magnus prohibere labor. Tu regibus alas
Eripe. Non illis quisquam cunctantibus altum
Ire iter, aut castris audebit vellere signa.
Invitent croceis halantes floribus horti,
Et custos furum atque avium cum falce saligna
Hellespontiaci servet tutela Priapi.
Ipse thymum pinosque ferens de montibus altis,
Tecta serat late circum, cui talia curae;
Ipse labore manum duro terat; ipse feraces
Figat humo plantas, et amicos irriget imbres.
Atque equidem, extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram,
Forsitan et, pingues hortos quae cura colendi
Ornaret, canerem, biferique rosaria Paesti;
Quoque modo potis gauderent intuba rivis,
Et virides apio ripae; tortusque per herbam
Cresceret in ventrem cucumis; nec sera comantem
Narcissum, aut flexi tacuissem vimen acanthi,
Pallentesque hederas, et amantes litora myrtos.
Namque sub Oebaliae memini me turribus altis,
Qua niger humectat flaventia culta Galaesus,
Corycium vidisse senem, cui pauca relicti
Jugera ruris erant, nec fertilis illa juvencis,
Nec pecori opportuna seges, nec commoda Baccho.
Hic rarum tamen in dumis olus albaque circum
Lilia verbenasque premens vescumque papaver,
Regum aequabat opes animo; seraque revertens
Nocte domum dapibus mensas onerabat inemtis.
Primus vere rosam atque autumno carpere poma,
Et, quum tristis hiems etiamnum frigore saxa
Rumperet, et glacie cursus frenaret aquarum,
Ille comam mollis jam tondebat hyacinthi,
Aestatem increpitans seram zephyrosque morantes.
Ergo apibus fetis idem atque examine multo

Primus abundare, et spumantia cogere pressis
Mella favis; illi tiliae, atque uberrima pinus;
Quotque in flore novo pomis se fertilis arbos
Induerat, totidem autumno matura tenebat.
Ille etiam seras in versum distulit ulmos,
Eduramque pirum, et spinos jam pruna ferentes,
Jamque ministrantem platanum potantibus umbras.
Verum haec ipse equidem spatiis exclusus iniquis
Praetereo, atque aliis post me memoranda relinquo.
Nunc age, naturas apibus quas Jupiter ipse
Addidit, expediam; pro qua mercede, canoros
Curetum sonitus crepitantiaque aera secutae,
Dictaeo coeli regem pavere sub antro.
Solae communes natos, consortia tecta
Urbis habent, magnisque agitant sub legibus aevum;
Et patriam solae et certos novere penates;
Venturaeque hiemis memores aestate laborem
Experiuntur, et in medium quaesita reponunt.
Namque aliae victu invigilant, et foedere pacto
Exercentur agris; pars intra saepta domorum
Narcissi lacrymam, et lentum de cortice gluten
Prima favis ponunt fundamina; deinde tenaces
Suspendunt ceras; aliae, spem gentis, adultos
Educunt fetus; aliae purissima mella
Stipant, et liquido distendunt nectare cellas.
Sunt, quibus ad portas cecidit custodia sorti;
Inque vicem speculantur aquas et nubila coeli;
Aut onera accipiunt venientum, aut agmine facto
Ignavum, fucos, pecus a praesepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.
Ac veluti lentis Cyclopes fulmina massis
Quum properant, alii taurinis follibus auras
Accipiunt redduntque, alii stridentia tinguunt
Aera lacu; gemit impositis incudibus Aetna;
Illi inter sese magna vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum.
Non aliter, si parva licet componere magnis,
Cecropias innatus apes amor urget habendi,
Munere quamque suo. Grandaevis oppida curae,
Et munire favos, et daedala fingere tecta.

At fessae multa referunt se nocte minores,
Crura thymo plenae: pascuntur et arbuta passim,
Et glaucas salices, casiamque, crocumque rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos.
Omnibus una quies operum, labor omnibus unus.
Mane ruunt portis; nusquam mora: rursus easdem
Vesper ubi e pastu tandem decedere campis
Admonuit, tum tecta petunt, tum corpora curant;
Fit sonitus, mussantque oras et limina circum.
Post, ubi jam thalamis se composuere, siletur
In noctem, fessosque sopor suus occupat artus.
Nec vero a stabulis pluvia impendente recedunt
Longius, aut credunt coelo adventantibus Euris;
Sed circum tutae sub moenibus urbis aquantur,
Excursusque breves tentant, et saepe lapillos,
Ut cymbae instabiles fluctu jactante saburram,
Tollunt; his sese per inania nubila librant.
Illum adeo placuisse apibus mirabere morem,
Quod nec concubitu indulgent, nec corpora segnes
In Venerem solvunt, aut fetus nixibus edunt:
Verum ipsae e foliis natos et suavibus herbis
Ore legunt; ipsae regem parvosque Quirites
Sufficiunt, aulasque et cerea regna refingunt.
Saepe etiam duris errando in cotibus alas
Attrivere, ultroque animam sub fasce dedere:
Tantus amor florum, et generandi gloria mellis.
  Ergo ipsas quamvis angusti terminus aevi
Excipiat: neque enim plus septima ducitur aestas;
At genus immortale manet, multosque per annos
Stat Fortuna domus, et avi numerantur avorum.
Praeterea regem non sic Aegyptos, et ingens
Lydia, nec populi Parthorum, aut Medus Hydaspes,
Observant. Rege incolumi mens omnibus una est;
Amisso rupere fidem constructaque mella
Diripuere ipsae, et crates solvere favorum.
Ille operum custos; illum admirantur, et omnes
Circumstant fremitu denso, stipantque frequentes;
Et saepe attollunt humeris, et corpora bello
Objectant, pulchramque petunt per vulnera mortem.
  His quidam signis, atque haec exempla secuti,

Esse apibus partem divinae mentis et haustus
Aetherios dixere ; deum namque ire per omnes
Terrasque, tractusque maris, coelumque profundum ;
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas ;
Scilicet huc reddi deinde ac resoluta referri
Omnia ; nec morti esse locum, sed viva volare
Sideris in numerum, atque alto succedere coelo.
Si quando sedem augustam servataque mella
Thesauris relines : prius haustu sparsus aquarum
Ora fove, fumosque manu praetende sequaces.
Bis gravidos cogunt fetus, duo tempora messis,
Taygete simul os terris ostendit honestum
Plias, et Oceani spretos pede repulit amnes ;
Aut eadem sidus fugiens ubi Piscis aquosi
Tristior hibernas coelo descendit in undas.
Illis ira modum supra est, laesaeque venenum
Morsibus inspirant, et spicula caeca relinquunt
Affixae venis, animasque in vulnere ponunt.
Sin duram metues hiemem parcesque futuro,
Contusosque animos et res miserabere fractas :
At suffire thymo, cerasque recidere inanes,
Quis dubitet ? nam saepe favos ignotus adedit
Stellio, et lucifugis congesta cubilia blattis,
Immunisque sedens aliena ad pabula fucus ;
Aut asper crabro imparibus se immiscuit armis,
Aut dirum, tineae, genus, aut invisa Minervae
Laxos in foribus suspendit aranea casses.
Quo magis exhaustae fuerint, hoc acrius omnes
Incumbent generis lapsi sarcire ruinas,
Complebuntque foros, et floribus horrea texent.
Si vero, quoniam casus apibus quoque nostros
Vita tulit, tristi languebunt corpora morbo ;
Quod jam non dubiis poteris cognoscere signis :
Continuo est aegris alius color ; horrida vultum
Deformat macies ; tum corpora luce carentum
Exportant tectis, et tristia funera ducunt ;
Aut illae pedibus connexae ad limina pendent,
Aut intus clausis cunctantur in aedibus, omnes
Ignavaeque fame et contracto frigore pigrae.

Tum sonus auditur gravior, tractimque susurrant:
Frigidus ut quondam silvis immurmurat Auster;
Ut mare sollicitum stridet refluentibus undis;
Aestuat ut clausis rapidus fornacibus ignis.
Hic jam galbaneos suadebo incendere odores,
Mellaque arundineis inferre canalibus, ultro
Hortantem et fessas ad pabula nota vocantem.
Proderit et tunsum gallae admiscere saporem,
Arentesque rosas, aut igni pinguia multo
Defruta, vel Psithia passos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea.
Est etiam flos in pratis, cui nomen amello
Fecere agricolae, facilis quaerentibus herba;
Namque uno ingentem tollit de cespite silvam,
Aureus ipse; sed in foliis, quae plurima circum
Funduntur, violae sublucet purpura nigrae;
Saepe deum nexis ornatae torquibus arae;
Asper in ore sapor; tonsis in vallibus illum
Pastores et curva legunt prope flumina Mellae.
Hujus odorato radices incoque Baccho,
Pabulaque in foribus plenis appone canistris.
  Sed si quem proles subito defecerit omnis,
Nec, genus unde novae stirpis revocetur, habebit:
Tempus, et Arcadii memoranda inventa magistri
Pandere, quoque modo caesis jam saepe juvencis
Insincerus apes tulerit cruor. Altius omnem
Expediam prima repetens ab origine famam.
Nam qua Pellaei gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum,
Et circum pictis vehitur sua rura faselis;
Quaque pharetratae vicinia Persidis urget,
* Et viridem Aegyptum nigra fecundat arena,
* Et diversa ruens septem discurrit in ora
* Usque coloratis amnis devexus ab Indis;
Omnis in hac certam regio jacit arte salutem.
Exiguus primum, atque ipsos contractus ad usus,
Eligitur locus: hunc angustique imbrice tecti
Parietibusque premunt artis, et quatuor addunt,
Quatuor a ventis, obliqua luce fenestras.
Tum vitulus, bima curvans jam cornua fronte,

Quaeritur: huic geminae nares et spiritus oris
Multa reluctanti obstruitur, plagisque peremto
Tunsa per integram solvuntur viscera pellem.
Sic positum in clauso linquunt, et ramea costis
Subjiciunt fragmenta, thymum, casiasque recentes.
Hoc geritur, zephyris primum impellentibus undas,
Ante novis rubeant quam prata coloribus, ante
Garrula quam tignis nidum suspendat hirundo.
Interea teneris tepefactus in ossibus humor
Aestuat; et visenda modis animalia miris,
Trunca pedum primo, mox et stridentia pennis,
Miscentur, tenuemque magis magis aëra carpunt;
Donec, ut aestivis effusus nubibus imber,
Erupere; aut ut, nervo pulsante, sagittae,
Prima leves ineunt si quando proelia Parthi.
Quis deus hanc, Musae, quis nobis extudit artem?
Unde nova ingressus hominum experientia cepit?
Pastor Aristaeus fugiens Peneïa Tempe,
Amissis, ut fama, apibus morboque fameque,
Tristis ad extremi sacrum caput adstitit amnis,
Multa querens, atque hac affatus voce parentem:
Mater, Cyrene mater, quae gurgitis hujus
Ima tenes, quid me praeclara stirpe deorum,
Si modo, quem perhibes, pater est Thymbraeus Apollo,
Invisum fatis genuisti? aut quo tibi nostri
Pulsus amor? quid me coelum sperare jubebas?
En etiam hunc ipsum vitae mortalis honorem,
Quem mihi vix frugum et pecudum custodia sollers
Omnia tentanti extuderat, te matre, relinquo.
Quin age, et ipsa manu felices erue silvas;
Fer stabulis inimicum ignem, atque interfice messes;
Ure sata, et validam in vites molire bipennem:
Tanta meae si te ceperunt taedia laudis.
At mater sonitum thalamo sub fluminis alti
Sensit. Eam circum Milesia vellera Nymphae
Carpebant, hyali saturo fucata colore;
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
Caesariem effusae nitidam per candida colla;
[Nesaee, Spioque, Thaliaque, Cymodoceque,]
Cydippeque, et flava Lycorias; altera virgo,

Altera tum primos Lucinae experta labores;
Clioque et Beroë soror, Oceanitides ambae,
Ambae auro, pictis incinctae pellibus ambae;
Atque Ephyre, atque Opis, et Asia Deïopea,
Et tandem positis velox Arethusa sagittis.
Inter quas curam Clymene narrabat inanem
Vulcani, Martisque dolos et dulcia furta;
Aque Chao densos divum numerabat amores.
Carmine quo captae dum fusis mollia pensa
Devolvunt, iterum maternas impulit aures
Luctus Aristaei, vitreisque sedilibus omnes
Obstupuere; sed ante alias Arethusa sorores
Prospiciens, summa flavum caput extulit unda,
Et procul: O gemitu non frustra exterrita tanto,
Cyrene soror, ipse tibi, tua maxima cura,
Tristis Aristaeus Penei genitoris ad undam
Stat lacrymans, et te crudelem nomine dicit.
Huic percussa nova mentem formidine mater,
Duc, age, duc ad nos; fas illi limina divum
Tangere, ait. Simul alta jubet discedere late
Flumina, qua juvenis gressus inferret. At illum
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto, misitque sub amnem.
Jamque domum mirans genetricis, et humida regna,
Speluncisque lacus clausos, lucosque sonantes,
Ibat, et, ingenti motu stupefactus aquarum,
Omnia sub magna labentia flumina terra
Spectabat diversa locis, Phasinque, Lycumque,
Et caput, unde altus primum se erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluenta,
Saxosumque sonans Hypanis, Mysusque Caicus,
Et gemina auratus taurino cornua vultu
Eridanus: quo non alius per pinguia culta
In mare purpureum violentior effluit amnis.
Postquam est in thalami pendentia pumice tecta
Perventum, et nati fletus cognovit inanes
Cyrene: manibus liquidos dant ordine fontes
Germanae, tonsisque ferunt mantelia villis;
Pars epulis onerant mensas, et plena reponunt
Pocula; Panchaeis adolescunt ignibus arae;

Et mater, Cape Maeonii carchesia Bacchi:
Oceano libemus, ait. Simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum quae silvas, centum quae flumina servant.
Ter liquido ardentem perfudit nectare Vestam:
Ter flamma ad summum tecti subjecta reluxit.
Omine quo firmans animum, sic incipit ipsa:
  Est in Carpathio Neptuni gurgite vates,
Caeruleus Proteus, magnum qui piscibus aequor
Et juncto bipedum curru metitur equorum.
Hic nunc Emathiae portus patriamque revisit
Pallenen. Hunc et Nymphae veneramur, et ipse
Grandaevus Nereus; novit namque omnia vates,
Quae sunt, quae fuerunt, quae mox ventura trahuntur.
Quippe ita Neptuno visum est: immania cujus
Armenta et turpes pascit sub gurgite phocas.
Hic tibi, nate, prius vinclis capiendus, ut omnem
Expediat morbi caussam, eventusque secundet.
Nam sine vi non ulla dabit praecepta, neque illum
Orando flectes: vim duram et vincula capto
Tende; doli circum haec demum frangentur inanes.
Ipsa ego te, medios cum sol accenderit aestus,
Cum sitiunt herbae, et pecori jam gratior umbra est,
In secreta senis ducam, quo fessus ab undis
Se recipit; facile ut somno aggrediare jacentem.
Verum ubi correptum manibus vinclisque tenebis,
Tum variae eludent species atque ora ferarum.
Fiet enim subito sus horridus, atraque tigris,
Squamosusque draco, et fulva cervice leaena;
Aut acrem flammae sonitum dabit, atque ita vinclis
Excidet, aut in aquas tenues dilapsus abibit.
Sed, quanto ille magis formas se vertet in omnes,
Tanto, nate, magis contende tenacia vincla:
Donec talis erit mutato corpore, qualem
Videris, incepto tegeret cum lumina somno.
  Haec ait, et liquidum ambrosiae diffundit odorem,
Quo totum nati corpus perduxit; at illi
Dulcis compositis spiravit crinibus aura,
Atque habilis membris venit vigor. Est specus ingens
Exesi latere in montis, quo plurima vento

Cogitur inque sinus scindit sese unda reductos,
Deprensis olim statio tutissima nautis;
Intus se vasti Proteus tegit objice saxi.
Hic juvenem in latebris aversum a lumine Nympha
Collocat; ipsa procul nebulis obscura resistit.
Jam rapidus torrens sitientes Sirius Indos
Ardebat; coelo et medium sol igneus orbem
Hauserat; arebant herbae, et cava flumina siccis
Faucibus ad limum radii tepefacta coquebant:
Quum Proteus consueta petens e fluctibus antra
Ibat; eum vasti circum gens humida ponti
Exsultans rorem late dispersit amarum.
Sternunt se somno diversae in litore phocae;
Ipse, velut stabuli custos in montibus olim,
Vesper ubi e pastu vitulos ad tecta reducit,
Auditisque lupos acuunt balatibus agni,
Considit scopulo medius, numerumque recenset.
Cujus Aristaeo quoniam est oblata facultas,
Vix defessa senem passus componere membra,
Cum clamore ruit magno, manicisque jacentem
Occupat. Ille suae contra non immemor artis,
Omnia transformat sese in miracula rerum,
Ignemque, horribilemque feram, fluviumque liquentem.
Verum ubi nulla fugam reperit fallacia, victus
In sese redit, atque hominis tandem ore locutus:
Nam quis te, juvenum confidentissime, nostras
Jussit adire domos? quidve hinc petis? inquit. At ille:
Scis, Proteu, scis ipse; neque est te fallere quidquam;
Sed tu desine velle. Deum praecepta secuti
Venimus, hinc lapsis quaesitum oracula rebus.
Tantum effatus. Ad haec vates vi denique multa
Ardentes oculos intorsit lumine glauco,
Et graviter frendens, sic fatis ora resolvit:
Non te nullius exercent numinis irae;
Magna luis commissa: tibi has miserabilis Orpheus
Haud quaquam ob meritum poenas, ni fata resistant,
Suscitat, et rapta graviter pro conjuge saevit.
Illa quidem, dum te fugeret per flumina praeceps,
Immanem ante pedes hydrum moritura puella
Servantem ripas alta non vidit in herba.

At chorus aequalis Dryadum clamore supremos
Implerunt montes ; flerunt Rhodopeïae arces,
Altaque Pangaea, et Rhesi Mavortia tellus,
Atque Getae, atque Hebrus, et Actias Orithyia.
Ipse, cava solans aegrum testudine amorem,
Te, dulcis conjux, te solo in litore secum,
Te veniente die, te decedente canebat.
Taenarias etiam fauces, alta ostia Ditis,
Et caligantem nigra formidine lucum
Ingressus, Manesque adiit, Regemque tremendum,
Nesciaque humanis precibus mansuescere corda.
At cantu commotae Erebi de sedibus imis
Umbrae ibant tenues, simulacraque luce carentum ;
Quam multa in foliis avium se millia condunt,
Vesper ubi aut hibernus agit de montibus imber :
Matres, atque viri, defunctaque corpora vita
Magnanimum heroum, pueri, innuptaeque puellae,
Impositique rogis juvenes ante ora parentum ;
Quos circum limus niger, et deformis arundo
Cocyti tardaque palus inamabilis unda
Alligat, et novies Styx interfusa coercet.
Quin ipsae stupuere domus atque intima Leti
Tartara, caeruleosque implexae crinibus angues
Eumenides, tenuitque inhians tria Cerberus ora,
Atque Ixionii vento rota constitit orbis.
Jamque pedem referens casus evaserat omnes,
Redditaque Eurydice superas veniebat ad auras,
Pone sequens ; namque hanc dederat Proserpina legem ;
Cum subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes :
Restitit, Eurydicenque suam, jam luce sub ipsa,
Immemor, heu ! victusque animi respexit. Ibi omnis
Effusus labor, atque immitis rupta tyranni
Foedera, terque fragor stagnis auditus Avernis.
Illa, Quis et me, inquit, miseram et te perdidit, Orpheu,
Quis tantus furor ? En iterum crudelia retro
Fata vocant, conditque natantia lumina somnus.
Jamque vale. Feror ingenti circumdata nocte,
Invalidasque tibi tendens, heu ! non tua, palmas !
Dixit, et ex oculis subito, ceu fumus in auras

Commixtus tenues, fugit diversa; neque illum,
Prensantem nequidquam umbras, et multa volentem
Dicere, praeterea vidit; nec portitor Orci
Amplius objectam passus transire paludem.
Quid faceret? quo se rapta bis conjuge ferret?
Quo fletu Manes, qua Numina voce moveret?
Illa quidem Stygia nabat jam frigida cymba.
Septem illum totos perhibent ex ordine menses
Rupe sub aëria deserti ad Strymonis undam
Flevisse, et gelidis haec evolvisse sub antris,
Mulcentem tigres, et agentem carmine quercus.
Qualis populea maerens philomela sub umbra
Amissos queritur fetus; quos durus arator
Observans nido implumes detraxit: at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et maestis late loca questibus implet.
Nulla Venus, non ulli ănimum flexere hymenaei.
Solus Hyperboreas glacies, Tanaimque nivalem,
Arvaque Rhipaeis nunquam viduata pruinis
Lustrabat, raptam Eurydicen, atque irrita Ditis
Dona querens: spretae Ciconum quo munere matres,
Inter sacra deum nocturnique orgia Bacchi,
Discerptum latos juvenem sparsere per agros.
Tum quoque, marmorea caput a cervice revulsum
Gurgite quum medio portans Oeagrius Hebrus
Volveret, Eurydicen vox ipsa et frigida lingua,
Ah miseram Eurydicen! anima fugiente vocabat;
Eurydicen toto referebant flumine ripae.
  Haec Proteus: et se jactu dedit aequor in altum;
Quaque dedit, spumantem undam sub vertice torsit.
At non Cyrene; namque ultro affata timentem:
  Nate, licet tristes animo deponere curas.
Haec omnis morbi caussa; hinc miserabile Nymphae,
Cum quibus illa choros lucis agitabat in altis,
Exitium misere apibus. Tu munera supplex
Tende, petens pacem, et faciles venerare Napaeas.
Namque dabunt veniam votis, irasque remittent.
Sed, modus orandi qui sit, prius ordine dicam.
Quatuor eximios praestanti corpore tauros,
Qui tibi nunc viridis depascunt summa Lycaei,

Delige, et intacta totidem cervice juvencas.
Quatuor his aras alta ad delubra dearum
Constitue et sacrum jugulis demitte cruorem;
Corporaque ipsa boum frondoso desere luco.
Post, ubi nona suos Aurora ostenderit ortus,
Inferias Orphei Lethaea papavera mittes,
Et nigram mactabis ovem, lucumque revises;
[Placatam Eurydicen vitula venerabere caesa.]
Haud mora: continuo matris praecepta facessit.
Ad delubra venit; monstratas excitat aras;
Quatuor eximios praestanti corpore tauros
Ducit, et intacta totidem cervice juvencas.
Post, ubi nona suos Aurora induxerat ortus,
Inferias Orphei mittit, lucumque revisit.
Hic vero subitum ac dictu mirabile monstrum
Aspiciunt, liquefacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis;
Immensasque trahi nubes; jamque arbore summa
Confluere, et lentis uvam demittere ramis.
Haec super arvorum cultu pecorumque canebam,
Et super arboribus: Caesar dum magnus ad altum
Fulminat Euphraten bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis oti:
Carmina qui lusi pastorum, audaxque juventa,
Tityre, te patulae cecini sub tegmine fagi.

P. VIRGILII MARONIS

AENEIDOS

LIBER PRIMUS.

[Ille ego, qui quondam gracili modulatus avena
Carmen, et, egressus silvis, vicina coëgi
Ut quamvis avido parerent arva colono,
Gratum opus agricolis: at nunc horrentia Martis]

Arma virumque cano, Trojae qui primus ab oris
Italiam, fato profugus, Laviniaque venit
Litora; multum ille et terris jactatus et alto,
Vi superum, saevae memorem Junonis ob iram;
Multa quoque et bello passus, dum conderet urbem,
Inferretque deos Latio: genus unde Latinum,
Albanique patres, atque altae moenia Romae.
  Musa, mihi caussas memora, quo numine laeso,
Quidve dolens, regina deum tot volvere casus
Insignem pietate virum, tot adire labores,
Impulerit. Tantaene animis coelestibus irae!
  Urbs antiqua fuit, — Tyrii tenuere coloni, —
Carthago, Italiam contra Tiberinaque longe
Ostia, dives opum, studiisque asperrima belli:
Quam Juno fertur terris magis omnibus unam
Posthabita coluisse Samo; hic illius arma,
Hic currus fuit: hoc regnum dea gentibus esse,
Si qua fata sinant, jam tum tenditque fovetque.
Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quae verteret arces;
Hinc populum late regem belloque superbum

Venturum excidio Libyae; sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis;
Necdum etiam caussae irarum saevique dolores
Exciderant animo; manet alta mente repostum
Judicium Paridis, spretaeque injuria formae,
Et genus invisum, et rapti Ganymedis honores:
His accensa super, jactatos aequore toto
Troas, reliquias Danaum atque immitis Achilli,
Arcebat longe Latio; multosque per annos
Errabant, acti fatis, maria omnia circum.
Tantae molis erat Romanam condere gentem.
Vix e conspectu Siculae telluris in altum
Vela dabant laeti, et spumas salis aere ruebant;
Quum Juno, aeternum servans sub pectore vulnus,
Haec secum: Mene incepto desistere victam,
Nec posse Italia Teucrorum avertere regem?
Quippe vetor fatis. Pallasne exurere classem
Argivum, atque ipsos potuit submergere ponto,
Unius ob noxam et furias Ajacis Oïlei?
Ipsa, Jovis rapidum jaculata e nubibus ignem,
Disjecitque rates, evertitque aequora ventis;
Illum, exspirantem transfixo pectore flammas,
Turbine corripuit, scopuloque infixit acuto.
Ast ego, quae divum incedo regina, Jovisque
Et soror et conjux, una cum gente tot annos
Bella gero. Et quisquam numen Junonis adorat
Praeterea, aut supplex aris imponat honorem?
Talia flammato secum dea corde volutans,
Nimborum in patriam, loca foeta furentibus austris,
Aeoliam venit. Hic vasto rex Aeolus antro
Luctantes ventos tempestatesque sonoras
Imperio premit, ac vinclis et carcere frenat.
Illi indignantes, magno cum murmure montis,
Circum claustra fremunt. Celsa sedet Aeolus arce,
Sceptra tenens; mollitque animos, et temperat iras.
Ni faciat, maria ac terras coelumque profundum
Quippe ferant rapidi secum, verrantque per auras.
Sed pater omnipotens speluncis abdidit atris,
Hoc metuens; molemque et montes insuper altos

Imposuit; regemque dedit, qui foedere certo
Et premere, et laxas sciret dare jussus habenas.
Ad quem tum Juno supplex his vocibus usa est:
  Aeole, — namque tibi divum pater atque hominum rex
Et mulcere dedit fluctus et tollere vento, —
Gens inimica mihi Tyrrhenum navigat aequor,
Ilium in Italiam portans, victosque Penates:
Incute vim ventis, submersasque obrue puppes;
Aut age diversos, et disjice corpora ponto.
Sunt mihi bis septem praestanti corpore Nymphae,
Quarum quae forma pulcherrima Deïopea,
Connubio jungam stabili, propriamque dicabo,
Omnes ut tecum meritis pro talibus annos
Exigat, et pulchra faciat te prole parentem.
  Aeolus haec contra: Tuus, o regina, quid optes
Explorare labor; mihi jussa capessere fas est.
Tu mihi, quodcumque hoc regni, tu sceptra Jovemque
Concilias; tu das epulis accumbere divum,
Nimborumque facis tempestatumque potentem.
  Haec ubi dicta, cavum conversa cuspide montem
Impulit in latus: ac venti, velut agmine facto,
Qua data porta, ruunt, et terras turbine perflant.
Incubuere mari, totumque a sedibus imis
Una Eurusque Notusque ruunt creberque procellis
Africus, et vastos volvunt ad litora fluctus.
Insequitur clamorque virum stridorque rudentum.
Eripiunt subito nubes coelumque diemque
Teucrorum ex oculis; ponto nox incubat atra.
Intonuere poli, et crebris micat ignibus aether;
Praesentemque viris intentant omnia mortem.
  Extemplo Aeneae solvuntur frigore membra;
Ingemit, et, duplices tendens ad sidera palmas,
Talia voce refert: O terque quaterque beati
Quis ante ora patrum Trojae sub moenibus altis
Contigit oppetere! O Danaum fortissime gentis
Tydide, mene Iliacis occumbere campis
Non potuisse, tuaque animam hanc effundere dextra!
Saevus ubi Aeacidae telo jacet Hector, ubi ingens
Sarpedon; ubi tot Simoïs correpta sub undis
Scuta virum galeasque et fortia corpora volvit.

Talia jactanti stridens aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi; tum prora avertit, et undis
Dat latus; insequitur cumulo praeruptus aquae mons.
Hi summo in fluctu pendent; his unda dehiscens
Terram inter fluctus aperit; furit aestus arenis.
Tres Notus abreptas in saxa latentia torquet:
Saxa vocant Itali, mediis quae in fluctibus, Aras:
Dorsum immane mari summo. Tres Eurus ab alto
In brevia et syrtes urget — miserabile visu —
Illiditque vadis atque aggere cingit arenae.
Unam, quae Lycios fidumque vehebat Orontem,
Ipsius ante oculos ingens a vertice pontus
In puppim ferit; excutitur, pronusque magister
Volvitur in caput; ast illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat aequore vertex.
Apparent rari nantes in gurgite vasto;
Arma virum, tabulaeque, et Troïa gaza per undas.
Jam validam Ilionei navem, jam fortis Achatae,
Et qua vectus Abas, et qua grandaevus Aletes,
Vicit hiems; laxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimisque fatiscunt.
Interea magno misceri murmure pontum,
Emmissamque hiemem sensit Neptunus, et imis
Stagna refusa vadis, graviter commotus; et alto
Prospiciens, summa placidum caput extulit unda.
Disjectam Aeneae toto videt aequore classem,
Fluctibus oppressos Troas coelique ruina.
Nec latuere doli fratrem Junonis et irae.
Eurum ad se Zephyrumque vocat; dehinc talia fatur:
Tantane vos generis tenuit fiducia vestri?
Jam coelum terramque meo sine numine, venti,
Miscere, et tantas audetis tollere moles?
Quos ego . . . . . Sed motos praestat componere fluctus.
Post mihi non simili poena commissa luetis.
Maturate fugam, regique haec dicite vestro:
Non illi imperium pelagi saevumque tridentem,
Sed mihi sorte datum. Tenet ille immania saxa,
Vestras, Eure, domos; illa se jactet in aula
Aeolus, et clauso ventorum carcere regnet.

Sic ait, et dicto citius tumida aequora placat,
Collectasque fugat nubes, solemque reducit.
Cymothoë simul et Triton adnixus acuto
Detrudunt naves scopulo ; levat ipse tridenti,
Et vastas aperit syrtes, et temperat aequor ;
Atque rotis summas levibus perlabitur undas.
Ac veluti magno in populo quum saepe coorta est
Seditio, saevitque animis ignobile vulgus ;
Jamque faces et saxa volant ; furor arma ministrat :
Tum, pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant ;
Iste regit dictis animos, et pectora mulcet :
Sic cunctus pelagi cecidit fragor, aequora postquam
Prospiciens genitor, coeloque invectus aperto,
Flectit equos, curruque volans dat lora secundo.
Defessi Aeneadae, quae proxima, litora cursu
Contendunt petere, et Libyae vertuntur ad oras.
Est in secessu longo locus : insula portum
Efficit objectu laterum, quibus omnis ab alto
Frangitur inque sinus scindit sese unda reductos.
Hinc atque hinc vastae rupes geminique minantur
In coelum scopuli, quorum sub vertice late
Aequora tuta silent ; tum silvis scena coruscis
Desuper horrentique atrum nemus imminet umbra.
Fronte sub adversa scopulis pendentibus antrum ;
Intus aquae dulces, vivoque sedilia saxo ;
Nympharum domus. Hic fessas non vincula naves
Ulla tenent ; unco non alligat anchora morsu.
Huc septem Aeneas collectis navibus omni
Ex numero subit ; ac, magno telluris amore
Egressi, optata potiuntur Troës arena,
Et sale tabentes artus in litore ponunt.
Ac primum silici scintillam excudit Achates,
Suscepitque ignem foliis, atque arida circum
Nutrimenta dedit, rapuitque in fomite flammam.
Tum Cererem corruptam undis Cerealiaque arma
Expediunt fessi rerum ; frugesque receptas
Et torrere parant flammis, et frangere saxo.
Aeneas scopulum interea conscendit, et omnem
Prospectum late pelago petit ; Anthea si quem

Jactatum vento videat, Phrygiasque biremes,
Aut Capyn, aut celsis in puppibus arma Caïci.
Navem in conspectu nullam, tres litore cervos
Prospicit errantes; hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen.
Constitit hic, arcumque manu celeresque sagittas
Corripuit; fidus quae tela gerebat Achates;
Ductoresque ipsos primum, capita alta ferentes
Cornibus arboreis, sternit, tum vulgus, et omnem
Miscet agens telis nemora inter frondea turbam.
Nec prius absistit, quam septem ingentia victor
Corpora fundat humi, et numerum cum navibus aequet.
Hinc portum petit, et socios partitur in omnes.
Vina bonus quae deinde cadis onerarat Acestes
Litore Trinacrio, dederatque abeuntibus heros,
Dividit, et dictis maerentia pectora mulcet:
O socii, — neque enim ignari sumus ante malorum —
O passi graviora, dabit deus his quoque finem.
Vos et Scyllaeam rabiem penitusque sonantes
Accestis scopulos; vos et Cyclopia saxa
Experti. Revocate animos, maestumque timorem
Mittite. Forsan et haec olim meminisse juvabit.
Per varios casus, per tot discrimina rerum,
Tendimus in Latium: sedes ubi fata quietas
Ostendunt: illic fas regna resurgere Trojae.
Durate, et vosmet rebus servate secundis.
  Talia voce refert; curisque ingentibus aeger
Spem vultu simulat, premit altum corde dolorem.
Illi se praedae accingunt dapibusque futuris:
Tergora deripiunt costis, et viscera nudant;
Pars in frusta secant, verubusque trementia figunt;
Litore ahena locant alii, flammasque ministrant;
Tum victu revocant vires; fusique per herbam
Implentur veteris Bacchi pinguisque ferinae.
  Postquam exemta fames epulis, mensaeque remotae:
Amissos longo socios sermone requirunt,
Spemque metumque inter dubii, seu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.
Praecipue pius Aeneas, nunc acris Oronti,
Nunc Amyci casum gemit et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloanthum.

Et jam finis erat, quum Jupiter, aethere summo
Despiciens mare velivolum, terrasque jacentes,
Litoraque, et latos populos, sic vertice coeli
Constitit, et Libyae defixit lumina regnis.
Atque illum tales jactantem pectore curas
Tristior et lacrymis oculos suffusa nitentes,
Alloquitur Venus: O qui res hominumque deumque
Aeternis regis imperiis, et fulmine terres,
Quid meus Aeneas in te committere tantum,
Quid Troës potuere, quibus, tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis?
Certe hinc Romanos olim, volventibus annis,
Hinc fore ductores, revocato a sanguine Teucri,
Qui mare, qui terras omni ditione tenerent,
Pollicitus, quae te, genitor, sententia vertit?
Hoc equidem occasum Trojae tristesque ruinas
Solabar, fatis contraria fata rependens.
Nunc eadem fortuna viros tot casibus actos
Insequitur. Quem das finem, rex magne, laborum?
Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus atque intima tutus
Regna Liburnorum, et fontem superare Timavi,
Unde per ora novem vasto cum murmure montis
It mare proruptum, et pelago premit arva sonanti.
Hic tamen ille urbem Patavi sedesque locavit
Teucrorum, et genti nomen dedit, armaque fixit
Troïa; nunc placida compostus pace quiescit:
Nos, tua progenies, coeli quibus annuis arcem,
Navibus — infandum! — amissis, unius ob iram
Prodimur, atque Italis longe disjungimur oris.
Hic pietatis honos? sic nos in sceptra reponis?
Olli subridens hominum sator atque deorum
Vultu, quo coelum tempestatesque serenat,
Oscula libavit natae; dehinc talia fatur:
Parce metu, Cytherea: manent immota tuorum
Fata tibi; cernes urbem et promissa Lavini
Moenia, sublimemque feres ad sidera coeli
Magnanimum Aenean; neque me sententia vertit.
Hic tibi — fabor enim, quando haec te cura remordet,
Longius et volvens fatorum arcana movebo —

Bellum ingens geret Italia, populosque feroces
Contundet; moresque viris et moenia ponet,
Tertia dum Latio regnantem viderit aestas,
Ternaque transierint Rutulis hiberna subactis.
At puer Ascanius, cui nunc cognomen Iulo
Additur, — Ilus erat, dum res stetit Ilia regno —
Triginta magnos volvendis mensibus orbes
Imperio explebit, regnumque ab sede Lavini
Transferet, et longam multa vi muniet Albam.
Hic jam ter centum totos regnabitur annos
Gente sub Hectorea; donec regina sacerdos
Marte gravis geminam partu dabit Ilia prolem.
Inde lupae fulvo nutricis tegmine laetus
Romulus excipiet gentem, et Mavortia condet
Moenia, Romanosque suo de nomine dicet.
His ego nec metas rerum nec tempora pono;
Imperium sine fine dedi. Quin aspera Juno,
Quae mare nunc terrasque metu coelumque fatigat,
Consilia in melius referet, mecumque fovebit
Romanos, rerum dominos, gentemque togatam.
Sic placitum. Veniet lustris labentibus aetas,
Quum domus Assaraci Phthiam claråsque Mycenas
Servitio premet, ac victis dominabitur Argis.
Nascetur pulchra Trojanus origine Caesar,
Imperium Oceano, famam qui terminet astris,
Julius, a magno demissum nomen Iulo.
Hunc tu olim coelo, spoliis Orientis onustum,
Accipies secura; vocabitur hic quoque votis.
Aspera tum positis mitescent saecula bellis;
Cana Fides, et Vesta, Remo cum fratre Quirinus,
Jura dabunt; dirae ferro et compagibus arctis
Claudentur Belli portae; Furor impius intus,
Saeva sedens super arma, et centum vinctus ahenis
Post tergum nodis, fremet horridus ore cruento.
  Haec ait: et Maia genitum demittit ab alto,
Ut terrae, utque novae pateant Carthaginis arces
Hospitio Teucris: ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyae citus adstitit oris.
Et jam jussa facit; ponuntque ferocia Poeni

Corda, volente deo; in primis regina quietum;
Accipit in Teucros animum mentemque benignam.
At pius Aeneas, per noctem plurima volvens,
Ut primum lux alma data est, exire, locosque
Explorare novos, quas vento accesserit oras,
Qui teneant, nam inculta videt, hominesne feraene,
Quaerere constituit, sociisque exacta referre.
Classem in convexo nemorum sub rupe cavata
Arboribus clausam circum atque horrentibus umbris
Occulit; ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.
Cui mater media sese tulit obvia silva,
Virginis os habitumque gerens et virginis arma
Spartanae, vel qualis equos Threïssa fatigat
Harpalyce, volucremque fuga praevertitur Hebrum.
Namque humeris de more habilem suspenderat arcum
Venatrix, dederatque comam diffundere ventis,
Nuda genu, nodoque sinus collecta fluentes.
Ac prior, Heus, inquit, juvenes, monstrate mearum
Vidistis si quam hic errantem forte sororum,
Succinctam pharetra et maculosae tegmine lyncis,
Aut spumantis apri cursum clamore prementem.
Sic Venus; et Veneris contra sic filius orsus:
Nulla tuarum audita mihi neque visa sororum,
O — quam te memorem, virgo? namque haud tibi vultus
Mortalis, nec vox hominem sonat; o! dea certe;
An Phoebi soror? an Nympharum sanguinis una?
Sis felix, nostrumque leves, quaecumque, laborem,
Et, quo sub coelo tandem, quibus orbis in oris
Jactemur, doceas: ignari hominumque locorumque
Erramus, vento huc et vastis fluctibus acti.
Multa tibi ante aras nostra cadet hostia dextra.
Tum Venus: Haud equidem tali me dignor honore;
Virginibus Tyriis mos est gestare pharetram,
Purpureoque alte suras vincire cothurno.
Punica regna vides, Tyrios et Agenoris urbem;
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyria regit urbe profecta,
Germanum fugiens. Longa est injuria, longae
Ambages; sed summa sequar fastigia rerum.

Huic conjux Sychaeus erat, ditissimus agri
Phoenicum, et magno miserae dilectus amore;
Cui pater intactam dederat, primisque jugarat
Ominibus. Sed regna Tyri germanus habebat
Pygmalion, scelere ante alios immanior omnes.
Quos inter medius venit furor. Ille Sychaeum
Impius ante aras atque auri caecus amore,
Clam ferro incautum superat, securus amorum
Germanae; factumque diu celavit, et aegram,
Multa malus simulans, vana spe lusit amantem.
Ipsa sed in somnis inhumati venit imago
Conjugis; ora modis attollens pallida miris,
Crudeles aras trajectaque pectora ferro
Nudavit, caecumque domus scelus omne retexit.
Tum celerare fugam patriaque excedere suadet,
Auxiliumque viae veteres tellure recludit
Thesauros, ignotum argenti pondus et auri.
His commota fugam Dido sociosque parabat.
Conveniunt, quibus aut odium crudele tyranni,
Aut metus acer erat; naves, quae forte paratae
Corripiunt, onerantque auro. Portantur avari
Pygmalionis opes pelago; dux femina facti.
Devenere locos, ubi nunc ingentia cernis
Moenia surgentemque novae Carthaginis arcem,
Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.
Sed vos qui tandem, quibus aut venistis ab oris,
Quove tenetis iter? Quaerenti talibus ille
Suspirans, imoque trahens a pectore vocem:
O dea, si prima repetens ab origine pergam,
Et vacet annales nostrorum audire laborum:
Ante diem clauso componet Vesper Olympo.
Nos Troja antiqua, si vestras forte per aures
Trojae nomen iit, diversa per aequora vectos
Forte sua Libycis tempestas appulit oris.
Sum pius Aeneas, raptos qui ex hoste Penates
Classe veho mecum, fama super aethera notus.
Italiam quaero patriam et genus ab Jove summo.
Bis denis Phrygium conscendi navibus aequor,
Matre dea monstrante viam, data fata secutus.

Vix septem convulsae undis Euroque supersunt.
Ipse ignotus, egens, Libyae deserta peragro,
Europa atque Asia pulsus. Nec plura querentem
Passa Venus, medio sic interfata dolore est:
Quisquis es, haud, credo, invisus coelestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modo, atque hinc te reginae ad limina perfer.
Namque tibi reduces socios classemque relatam
Nuntio, et in tutum versis Aquilonibus actam,
Ni frustra augurium vani docuere parentes.
Adspice bis senos laetantes agmine cycnos,
Aetheria quos lapsa plaga Jovis ales aperto
Turbabat coelo, nunc terras ordine longo
Aut capere, aut captas jam despectare videntur:
Ut reduces illi ludunt stridentibus alis,
Et coetu cinxere polum, cantusque dedere,
Haud aliter puppesque tuae pubesque tuorum,
Aut portum tenet, aut pleno subit ostia velo.
Perge modo, et, qua te ducit via, dirige gressum.
Dixit, et avertens rosea cervice refulsit,
Ambrosiaeque comae divinum vertice odorem
Spiravere; pedes vestis defluxit ad imos;
Et vera incessu patuit dea. Ille, ubi matrem
Agnovit, tali fugientem est voce secutus:
Quid natum toties, crudelis tu quoque, falsis
Ludis imaginibus? cur dextrae jungere dextram
Non datur, ac veras audire et reddere voces?
Talibus incusat, gressumque ad moenia tendit.
At Venus obscuro gradientes aëre sepsit,
Et multo nebulae circum dea fudit amictu,
Cernere ne quis eos, neu quis contingere posset,
Solirive moram, aut veniendi poscere caussas.
Ipsa Paphum sublimis abit, sedesque revisit
Laeta suas, ubi templum illi, centumque Sabaeo
Thure calent arae, sertisque recentibus halant.
Corripuere viam interea, qua semita monstrat.
Jamque ascendebant collem, qui plurimus urbi
Imminet, adversasque adspectat desuper arces.
Miratur molem Aeneas, magalia quondam,
Miratur portas, strepitumque, et strata viarum.

Instant ardentes Tyrii: pars ducere muros,
Molirique arcem, et manibus subvolvere saxa;
Pars optare locum tecto, et concludere sulco;
Jura, magistratusque legunt, sanctumque senatum;
Hic portus alii effodiunt; hic alta theatri
Fundamenta locant alii, immanesque columnas
Rupibus excidunt, scenis decora alta futuris.
Qualis apes aestate nova per florea rura
Exercet sub sole labor; quum gentis adultos
Educunt foetus, aut quum liquentia mella
Stipant, et dulci distendunt nectare cellas;
Aut onera accipiunt venientum, aut, agmine facto,
Ignavum fucos pecus a praesepibus arcent;
Fervet opus, redolentque thymo fragrantia mella.
O fortunati, quorum jam moenia surgunt!
Aeneas ait, et fastigia suspicit urbis.
Infert se septus nebula — mirabile dictu —
Per medios, miscetque viris; neque cernitur ulli.
Lucus in urbe fuit media, laetissimus umbrae,
Quo primum, jactati undis et turbine, Poeni
Effodere loco signum, quod regia Juno
Monstrarat, caput acris equi; sic nam fore bello
Egregiam et facilem victu per saecula gentem.
Hic templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine divae,
Aerea cui gradibus surgebant limina, nexaeque
Aere trabes; foribus cardo stridebat ahenis.
Hoc primum in luco nova res oblata timorem.
Leniit; hic primum Aeneas sperare salutem
Ausus, et afflictis melius confidere rebus.
Namque, sub ingenti lustrat dum singula templo,
Reginam opperiens, dum, quae fortuna sit urbi,
Artificumque manus inter se, operumque laborem,
Miratur, videt Iliacas ex ordine pugnas,
Bellaque jam fama totum vulgata per orbem,
Atridas, Priamumque, et saevum ambobus Achillen.
Constitit, et lacrymans, Quis jam locus, inquit, Achate,
Quae regio in terris nostri non plena laboris?
En Priamus. Sunt hic etiam sua praemia laudi;
Sunt lacrymae rerum, et mentem mortalia tangunt.

Solve metus; feret haec aliquam tibi fama salutem.
Sic ait, atque animum pictura pascit inani,
Multa gemens, largoque humectat flumine vultum.
Namque videbat uti bellantes Pergama circum
Hac fugerent Graii, premeret Trojana juventus;
Hac Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis
Agnoscit lacrymans; primo quae prodita somno
Tydides multa vastabat caede cruentus,
Ardentesque avertit equos in castra, priusquam
Pabula gustassent Trojae Xanthumque bibissent.
Parte alia fugiens amissis Troïlus armis,
Infelix puer, atque impar congressus Achilli,
Fertur equis, curruque haeret resupinus inani,
Lora tenens tamen: huic cervixque comaeque trahuntur
Per terram, et versa pulvis inscribitur hasta.
Interea ad templum non aequae Palladis ibant
Crinibus Iliades passis, peplumque ferebant,
Suppliciter tristes, et tunsae pectora palmis;
Diva solo fixos oculos aversa tenebat.
Ter circum Iliacos raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles.
Tum vero ingentem gemitum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici,
Tendentemque manus Priamum conspexit inermes.
Se quoque principibus permixtum agnovit Achivis,
Eoasque acies, et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediisque in millibus ardet,
Aurea subnectens exsertae cingula mammae
Bellatrix, audetque viris concurrere virgo.
   Haec dum Dardanio Aeneae miranda videntur,
Dum stupet, obtutuque haeret defixus in uno,
Regina ad templum, forma pulcherrima Dido,
Incessit, magna juvenum stipante caterva.
Qualis in Eurotae ripis, aut per juga Cynthi,
Exercet Diana choros, quam mille secutae
Hinc atque hinc glomerantur Oreades; illa pharetram
Fert humero, gradiensque deas supereminet omnes;
Latonae tacitum pertentant gaudia pectus.

Talis erat Dido, talem se laeta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus divae, media testudine templi,
Septa armis, solioque alte subnixa, resedit.
Jura dabat legesque viris, operumque laborem
Partibus aequabat justis, aut sorte trahebat:
Quum subito Aeneas concursu accedere magno
Anthea Sergestumque videt fortemque Cloanthum,
Teucrorumque alios, ater quos aequore turbo
Dispulerat, penitusque alias avexerat oras.
Obstupuit simul ipse, simul percussus Achates
Laetitiaque metuque; avidi conjungere dextras
Ardebant: sed res animos incognita turbat.
Dissimulant; et nube cava speculantur amicti,
Quae fortuna viris, classem quo litore linquant,
Quid veniant cuncti: nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.
  Postquam introgressi, et coram data copia fandi;
Maximus Ilioneus placido sic pectore coepit:
O regina, novam cui condere Jupiter urbem,
Justitiaque dedit gentes frenare superbas,
Troës te miseri, ventis maria omnia vecti,
Oramus: prohibe infandos a navibus ignes;
Parce pio generi, et propius res adspice nostras.
Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad litora vertere praedas:
Non ea vis animo, nec tanta superbia victis.
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glebae;
Oenotri coluere viri; nunc fama, minores
Italiam dixisse ducis de nomine gentem.
Hic cursus fuit:
Quum subito assurgens fluctu nimbosus Orion
In vada caeca tulit, penitusque procacibus Austris
Perque undas, superante salo, perque invia saxa
Dispulit; huc pauci vestris adnavimus oris.
Quod genus hoc hominum? quaeve hunc tam barbara morem
Permittit patria? hospitio prohibemur arenae!
Bella cient, primaque vetant consistere terra.
Si genus humanum et mortalia temnitis arma,

At sperate deos memores fandi atque nefandi.
Rex erat Aeneas nobis, quo justior alter
Nec pietate fuit, nec bello major et armis:
Quem si fata virum servant, si vescitur aura
Aetheria, neque adhuc crudelibus occubat umbris;
Non metus, officio nec te certasse priorem
Poeniteat. Sunt et Siculis regionibus urbes,
Arvaque, Trojanoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere classem,
Et silvis aptare trabes, et stringere remos;
Si datur Italiam, sociis et rege recepto,
Tendere, ut Italiam laeti Latiumque petamus;
Sin absumpta salus, et te, pater optime Teucrum,
Pontus habet Libyae, nec spes jam restat Iuli,
At freta Sicaniae saltem, sedesque paratas,
Unde huc advecti, regemque petamus Acesten.
Talibus Ilioneus; cuncti simul ore fremebant
Dardanidae.
  Tum breviter Dido, vultum demissa, profatur:
Solvite corde metum, Teucri, secludite curas.
Res dura et regni novitas me talia cogunt
Moliri, et late fines custode tueri.
Quis genus Aeneadum, quis Trojae nesciat urbem,
Virtutesque, virosque, aut tanti incendia belli?
Non obtusa adeo gestamus pectora Poeni;
Nec tam aversus equos Tyria Sol jungit ab urbe.
Seu vos Hesperiam magnam Saturniaque arva,
Sive Erycis fines regemque optatis Acesten:
Auxilio tutos dimittam, opibusque juvabo.
Vultis et his mecum pariter considere regnis:
Urbem quam statuo vestra est; subducite naves;
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse Noto compulsus eodem
Afforet Aeneas! Equidem per litora certos
Dimittam, et Libyae lustrare extrema jubebo,
Si quibus ejectus silvis aut urbibus errat.
  His animum arrecti dictis, et fortis Achates
Et pater Aeneas jamdudum erumpere nubem
Ardebant. Prior Aenean compellat Achates:
Nate dea, quae nunc animo sententia surgit?

Omnia tuta vides, classem sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum; dictis respondent cetera matris.
Vix ea fatus erat, quum circumfusa repente
Scindit se nubes, et in aethera purgat apertum.
Restitit Aeneas, claraque in luce refulsit,
Os humerosque deo similis: namque ipsa decoram
Caesariem nato genetrix, lumenque juventae
Purpureum, et laetos oculis afflarat honores:
Quale manus addunt ebori decus, aut ubi flavo
Argentum Pariusve lapis circumdatur auro.
Tum sic reginam alloquitur, cunctisque repente
Improvisus ait: Coram, quem quaeritis, adsum
Troïus Aeneas, Libycis ereptus ab undis.
O sola infandos Trojae miserata labores,
Quae nos, reliquias Danaum, terraeque marisque,
Omnibus exhaustos jam casibus, omnium egenos,
Urbe, domo, socias! grates persolvere dignas
Non opis est nostrae, Dido, nec quidquid ubique est
Gentis Dardaniae, magnum quae sparsa per orbem.
Di tibi, si qua pios respectant numina, si quid
Usquam justitia est et mens sibi conscia recti,
Praemia digna ferant. Quae te tam laeta tulerunt
Saecula? qui tanti talem genuere parentes?
In freta dum fluvii current, dum montibus umbrae
Lustrabunt convexa, polus dum sidera pascet:
Semper honos, nomenque tuum, laudesque manebunt,
Quae me cumque vocant terrae. Sic fatus, amicum
Ilionea petit dextra, laevaque Serestum;
Post alios, fortemque Gyan, fortemque Cloanthum.
  Obstupuit primo adspectu Sidonia Dido,
Casu deinde viri tanto; et sic ore locuta est:
Quis te, nate dea, per tanta pericula casus
Insequitur? quae vis immanibus applicat oris?
Tune ille Aeneas quem Dardanio Anchisae
Alma Venus Phrygii genuit Simoëntis ad undam?
Atque equidem Teucrum memini Sidona venire,
Finibus expulsum patriis, nova regna petentem
Auxilio Beli: genitor tum Belus opimam
Vastabat Cyprum, et victor ditione tenebat.

Tempore jam ex illo casus mihi cognitus urbis
Trojanae, nomenque tuum, regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiqua Teucrorum ab stirpe volebat.
Quare agite, o, tectis, juvenes, succedite nostris.
Me quoque per multos similis fortuna labores
Jactatam hac demum voluit consistere terra.
Non ignara mali miseris succurrere disco.
  Sic memorat: simul Aenean in regia ducit
Tecta; simul divum templis indicit honorem.
Nec minus interea sociis ad litora mittit
Viginti tauros, magnorum horrentia centum
Terga suum, pingues centum cum matribus agnos,
Munera laetitiamque dii.
  At domus interior regali splendida luxu
Instruitur, mediisque parant convivia tectis:
Arte laboratae vestes, ostroque superbo;
Ingens argentum mensis, caelataque in auro
Fortia facta patrum, series longissima rerum,
Per tot ducta viros antiquae ab origine gentis.
  Aeneas — neque enim patrius consistere mentem
Passus amor — rapidum ad naves praemittit Achaten,
Ascanio ferat haec, ipsumque ad moenia ducat.
Omnis in Ascanio cari stat cura parentis.
Munera praeterea, Iliacis erepta ruinis,
Ferre jubet, pallam signis auroque rigentem,
Et circumtextum croceo velamen acantho,
Ornatus Argivae Helenae, quos illa Mycenis,
Pergama quum peteret inconcessosque Hymenaeos,
Extulerat, matris Ledae mirabile donum.
Praeterea sceptrum, Ilione quod gesserat olim,
Maxima natarum Priami, colloque monile
Baccatum, et duplicem gemmis auroque coronam.
Haec celerans, iter ad naves tendebat Achates.
  At Cytherea novas artes, nova pectore versat
Consilia: ut faciem mutatus et ora Cupido
Pro dulci Ascanio veniat, donisque furentem
Incendat reginam, atque ossibus implicet ignem;
Quippe domum timet ambiguam Tyriosque bilingues.
Urit atrox Juno, et sub noctem cura recursat.

Ergo his aligerum dictis affatur Amorem :
Nate, meae vires, mea magna potentia solus,
Nate, patris summi qui tela Typhoïa temnis,
Ad te confugio, et supplex tua numina posco.
Frater ut Aeneas pelago tuus omnia circum
Litora jactetur odiis Junonis iniquae,
Nota tibi ; et nostro doluisti saepe dolore.
Hunc Phoenissa tenet Dido, blandisque moratur
Vocibus ; et vereor, quo se Junonia vertant
Hospitia : haud tanto cessabit cardine rerum.
Quocirca capere ante dolis et cingere flamma
Reginam meditor, ne quo se numine mutet,
Sed magno Aeneae mecum teneatur amore.
Qua facere id possis, nostram nunc accipe mentem :
Regius accitu cari genitoris ad urbem
Sidoniam puer ire parat, mea maxima cura,
Dona ferens, pelago et flammis restantia Trojae :
Hunc ego sopitum somno, super alta Cythera,
Aut super Idalium, sacrata sede recondam,
Ne qua scire dolos, mediusve occurrere possit ;
Tu faciem illius noctem non amplius unam,
Falle dolo, et notos pueri puer indue vultus :
Ut, quum te gremio accipiet laetissima Dido
Regales inter mensas laticemque Lyaeum,
Quum dabit amplexus atque oscula dulcia figet,
Occultum inspires ignem, fallasque veneno.
  Paret Amor dictis carae genetricis, et alas
Exuit, et gressu gaudens incedit Iuli.
At Venus Ascanio placidam per membra quietem
Irrigat, et fotum gremio dea tollit in altos
Idaliae lucos, ubi mollis amaracus illum
Floribus et dulci adspirans complectitur umbra.
Jamque ibat, dicto parens, et dona Cupido
Regia portabat Tyriis, duce laetus Achate.
Quum venit, aulaeis jam se regina superbis
Aurea composuit sponda, mediamque locavit ;
Jam pater Aeneas et jam Trojana juventus
Conveniunt, stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantelia villis.

Quinquaginta intus famulae, quibus ordine longo
Cura penum struere, et flammis adolere Penates;
Centum aliae, totidemque pares aetate ministri,
Qui dapibus mensas onerent, et pocula ponant.
Nec non et Tyrii per limina laeta frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Aeneae; mirantur Iulum,
Flagrantesque dei vultus, simulataque verba,
Pallamque, et pictum croceo velamen acantho.
Praecipue infelix, pesti devota futurae,
Expleri mentem nequit, ardescitque tuendo
Phoenissa, et puero pariter donisque movetur.
Ille, ubi complexu Aeneae colloque pependit,
Et magnum falsi implevit genitoris amorem,
Reginam petit. Haec oculis, haec pectore toto
Haeret; et interdum gremio fovet; inscia Dido
Insideat quantus miserae deus! At memor ille
Matris Acidaliae, paullatim abolere Sychaeum
Incipit, et vivo tentat praevertere amore
Jam pridem resides animos desuetaque corda.
Postquam prima quies epulis, mensaeque remotae:
Crateras magnos statuunt, et vina coronant.
Fit strepitus tectis, vocemque per ampla volutant
Atria; dependent lychni laquearibus aureis
Incensi, et noctem flammis funalia vincunt.
Hic regina gravem gemmis auroque poposcit,
Implevitque mero pateram, quam Belus et omnes
A Belo soliti; tum facta silentia tectis:
Jupiter, hospitibus nam te dare jura loquuntur,
Hunc laetum Tyriisque diem Trojaque profectis
Esse velis, nostrosque hujus meminisse minores.
Adsit laetitiae Bacchus dator, et bona Juno.
Et vos, o, coetum, Tyrii, celebrate faventes.
Dixit, et in mensam laticum libavit honorem,
Primaque, libato, summo tenus attigit ore;
Tum Bitiae dedit increpitans; ille impiger hausit
Spumantem pateram, et pleno se proluit auro;
Post alii proceres. Cithara crinitus Iopas
Personat aurata, docuit quae maximus Atlas.
Hic canit errantem lunam solisque labores;

Unde hominum genus, et pecudes ; unde imber, et ignes ;
Arcturum, pluviasque Hyadas, geminosque Triones ;
Quid tantum oceano properent se tingere soles
Hiberni, vel quae tardis mora noctibus obstet.
Ingeminant plausu Tyrii, Troësque sequuntur.
Nec non et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem,
Multa super Priamo rogitans, super Hectore multa:
Nunc, quibus Aurorae venisset filius armis ;
Nunc, quales Diomedis equi ; nunc, quantus Achilles.
Immo age, et a prima dic, hospes, origine nobis
Insidias, inquit, Danaum, casusque tuorum,
Erroresque tuos: nam te jam septima portat
Omnibus errantem terris et fluctibus aestas.

AENEIDOS

LIBER SECUNDUS.

CONTICUERE omnes, intentique ora tenebant.
Inde toro pater Aeneas sic orsus ab alto:
  Infandum, regina, jubes renovare dolorem,
Trojanas ut opes et lamentabile regnum
Eruerint Danai ; quaeque ipse miserrima vidi,
Et quorum pars magna fui. Quis talia fando
Myrmidonum, Dolopumve, aut duri miles Ulixi,
Temperet a lacrymis? Et jam nox humida coelo
Praecipitat, suadentque cadentia sidera somnos.
Sed, si tantus amor casus cognoscere nostros,
Et breviter Trojae supremum audire laborem;
Quanquam animus meminisse horret, luctuque refugit;
Incipiam. Fracti bello, fatisque repulsi,
Ductores Danaum, tot jam labentibus annis,
Instar montis equum divina Palladis arte
Aedificant, sectaque intexunt abiete costas;
Votum pro reditu simulant: ea fama vagatur.
Huc delecta virum sortiti corpora furtim

Includunt caeco lateri, penitusque cavernas
Ingentes uterumque armato milite complent.
Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna manebant,
Nunc tantum sinus et statio male fida carinis.
Huc se provecti deserto in litore condunt.
Nos abiisse rati, et vento petiisse Mycenas.
Ergo omnis longo solvit se Teucria luctu.
Panduntur portae: juvat ire et Dorica castra
Desertosque videre locos litusque relictum.
Hic Dolopum manus, hic saevus tendebat Achilles;
Classibus hic locus; hic acie certare solebant.
Pars stupet innuptae donum exitiale Minervae,
Et molem mirantur equi; primusque Thymoetes
Duci intra muros hortatur, et arce locari;
Sive dolo, seu jam Trojae sic fata ferebant.
At Capys, et quorum melior sententia menti,
Aut pelago Danaum insidias suspectaque dona
Praecipitare jubent subjectisque urere flammis,
Aut terebrare cavas uteri et tentare latebras.
Scinditur incertum studia in contraria vulgus.
Primus ibi ante omnes, magna comitante caterva,
Laocoon ardens summa decurrit ab arce;
Et procul: O miseri, quae tanta insania, cives?
Creditis avectos hostes? aut ulla putatis
Dona carere dolis Danaum? sic notus Ulixes?
Aut hoc inclusi ligno occultantur Achivi,
Aut haec in nostros fabricata est machina muros,
Inspectura domos, venturaque desuper urbi;
Aut aliquis latet error; equo ne credite, Teucri.
Quidquid id est, timeo Danaos et dona ferentes.
Sic fatus, validis ingentem viribus hastam
In latus inque feri curvam compagibus alvum
Contorsit. Stetit illa tremens, uteroque recusso
Insonuere cavae gemitumque dedere cavernae.
Et, si fata deum, si mens non laeva fuisset,
Impulerat ferro Argolicas foedare latebras;
Trojaque nunc stares, Priamique arx alta maneres.
Ecce, manus juvenem interea post terga revinctum
Pastores magno ad regem clamore trahebant

Dardanidae: qui se ignotum venientibus ultro,
Hoc ipsum ut strueret, Trojamque aperiret Achivis,
Obtulerat, fidens animi, atque in utrumque paratus,
Seu versare dolos, seu certae occumbere morti.
Undique visendi studio Trojana juventus
Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaum insidias, et crimine ab uno
Disce omnes.
Namque, ut conspectu in medio turbatus, inermis,
Constitit, atque oculis Phrygia agmina circumspexit:
Heu, quae nunc tellus, inquit, quae me aequora possunt
Accipere? aut quid jam misero mihi denique restat?
Cui neque apud Danaos usquam locus, et super ipsi
Dardanidae infensi poenas cum sanguine poscunt.
Quo gemitu conversi animi, compressus et omnis
Impetus. Hortamur fari, quo sanguine cretus,
Quidve ferat; memoret, quae sit fiducia capto.
Ille haec, deposita tandem formidine, fatur:
Cuncta equidem tibi, rex, fuerit quodcumque, fatebor
Vera, inquit; neque me Argolica de gente negabo:
Hoc primum; nec, si miserum Fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget.
Fando aliquod si forte tuas pervenit ad aures
Belidae nomen Palamedis et inclyta fama
Gloria: quem falsa sub proditione Pelasgi
Insontem, infando indicio, quia bella vetabat,
Demisere neci; nunc cassum lumine lugent;
Illi me comitem, et consanguinitate propinquum
Pauper in arma pater primis huc misit ab annis.
Dum stabat regno incolumis, regumque vigebat
Conciliis: et nos aliquod nomenque decusque
Gessimus. Invidia postquam pellacis Ulixi —
Haud ignota loquor — superis concessit ab oris;
Afflictus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indignabar amici.
Nec tacui demens; et me, fors si qua tulisset,
Si patrios unquam remeassem victor ad Argos,
Promisi ultorem; et verbis odia aspera movi.
Hinc mihi prima mali labes; hinc semper Ulixes
Criminibus terrere novis; hinc spargere voces

In vulgum ambiguas, et quaerere conscius arma.
Nec requievit enim, donec Calchante ministro . . . . .
Sed quid ego haec autem nequidquam ingrata revolvo?
Quidve moror, si omnes uno ordine habetis Achivos,
Idque audire sat est? Jam dudum sumite poenas;
Hoc Ithacus velit, et magno mercentur Atridae.
  Tum vero ardemus scitari et quaerere caussas,
Ignari scelerum tantorum artisque Pelasgae.
Prosequitur pavitans, et ficto pectore fatur:
  Saepe fugam Danai Troja cupiere relicta
Moliri, et longo fessi discedere bello.
Fecissentque utinam! Saepe illos aspera ponti
Interclusit hiems, et terruit Auster euntes.
Praecipue, quum jam hic trabibus contextus acernis
Staret equus, toto sonuerunt aethere nimbi.
Suspensi Eurypylum scitatum oracula Phoebi
Mittimus; isque adytis haec tristia dicta reportat:
Sanguine placastis ventos et virgine caesa,
Quum primum Iliacas, Danai, venistis ad oras:
Sanguine quaerendi reditus, animaque litandum
Argolica. Vulgi quae vox ut venit ad aures:
Obstupuere animi, gelidusque per ima cucurrit
Ossa tremor, cui fata parent, quem poscat Apollo.
Hic Ithacus vatem magno Calchanta tumultu
Protrahit in medios; quae sint ea numina divum
Flagitat. Et mihi jam multi crudele canebant
Artificis scelus, et taciti ventura videbant.
Bis quinos silet ille dies, tectusque recusat
Prodere voce sua quemquam, aut opponere morti.
Vix tandem magnis Ithaci clamoribus actus,
Composito rumpit vocem, et me destinat arae.
Assensere omnes; et, quae sibi quisque timebat,
Unius in miseri exitium conversa tulere.
Jamque dies infanda aderat: mihi sacra parari,
Et salsae fruges, et circum tempora vittae.
Eripui, fateor, leto me, et vincula rupi;
Limosoque lacu per noctem obscurus in ulva
Delitui, dum vela darent, si forte dedissent.
Nec mihi jam patriam antiquam spes ulla videndi,
Nec dulces natos, exoptatumque parentem;

Quos illi fors ad poenas ob nostra reposcent
Effugia, et culpam hanc miserorum morte piabunt.
Quod te per superos et conscia numina veri,
Per, si qua est, quae restet adhuc mortalibus usquam,
Intemerata fides, oro, miserere laborum
Tantorum; miserere animi non digna ferentis.
His lacrymis vitam damus, et miserescimus ultro.
Ipse viro primus manicas atque arcta levari
Vincla jubet Priamus, dictisque ita fatur amicis:
Quisquis es, amissos hinc jam obliviscere Graios;
Noster eris, mihique haec edissere vera roganti.
Quo molem hanc immanis equi statuere? quis auctor?
Quidve petunt? quae religio? aut quae machina belli?
Dixerat. Ille, dolis instructus et arte Pelasga,
Sustulit exutas vinclis ad sidera palmas:
Vos, aeterni ignes, et non violabile vestrum
Testor numen, ait; vos, arae ensesque nefandi,
Quos fugi, vittaeque deum, quas hostia gessi:
Fas mihi Graiorum sacrata resolvere jura,
Fas odisse viros, atque omnia ferre sub auras,
Si qua tegunt; teneor patriae nec legibus ullis.
Tu modo promissis maneas, servataque serves,
Troja fidem, si vera feram, si magna rependam.
Omnis spes Danaum et coepti fiducia belli
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim, scelerumque inventor Ulixes,
Fatale aggressi sacrato avellere templo
Palladium, caesis summae custodibus arcis,
Corripuere sacram effigiem, manibusque cruentis
Virgineas ausi divae contingere vittas:
Ex illo fluere ac retro sublapsa referri
Spes Danaum, fractae vires, aversa deae mens.
Nec dubiis ea signa dedit Tritonia monstris.
Vix positum castris simulacrum: arsere coruscae
Luminibus flammae arrectis, salsusque per artus
Sudor iit; terque ipsa solo — mirabile dictu —
Emicuit, parmamque ferens hastamque trementem.
Extemplo tentanda fuga canit aequora Calchas,
Nec posse Argolicis exscindi Pergama telis,
Omina ni repetant Argis, numenque reducant

Quod pelago et curvis secum avexere carinis.
Et nunc, quod patrias vento petiere Mycenas,
Arma deosque parant comites, pelagoque remenso
Improvisi aderunt. Ita digerit omina Calchas.
Hanc pro Palladio, moniti, pro numine laeso,
Effigiem statuere, nefas quae triste piaret.
Hanc tamen immensam Calchas attollere molem
Roboribus textis, coeloque educere, jussit,
Ne recipi portis aut duci in moenia possit;
Neu populum antiqua sub religione tueri.
Nam si vestra manus violasset dona Minervae,
Tum magnum exitium — quod di prius omen in ipsum
Convertant! — Priami imperio Phrygibusque futurum;
Sin manibus vestris vestram ascendisset in urbem:
Ultro Asiam magno Pelopea ad moenia bello
Venturam, et nostros ea fata manere nepotes.
Talibus insidiis perjurique arte Sinonis,
Credita res, captique dolis lacrymisque coactis,
Quos neque Tydides, nec Larissaeus Achilles,
Non anni domuere decem, non mille carinae.
Hic aliud majus miseris multoque tremendum
Objicitur magis, atque improvida pectora turbat.
Laocoon, ductus Neptuno sorte sacerdos,
Solemnes taurum ingentem mactabat ad aras.
Ecce autem gemini a Tenedo tranquilla per alta —
Horresco referens — immensis orbibus angues
Incumbunt pelago, pariterque ad litora tendunt:
Pectora quorum inter fluctus arrecta jubaeque
Sanguineae superant undas; pars caetera pontum
Pone legit, sinuantque immensa volumine terga.
Fit sonitus, spumante salo. Jamque arva tenebant;
Ardentesque oculos suffecti sanguine et igni,
Sibila lambebant linguis vibrantibus ora.
Diffugimus visu exsangues. Illi agmine certo
Laocoonta petunt. Et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morsu depascitur artus;
Post ipsum, auxilio subeuntem ac tela ferentem,
Corripiunt, spirisque ligant ingentibus; et jam
Bis medium amplexi, bis collo squamea circum

Terga dati, superant capite et cervicibus altis.
Ille simul manibus tendit divellere nodos,
Perfusus sanie vittas atroque veneno;
Clamore simul horrendos ad sidera tollit:
Quales mugitus, fugit quum saucius aram
Taurus, et incertam excussit cervice securim.
At gemini lapsu delubra ad summa dracones
Effugiunt, saevaeque petunt Tritonidis arcem,
Sub pedibusque deae clypeique sub orbe teguntur.
  Tum vero tremefacta novus per pectora cunctis
Insinuat pavor; et scelus expendisse merentem
Laocoonta ferunt, sacrum qui cuspide robur
Laeserit, et tergo sceleratam intorserit hastam.
Ducendum ad sedes simulacrum, orandaque divae
Numina conclamant.
Dividimus muros, et moenia pandimus urbis.
Accingunt omnes operi, pedibusque rotarum
Subjiciunt lapsus, et stuppea vincula collo
Intendunt. Scandit fatalis machina muros,
Feta armis. Pueri circum innuptaeque puellae
Sacra canunt, funemque manu contingere gaudent.
Illa subit, mediaeque minans illabitur urbi.
O patria, o divum domus Ilium, et inclyta bello
Moenia Dardanidum! quater ipso in limine portae
Substitit, atque utero sonitum quater arma dedere.
Instamus tamen immemores caecique furore,
Et monstrum infelix sacrata sistimus arce.
Tunc etiam fatis aperit Cassandra futuris
Ora, dei jussu non unquam credita Teucris.
Nos delubra deum miseri, quibus ultimus esset
Ille dies, festa velamus fronde per urbem.
  Vertitur interea coelum, et ruit oceano nox,
Involvens umbra magna terramque polumque,
Myrmidonumque dolos; fusi per moenia Teucri
Conticuere; sopor fessos complectitur artus.
  Et jam Argiva phalanx instructis navibus ibat
A Tenedo, tacitae per amica silentia lunae
Litora nota petens: flammas quum regia puppis
Extulerat; fatisque deum defensus iniquis,
Inclusos utero Danaos et pinea furtim

Laxat claustra Sinon. Illos patefactus ad auras
Reddit equus; laetique cavo se robore promunt
Thessandrus Sthenelusque duces, et dirus Ulixes,
Demissum lapsi per funem, Acamasque, Thoasque,
Pelidesque Neoptolemus, primusque Machaon,
Et Menelaus, et ipse doli fabricator Epeos.
Invadunt urbem somno vinoque sepultam;
Caeduntur vigiles, portisque patentibus omnes
Accipiunt socios, atque agmina conscia jungunt.
Tempus erat, quo prima quies mortalibus aegris
Incipit, et dono divum gratissima serpit.
In somnis, ecce, ante oculos moestissimus Hector
Visus adesse mihi, largosque effundere fletus,
Raptatus bigis, ut quondam, aterque cruento
Pulvere, perque pedes trajectus lora tumentes.
Hei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli,
Vel Danaum Phrygios jaculatus puppibus ignes!
Squalentem barbam, et concretos sanguine crines,
Vulneraque illa gerens, quae circum plurima muros
Accepit patrios. Ultro flens ipse videbar
Compellare virum, et moestas expromere voces:
O lux Dardaniae, spes o fidissima Teucrum,
Quae tantae tenuere morae? quibus Hector ab oris
Exspectate venis? ut te post multa tuorum
Funera, post varios hominumque urbisque labores,
Defessi adspicimus! quae causa indigna serenos
Foedavit vultus? aut cur haec vulnera cerno?
Ille nihil; nec me quaerentem vana moratur:
Sed graviter gemitus imo de pectore ducens,
Heu fuge, nate dea, teque his, ait, eripe flammis.
Hostis habet muros; ruit alto a culmine Troja.
Sat patriae Priamoque datum. Si Pergama dextra
Defendi possent, etiam hac defensa fuissent.
Sacra suosque tibi commendat Troja Penates:
Hos cape fatorum comites; his moenia quaere,
Magna pererrato statues quae denique ponto.
Sic ait; et manibus vittas, Vestamque potentem,
Aeternumque adytis effert penetralibus ignem.
Diverso interea miscentur moenia luctu;

Et magis atque magis, quanquam secreta parentis
Anchisae domus, arboribusque obtecta recessit,
Clarescunt sonitus, armorumque ingruit horror.
Excutior somno, et summi fastigia tecti
Ascensu supero, atque arrectis auribus adsto:
In segetem veluti quum flamma furentibus austris
Incidit, aut rapidus montano flumine torrens
Sternit agros, sternit sata laeta boumque labores,
Praecipitesque trahit silvas; stupet inscius alto
Accipiens sonitum saxi de vertice pastor.
Tum vero manifesta fides, Danaumque patescunt
Insidiae. Jam Deiphobi dedit ampla ruinam,
Vulcano superante, domus; jam proximus ardet
Ucalegon; Sigea igni freta lata relucent.
Exoritur clamorque virum clangorque tubarum.
Arma amens capio; nec sat rationis in armis.
Sed glomerare manum bello, et concurrere in arcem
Cum sociis ardent animi. Furor iraque mentem
Praecipitant; pulchrumque mori succurrit in armis.
Ecce autem telis Panthus elapsus Achivum,
Panthus Othryades, arcis Phoebique sacerdos,
Sacra manu, victosque deos, parvumque nepotem
Ipse trahit, cursuque amens ad limina tendit.
Quo res summa loco, Panthu? quam prendimus arcem
Vix ea fatus eram, gemitu quum talia reddit:
Venit summa dies et ineluctabile tempus
Dardaniae. Fuimus Troës; fuit Ilium, et ingens
Gloria Teucrorum. Ferus omnia Jupiter Argos
Transtulit. Incensa Danai dominantur in urbe.
Arduus armatos mediis in moenibus adstans
Fundit equus, victorque Sinon incendia miscet,
Insultans. Portis alii bipatentibus adsunt,
Millia quot magnis unquam venere Mycenis;
Obsedere alii telis angusta viarum
Oppositi; stat ferri acies mucrone corusco
Stricta, parata neci; vix primi proelia tentant
Portarum vigiles, et caeco Marte resistunt.
Talibus Othryadae dictis et numine divum
In flammas et in arma feror, quo tristis Erinnys,
Quo fremitus vocat et sublatus ad aethera clamor.

Addunt se socios Rhipeus, et maximus armis
Epytus, oblati per lunam, Hypanisque Dymasque,
Et lateri agglomerant nostro, juvenisque Coroebus,
Mygdonides. Illis ad Trojam forte diebus
Venerat, insano Cassandrae incensus amore,
Et gener auxilium Priamo Phrygibusque ferebat,
Infelix, qui non sponsae praecepta furentis
Audierit.
Quos ubi confertos audere in proelia vidi:
Incipio super his: Juvenes, fortissima frustra
Pectora, si vobis audentem extrema cupido
Certa sequi — quae sit rebus fortuna videtis:
Excessere omnes adytis arisque relictis
Di, quibus imperium hoc steterat; succurritis urbi
Incensae; — moriamur, et in media arma ruamus.
Una salus victis nullam sperare salutem.
Sic animis juvenum furor additus. Inde, lupi ceu
Raptores atra in nebula, quos improba ventris
Exegit caecos rabies, catulique relicti
Faucibus exspectant siccis; per tela, per hostes
Vadimus haud dubiam in mortem; mediaeque tenemus
Urbis iter. Nox atra cava circumvolat umbra.
Quis cladem illius noctis, quis funera fando
Explicet, aut possit lacrymis aequare labores?
Urbs antiqua ruit, multos dominata per annos;
Plurima perque vias sternuntur inertia passim
Corpora, perque domos, et religiosa deorum
Limina. Nec soli poenas dant sanguine Teucri:
Quondam etiam victis redit in praecordia virtus,
Victoresque cadunt Danai. Crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.
Primus se, Danaum magna comitante caterva,
Androgeos offert nobis, socia agmina credens
Inscius, atque ultro verbis compellat amicis:
Festinate, viri; nam quae tam sera moratur
Segnities? alii rapiunt incensa feruntque
Pergama: vos celsis nunc primum a navibus itis?
Dixit; et extemplo — neque enim responsa dabantur
Fida satis — sensit medios delapsus in hostes.
Obstupuit, retroque pedem cum voce repressit.

Improvisum aspris veluti qui sentibus anguem
Pressit humi nitens, trepidusque repente refugit
Attollentem iras, et caerula colla tumentem:
Haud secus Androgeos visu tremefactus abibat.
Irruimus, densis et circumfundimur armis,
Ignarosque loci passim et formidine captos
Sternimus. Adspirat primo fortuna labori.
Atque hic successu exsultans animisque Coroebus,
O socii, qua prima, inquit, fortuna salutis
Monstrat iter, quaque ostendit se dextra, sequamur:
Mutemus clypeos, Danaumque insignia nobis
Aptemus. Dolus, an virtus, quis in hoste requirat?
Arma dabunt ipsi. Sic fatus, deinde comantem
Androgei galeam clypeique insigne decorum
Induitur, laterique Argivum accommodat ensem.
Hoc Rhipeus, hoc ipse Dymas, omnisque juventus
Laeta facit; spoliis se quisque recentibus armat.
Vadimus immixti Danais haud numine nostro,
Multaque per caecam congressi proelia noctem
Conserimus; multos Danaum demittimus Orco.
Diffugiunt alii ad naves, et litora cursu
Fida petunt; pars ingentem formidine turpi
Scandunt rursus equum, et nota conduntur in alvo.
Heu nihil invitis fas quemquam fidere divis!
Ecce trahebatur passis Priameïa virgo
Crinibus a templo Cassandra adytisque Minervae,
Ad coelum tendens ardentia lumina frustra:
Lumina, nam teneras arcebant vincula palmas.
Non tulit hanc speciem furiata mente Coroebus,
Et sese medium injecit periturus in agmen.
Consequimur cuncti, et densis incurrimus armis.
Hic primum ex alto delubri culmine telis
Nostrorum obruimur, oriturque miserrima caedes
Armorum facie et Graiarum errore jubarum.
Tum Danai gemitu atque ereptae virginis ira
Undique collecti invadunt, acerrimus Ajax,
Et gemini Atridae, Dolopumque exercitus omnis:
Adversi rupto ceu quondam turbine venti
Confligunt, Zephyrusque, Notusque, et laetus Eois
Eurus equis; stridunt silvae, saevitque tridenti

Spumeus atque imo Nereus ciet aequora fundo.
Illi etiam, si quos obscura nocte per umbram
Fudimus insidiis, totaque agitavimus urbe,
Apparent ; primi clypeos mentitaque tela
Agnoscunt, atque ora sono discordia signant.
Ilicet obruimur numero ; primusque Coroebus,
Penelei dextra, divae armipotentis ad aram
Procumbit ; cadit et Rhipeus, justissimus unus
Qui fuit in Teucris et servantissimus aequi :
Dis aliter visum ; pereunt Hypanisque Dymasque,
Confixi a sociis ; nec te tua plurima, Panthu,
Labentem pietas, nec Apollinis infula texit.
Iliaci cineres, et flamma extrema meorum,
Testor, in occasu vestro nec tela nec ullas
Vitavisse vices Danaum ; et, si fata fuissent
Ut caderem, meruisse manu. Divellimur inde :
Iphitus et Pelias mecum ; quorum Iphitus aevo
Jam gravior, Pelias et vulnere tardus Ulixi ;
Protinus ad sedes Priami clamore vocati.
Hic vero ingentem pugnam, ceu caetera nusquam
Bella forent, nulli tota morerentur in urbe,
Sic Martem indomitum, Danaosque ad tecta ruentes
Cernimus, obsessumque acta testudine limen.
Haerent parietibus scalae, postesque sub ipsos
Nituntur gradibus, clypeosque ad tela sinistris
Protecti objiciunt, prensant fastigia dextris.
Dardanidae contra turres ac tecta domorum
Culmina convellunt : his se, quando ultima cernunt,
Extrema jam in morte parant defendere telis ;
Auratasque trabes, veterum decora alta parentum,
Devolvunt ; alii strictis mucronibus imas
Obsedere fores ; has servant agmine denso.
Instaurati animi, regis succurrere tectis,
Auxilioque levare viros, vimque addere victis.
Limen erat, caecaeque fores, et pervius usus
Tectorum inter se Priami, postesque relicti
A tergo, infelix qua se, dum regna manebant,
Saepius Andromache ferre incomitata solebat
Ad soceros, et avo puerum Astyanacta trahebat.
Evado ad summi fastigia culminis : unde

Tela manu miseri jactabant irrita Teucri.
Turrim in praecipiti stantem, summisque sub astra
Eductam tectis, unde omnis Troja videri,
Et Danaum solitae naves, et Achaïa castra,
Aggressi ferro circum, qua summa labantes
Juncturas tabulata dabant, convellimus altis
Sedibus, impulimusque ; ea lapsa repente ruinam
Cum sonitu trahit, et Danaum super agmina late
Incidit. Ast alii subeunt ; nec saxa, nec ullum
Telorum interea cessat genus.
Vestibulum ante ipsum primoque in limine Pyrrhus
Exsultat, telis et luce coruscus ahena :
Qualis ubi in lucem coluber, mala gramina pastus,
Frigida sub terra tumidum quem bruma tegebat,
Nunc, positis novus exuviis, nitidusque juventa,
Lubrica convolvit sublato pectore terga,
Arduus ad solem, et linguis micat ore trisulcis.
Una ingens Periphas, et equorum agitator Achillis,
Armiger Automedon, una omnis Scyria pubes,
Succedunt tecto, et flammas ad culmina jactant.
Ipse inter primos correpta dura bipenni
Limina perrumpit, postesque a cardine vellit
Aeratos ; jamque excisa trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt ;
Apparent Priami et veterum penetralia regum
Armatosque vident stantes in limine primo.
  At domus interior gemitu miseroque tumultu
Miscetur ; penitusque cavae plangoribus aedes
Femineis ululant ; ferit aurea sidera clamor.
Tum pavidae tectis matres ingentibus errant,
Amplexaeque tenent postes, atque oscula figunt.
Instat vi patria Pyrrhus ; nec claustra neque ipsi
Custodes sufferre valent. Labat ariete crebro
Janua, et emoti procumbunt cardine postes.
Fit via vi : rumpunt aditus, primosque trucidant
Immissi Danai, et late loca milite complent.
Non sic, aggeribus ruptis quum spumeus amnis
Exiit, oppositasque evicit gurgite moles,
Fertur in arva furens cumulo, camposque per omnes

Cum stabulis armenta trahit. Vidi ipse furentem
Caede Neoptolemum, geminosque in limine Atridas.
Vidi Hecubam centumque nurus, Priamumque per aras
Sanguine foedantem, quos ipse sacraverat, ignes.
Quinquaginta illi thalami, spes tanta nepotum,
Barbarico postes auro spoliisque superbi,
Procubuere. Tenent Danai, qua deficit ignis.
  Forsitan et, Priami fuerint quae fata, requiras.
Urbis uti captae casum, convulsaque vidit
Limina tectorum, et medium in penetralibus hostem:
Arma diu senior desueta trementibus aevo
Circumdat nequidquam humeris, et inutile ferrum
Cingitur, ac densos fertur moriturus in hostes.
  Aedibus in mediis, nudoque sub aetheris axe,
Ingens ara fuit, juxtaque veterrima laurus,
Incumbens arae, atque umbra complexa Penates.
Hic Hecuba et natae nequidquam altaria circum,
Praecipites atra ceu tempestate columbae,
Condensae, et divum amplexae simulacra sedebant.
Ipsum autem sumptis Priamum juvenalibus armis
Ut vidit: Quae mens tam dira, miserrime conjux,
Impulit his cingi telis? aut quo ruis? inquit.
Non tali auxilio nec defensoribus istis
Tempus eget; non, si ipse meus nunc afforet Hector.
Huc tandem concede; haec ara tuebitur omnes,
Aut moriere simul. Sic ore effata, recepit
Ad sese, et sacra longaevum in sede locavit.
  Ecce autem, elapsus Pyrrhi de caede Polites,
Unus natorum Priami, per tela, per hostes,
Porticibus longis fugit, et vacua atria lustrat
Saucius. Illum ardens infesto vulnere Pyrrhus
Insequitur, jam jamque manu tenet, et premit hasta.
Ut tandem ante oculos evasit et ora parentum,
Concidit, ac multo vitam cum sanguine fudit.
Hic Priamus, quanquam in media jam morte tenetur,
Non tamen abstinuit, nec voci iraeque pepercit.
At tibi pro scelere, exclamat, pro talibus ausis,
Di, si qua est coelo pietas quae talia curet,
Persolvant grates dignas, et praemia reddant
Debita, qui nati coram me cernere letum

Fecisti, et patrios foedasti funere vultus
At non ille, satum quo te mentiris, Achilles
Talis in hoste fuit Priamo ; sed jura fidemque
Supplicis erubuit, corpusque exsangue sepulcro
Reddidit Hectoreum, meque in mea regna remisit.
Sic fatus senior, telumque imbelle sine ictu
Conjecit ; rauco quod protinus aere repulsum,
Et summo clypei nequidquam umbone pependit.
Cui Pyrrhus : Referes ergo haec, et nuntius ibis
Pelidae genitori : illi mea tristia facta,
Degeneremque Neoptolemum narrare memento.
Nunc morere. Hoc dicens, altaria ad ipsa trementem
Traxit, et in multo lapsantem sanguine nati,
Implicuitque comam laeva, dextraque coruscum
Extulit ac lateri capulo tenus abdidit ensem.
Haec finis Priami fatorum ; hic exitus illum
Sorte tulit, Trojam incensam et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asiae. Jacet ingens litore truncus,
Avulsumque humeris caput, et sine nomine corpus.
At me tum primum saevus circumstetit horror.
Obstupui ; subiit cari genitoris imago,
Ut regem aequaevum crudeli vulnere vidi
Vitam exhalantem ; subiit deserta Creüsa,
Et direpta domus, et parvi casus Iuli.
Respicio, et quae sit me circum copia lustro.
Deseruere omnes defessi, et corpora saltu
Ad terram misere aut ignibus aegra dedere.
Jamque adeo super unus eram, quum limina Vestae
Servantem et tacitam secreta in sede latentem
Tyndarida adspicio ; dant clara incendia lucem
Erranti, passimque oculos per cuncta ferenti.
Illa sibi infestos eversa ob Pergama Teucros,
Et poenas Danaum, et deserti conjugis iras,
Praemetuens, Trojae et patriae communis Erinnys,
Abdiderat sese, atque aris invisa sedebat.
Exarsere ignes animo ; subit ira cadentem
Ulcisci patriam, et sceleratas sumere poenas.
Scilicet haec Spartam incolumis patriasque Mycenas
Adspiciet ? partoque ibit regina triumpho,

Conjugiumque, domumque, patres, natosque videbit,
Iliadum turba et Phrygiis comitata ministris?
Occiderit ferro Priamus? Troja arserit igni?
Dardanium toties sudarit sanguine litus?
Non ita? namque, etsi nullum memorabile nomen
Feminea in poena est nec habet victoria laudem,
Extinxisse nefas tamen, et sumpsisse merentis
Laudabor poenas; animumque explesse juvabit
Ultricis flammae, et cineres satiasse meorum.
Talia jactabam, et furiata mente ferebar;
Quum mihi se, non ante oculis tam clara, videndam
Obtulit, et pura per noctem in luce refulsit
Alma parens, confessa deam, qualisque videri
Coelicolis et quanta solet; dextraque prehensum
Continuit, roseoque haec insuper addidit ore:
Nate, quis indomitas tantus dolor excitat iras?
Quid furis? aut quonam nostri tibi cura recessit?
Non prius adspicies, ubi fessum aetate parentem
Liqueris Anchisen? superet conjuxne Creusa,
Ascaniusque puer? quos omnes undique Graiae
Circum errant acies, et, ni mea cura resistat,
Jam flammae tulerint, inimicus et hauserit ensis.
Non tibi Tyndaridis facies invisa Lacaenae,
Culpatusve Paris; divum inclementia, divum,
Has evertit opes, sternitque a culmine Trojam.
Adspice: namque omnem, quae nunc obducta tuenti
Mortales hebetat visus tibi, et humida circum
Caligat, nubem eripiam: tu ne qua parentis
Jussa time, neu praeceptis parere recusa.
Hic, ubi disjectas moles, avulsaque saxis
Saxa vides, mixtoque undantem pulvere fumum,
Neptunus muros magnoque emota tridenti
Fundamenta quatit, totamque ab sedibus urbem
Eruit. Hic Juno Scaeas saevissima portas
Prima tenet, sociumque furens a navibus agmen
Ferro accincta vocat.
Jam summas arces Tritonia, respice, Pallas
Insedit, nimbo effulgens et Gorgone saeva.
Ipse Pater Danais animos viresque secundas
Sufficit; ipse deos in Dardana suscitat arma.

Eripe, nate, fugam, finemque impone labori.
Nusquam abero, et tutum patrio te limine sistam.
Dixerat; et spissis noctis se condidit umbris.
Apparent dirae facies, inimicaque Trojae
Numina magna deum.
  Tum vero omne mihi visum considere in ignes
Ilium, et ex imo verti Neptunia Troja;
Ac veluti summis antiquam in montibus ornum
Quum ferro accisam crebrisque bipennibus instant
Eruere agricolae certatim; illa usque minatur,
Et tremefacta comam concusso vertice nutat;
Vulneribus donec paullatim evicta supremum
Congemuit, traxitque jugis avulsa ruinam.
Descendo, ac, ducente deo, flammam inter et hostes
Expedior; dant tela locum, flammaeque recedunt.
  Atque ubi jam patriae perventum ad limina sedis,
Antiquasque domos, genitor, quem tollere in altos
Optabam primum montes, primumque petebam,
Abnegat excisa vitam producere Troja,
Exsiliumque pati. Vos o, quibus integer aevi
Sanguis, ait, solidaeque suo stant robore vires,
Vos agitate fugam.
Me si coelicolae voluissent ducere vitam,
Has mihi servassent sedes. Satis una superque
Vidimus excidia, et captae superavimus urbi.
Sic o, sic positum affati discedite corpus.
Ipse manu mortem inveniam: miserebitur hostis,
Exuviasque petet. Facilis jactura sepulcri.
Jam pridem invisus divis, et inutilis, annos
Demoror, ex quo me divum pater atque hominum rex
Fulminis afflavit ventis, et contigit igni.
Talia perstabat memorans, fixusque manebat.
Nos contra effusi lacrymis, conjuxque Creusa,
Ascaniusque, omnisque domus, ne vertere secum
Cuncta pater, fatoque urgenti incumbere, vellet.
Abnegat, inceptoque et sedibus haeret in isdem.
Rursus in arma feror, mortemque miserrimus opto.
Nam quod consilium, aut quae jam fortuna dabatur?
Mene efferre pedem, genitor, te posse relicto
Sperasti? tantumque nefas patrio excidit ore?

Si nihil ex tanta Superis placet urbe relinqui,
Et sedet hoc animo, perituraeque addere Trojae
Teque tuosque juvat: patet isti janua leto;
Jamque aderit multo Priami de sanguine Pyrrhus,
Gnatum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me per tela, per ignes
Eripis, ut mediis hostem in penetralibus, utque
Ascanium, patremque meum, juxtaque Creusam,
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danais, sinite instaurata revisam
Proelia: nunquam omnes hodie moriemur inulti.
  Hinc ferro accingor rursus, clypeoque sinistram
Insertabam aptans, meque extra tecta ferebam.
Ecce autem complexa pedes in limine conjux
Haerebat, parvumque patri tendebat Iulum:
Si periturus abis, et nos rape in omnia tecum;
Sin aliquam expertus sumptis spem ponis in armis,
Hanc primum tutare domum. Cui parvus Iulus,
Cui pater, et conjux quondam tua dicta relinquor?
  Talia vociferans gemitu tectum omne replebat:
Quum subitum dictuque oritur mirabile monstrum.
Namque manus inter moestorumque ora parentum
Ecce levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molles
Lambere flamma comas, et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera laetus
Extulit, et coelo palmas cum voce tetendit:
Jupiter omnipotens, precibus si flecteris ullis,
Adspice nos: hoc tantum; et, si pietate meremur,
Da deinde auxilium, pater, atque haec omina firma.
  Vix ea fatus erat senior, subitoque fragore
Intonuit laevum, et de coelo lapsa per umbras
Stella facem ducens multa cum luce cucurrit.
Illam, summa super labentem culmina tecti,
Cernimus Idaea claram se condere silva,
Signantemque vias; tum longo limite sulcus
Dat lucem, et late circum loca sulfure fumant.

Hic vero victus genitor se tollit ad auras,
Affaturque deos, et sanctum sidus adorat.
Jam jam nulla mora est; sequor, et, qua ducitis, adsum.
Di patrii, servate domum, servate nepotem!
Vestrum hoc augurium, vestroque in numine Troja est.
Cedo equidem; nec, nate, tibi comes ire recuso.
Dixerat ille; et jam per moenia clarior ignis
Auditur, propiusque aestus incendia volvunt.
Ergo age, care pater, cervici imponere nostrae;
Ipse subibo humeris, nec me labor iste gravabit;
Quo res cumque cadent, unum et commune periclum,
Una salus ambobus erit. Mihi parvus Iulus
Sit comes, et longe servet vestigia conjux.
Vos, famuli, quae dicam, animis advertite vestris.
Est urbe egressis tumulus templumque vetustum
Desertae Cereris, juxtaque antiqua cupressus,
Religione patrum multos servata per annos:
Hanc ex diverso sedem veniemus in unam.
Tu, genitor, cape sacra manu, patriosque Penates.
Me, bello e tanto digressum et caede recenti,
Attrectare nefas, donec me flumine vivo
Abluero.
Haec fatus latos humeros subjectaque colla
Veste super fulvique insternor pelle leonis,
Succedoque oneri. Dextrae se parvus Iulus
Implicuit, sequiturque patrem non passibus aequis.
Pone subit conjux. Ferimur per opaca locorum.
Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii,
Nunc omnes terrent aurae, sonus excitat omnis
Suspensum et pariter comitique onerique timentem.
Jamque propinquabam portis, omnemque videbar
Evasisse viam: subito quum creber ad aures
Visus adesse pedum sonitus, genitorque per umbram
Prospiciens, Nate, exclamat, fuge, nate; propinquant.
Ardentes clypeos atque aera micantia cerno.
Hic mihi nescio quod trepido male numen amicum
Confusam eripuit mentem. Namque avia cursu
Dum sequor, et nota excedo regione viarum,
Heu! misero conjux fatone erepta Creusa

Substitit, erravitne via, seu lassa resedit,
Incertum ; nec post oculis est reddita nostris :
Nec prius amissam respexi, animumve reflexi,
Quam tumulum antiquae Cereris sedemque sacratam
Venimus : hic demum collectis omnibus una
Defuit ; et comites, natumque, virumque, fefellit.
Quem non incusavi amens hominumque deorumque ?
Aut quid in eversa vidi crudelius urbe ?
Ascanium, Anchisenque patrem, Teucrosque Penates,
Commendo sociis, et curva valle recondo ;
Ipse urbem repeto, et cingor fulgentibus armis.
Stat casus renovare omnes, omnemque reverti
Per Trojam, et rursus caput objectare periclis.
Principio muros obscuraque limina portae
Qua gressum extuleram, repeto, et vestigia retro
Observata sequor per noctem, et lumine lustro.
Horror ubique animos, simul ipsa silentia terrent.
Inde domum, si forte pedem, si forte, tulisset,
Me refero. Irruerant Danai, et tectum omne tenebant.
Ilicet ignis edax summa ad fastigia vento
Volvitur ; exsuperant flammae ; furit aestus ad auras.
Procedo, et Priami sedes arcemque reviso.
Et jam porticibus vacuis Junonis asylo
Custodes lecti Phoenix et dirus Ulixes
Praedam asservabant. Huc undique Troia gaza
Incensis erepta adytis, mensaeque deorum,
Crateresque auro solidi, captivaque vestis
Congeritur. Pueri et pavidae longo ordine matres
Stant circum.
Ausus quin etiam voces jactare per umbram,
Implevi clamore vias, moestusque Creusam
Nequidquam ingeminans iterumque iterumque vocavi.
Quaerenti, et tectis urbis sine fine furenti,
Infelix simulacrum atque ipsius umbra Creusae
Visa mihi ante oculos, et nota major imago.
Obstupui, steteruntque comae, et vox faucibus haesit.
Tum sic affari, et curas his demere dictis :
Quid tantum insano juvat indulgere dolori,
O dulcis conjux ? non haec sine numine divum
Eveniunt : nec te comitem hinc portare Creusam

Fas, aut ille sinit superi regnator Olympi.
Longa tibi exsilia, et vastum maris aequor arandum.
Et terram Hesperiam venies, ubi Lydius, arva
Inter opima virum leni fluit agmine Thybris:
Illic res laetae, regnumque, et regia conjux
Parta tibi; lacrymas dilectae pelle Creusae.
Non ego Myrmidonum sedes Dolopumve superbas
Adspiciam, aut Graiis servitum matribus ibo,
Dardanis, et divae Veneris nurus:
Sed me magna deum genetrix his detinet oris.
Jamque vale, et nati serva communis amorem.
Haec ubi dicta dedit, lacrymantem et multa volentem
Dicere, deseruit, tenuesque recessit in auras.
Ter conatus ibi collo dare brachia circum;
Ter frustra comprensa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
Sic demum socios consumpta nocte reviso.
Atque hic ingentem comitum affluxisse novorum
Invenio admirans numerum; matresque, virosque,
Collectam exsilio pubem, miserabile vulgus.
Undique convenere, animis opibusque parati,
In quascumque velim pelago deducere terras.
Jamque jugis summae surgebat Lucifer Idae,
Ducebatque diem; Danaique obsessa tenebant
Limina portarum; nec spes opis ulla dabatur:
Cessi, et sublato montem genitore petivi.

AENEIDOS

LIBER TERTIUS.

Postquam res Asiae Priamique evertere gentem
Immeritam visum Superis, ceciditque superbum
Ilium, et omnis humo fumat Neptunia Troja,
Diversa exsilia et desertas quaerere terras
Auguriis agimur divum, classemque sub ipsa
Antandro et Phrygiae molimur montibus Idae,

Incerti, quo fata ferant, ubi sistere detur,
Contrahimusque viros. Vix prima inceperat aestas:
Et pater Anchises dare fatis vela jubebat;
Litora quum patriae lacrymans portusque relinquo,
Et campos ubi Troja fuit. Feror exsul in altum
Cum sociis, natoque, Penatibus et magnis dis.
Terra procul vastis colitur Mavortia campis,
Thraces arant, acri quondam regnata Lycurgo;
Hospitium antiquum Trojae, sociique Penates,
Dum fortuna fuit. Feror huc, et litore curvo
Moenia prima loco, fatis ingressus iniquis;
Aeneadasque meo nomen de nomine fingo.
Sacra Dionaeae matri divisque ferebam
Auspicibus coeptorum operum; superoque nitentem
Coelicolum regi mactabam in litore taurum.
Forte fuit juxta tumulus, quo cornea summo
Virgulta, et densis hastilibus horrida myrtus.
Accessi; viridemque ab humo convellere silvam
Conatus, ramis tegerem ut frondentibus aras,
Horrendum et dictu video mirabile monstrum.
Nam quae prima solo ruptis radicibus arbos
Vellitur, huic atro liquuntur sanguine guttae,
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis.
Rursus et alterius lentum convellere vimen
Insequor, et caussas penitus tentare latentes:
Ater et alterius sequitur de cortice sanguis.
Multa movens animo, Nymphas venerabar agrestes,
Gradivumque patrem, Geticis qui praesidet arvis:
Rite secundarent visus, omenque levarent.
Tertia sed postquam majore hastilia nisu
Aggredior, genibusque adversae obluctor arenae:
Eloquar, an sileam? gemitus lacrymabilis imo
Auditur tumulo, et vox reddita fertur ad aures:
Quid miserum, Aenea, laceras? jam parce sepulto;
Parce pias scelerare manus. Non me tibi Troja
Externum tulit, aut cruor hic de stipite manat.
Heu! fuge crudeles terras, fuge litus avarum.
Nam Polydorus ego: hic confixum ferrea texit
Telorum seges, et jaculis increvit acutis.

Tum vero ancipiti mentem formidine pressus
Obstupui, steteruntque comae, et vox faucibus haesit.
Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandarat alendum
Threïcio regi, quum jam diffideret armis
Dardaniae, cingique urbem obsidione videret.
Ille, ut opes fractae Teucrum, et fortuna recessit,
Res Agamemnonias victriciaque arma secutus,
Fas omne abrumpit; Polydorum obtruncat, et auro
Vi potitur. Quid non mortalia pectora cogis,
Auri sacra fames! Postquam pavor ossa reliquit:
Delectos populi ad proceres, primumque parentem,
Monstra deum refero, et, quae sit sententia, posco.
Omnibus idem animus scelerata excedere terra,
Linqui pollutum hospitium, et dare classibus austros.
Ergo instauramus Polydoro funus: et ingens
Aggeritur tumulo tellus; stant Manibus arae,
Coeruleis moestae vittis atraque cupresso;
Et circum Iliades crinem de more solutae;
Inferimus tepido spumantia cymbia lacte,
Sanguinis et sacri pateras, animamque sepulcro
Condimus, et magna supremum voce ciemus.
Inde, ubi prima fides pelago, placataque venti
Dant maria, et lenis crepitans vocat auster in altum,
Deducunt socii naves, et litora complent.
Provehimur portu, terraeque urbesque recedunt.
Sacra mari colitur medio gratissima tellus
Nereidum matri et Neptuno Aegaeo;
Quam pius Arcitenens, oras et litora circum
Errantem, Mycono e celsa Gyaroque revinxit,
Immotamque coli dedit, et contemnere ventos.
Huc feror: haec fessos tuto placidissima portu
Accipit. Egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum Phoebique sacerdos,
Vittis et sacra redimitus tempora lauro,
Occurrit; veterem Anchisen agnoscit amicum.
Jungimus hospitio dextras, et tecta subimus.
Templa dei saxo venerabar structa vetusto:
Da propriam, Thymbraee, domum! da moenia fessis,
Et genus, et mansuram urbem! serva altera Trojae

Pergama, reliquias Danaum atque immitis Achilli!
Quem sequimur? quove ire jubes? ubi ponere sedes?
Da, pater, augurium, atque animis illabere nostris.
  Vix ea fatus eram: tremere omnia visa repente,
Liminaque, laurusque dei; totusque moveri
Mons circum, et mugire adytis cortina reclusis.
Submissi petimus terram, et vox fertur ad aures:
Dardanidae duri, quae vos a stirpe parentum
Prima tulit tellus, eadem vos ubere laeto
Accipiet reduces: antiquam exquirite matrem.
Hic domus Aeneae cunctis dominabitur oris,
Et nati natorum, et qui nascentur ab illis.
Haec Phoebus: mixtoque ingens exorta tumultu
Laetitia; et cuncti, quae sint ea moenia, quaerunt;
Quo Phoebus vocet errantes, jubeatque reverti.
Tum genitor, veterum volvens monumenta virorum,
Audite, o proceres, ait, et spes discite vestras.
Creta Jovis magni medio jacet insula ponto;
Mons Idaeus ubi, et gentis cunabula nostrae.
Centum urbes habitant magnas, uberrima regna:
Maximus unde pater, si rite audita recordor,
Teucrus Rhoeteas primum est advectus ad oras,
Optavitque locum regno. Nondum Ilium et arces
Pergameae steterant; habitabant vallibus imis.
Hinc mater cultrix Cybelae, Corybantiaque aera,
Idaeumque nemus; hinc fida silentia sacris,
Et juncti currum dominae subiere leones.
Ergo agite, et, divum ducunt qua jussa, sequamur:
Placemus ventos, et Gnosia regna petamus.
Nec longo distant cursu; modo Jupiter adsit,
Tertia lux classem Cretaeis sistet in oris.
Sic fatus, meritos aris mactavit honores:
Taurum Neptuno, taurum tibi, pulcher Apollo,
Nigram Hiemi pecudem, Zephyris felicibus albam.
  Fama volat, pulsum regnis cessisse paternis
Idomenea ducem, desertaque litora Cretae;
Hoste vacare domos, sedesque adstare relictas.
Linquimus Ortygiae portus, pelagoque volamus,
Bacchatamque jugis Naxon, viridemque Donusam,
Olearon, niveamque Paron, sparsasque per aequor

Cycladas, et crebris legimus freta consita terris.
Nauticus exoritur vario certamine clamor;
Hortantur socii, Cretam proavosque petamus.
Prosequitur surgens a puppi ventus euntes,
Et tandem antiquis Curetum allabimur oris.
Ergo avidus muros optatae molior urbis,
Pergameamque voco, et laetam cognomine gentem
Hortor amare focos, arcemque attollere tectis.
Jamque fere sicco subductae litore puppes;
Connubiis arvisque novis operata juventus;
Jura domosque dabam: subito quum tabida membris,
Corrupto coeli tractu, miserandaque venit
Arboribusque satisque lues, et letifer annus
Linquebant dulces animas, aut aegra trahebant
Corpora; tum steriles exurere Sirius agros;
Arebant herbae, et victum seges aegra negabat.
Rursus ad oraclum Ortygiae Phoebumque remenso
Hortatur pater ire mari, veniamque precari:
Quam fessis finem rebus ferat; unde laborum
Tentare auxilium jubeat; quo vertere cursus.
  Nox erat, et terris animalia somnus habebat:
Effigies sacrae divum Phrygiique Penates,
Quos mecum a Troja mediisque ex ignibus urbis
Extuleram, visi ante oculos adstare jacentis
In somnis, multo manifesti lumine, qua se
Plena per insertas fundebat luna fenestras;
Tum sic affari, et curas his demere dictis:
Quod tibi delato Ortygiam dicturus Apollo est,
Hic canit, et tua nos en ultro ad limina mittit.
Nos te, Dardania incensa, tuaque arma secuti,
Nos tumidum sub te permensi classibus aequor,
Idem venturos tollemus in astra nepotes,
Imperiumque urbi dabimus. Tu moenia magnis
Magna para, longumque fugae ne linque laborem.
Mutandae sedes; non haec tibi litora suasit
Delius, aut Cretae jussit considere, Apollo.
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glebae;
Oenotri coluere viri: nunc fama, minores
Italiam dixisse, ducis de nomine, gentem;

Hae nobis propriae sedes; hinc Dardanus ortus,
Iasiusque pater, genus a quo principe nostrum.
Surge age, et haec laetus longaevo dicta parenti
Haud dubitanda refer: Corytum terrasque requirat
Ausonias. Dictaea negat tibi Jupiter arva.
Talibus attonitus visis ac voce deorum —
Nec sopor illud erat; sed coram agnoscere vultus,
Velatasque comas, praesentiaque ora videbar;
Tum gelidus toto manabat corpore sudor, —
Corripio e stratis corpus, tendoque supinas
Ad coelum cum voce manus, et munera libo
Intemerata focis. Perfecto laetus honore,
Anchisen facio certum, remque ordine pando.
Agnovit prolem ambiguam, geminosque parentes;
Seque novo veterum deceptum errore locorum.
Tum memorat: Nate, Iliacis exercite fatis,
Sola mihi tales casus Cassandra canebat.
Nunc repeto haec generi portendere debita nostro,
Et saepe Hesperiam, saepe Itala regna vocare.
Sed quis ad Hesperiae venturos litora Teucros
Crederet? aut quem tum vates Cassandra moveret?
Cedamus Phoebo, et moniti meliora sequamur.
Sic ait: et cuncti dicto paremus ovantes.
Hanc quoque deserimus sedem, paucisque relictis
Vela damus, vastumque cava trabe currimus aequor.
Postquam altum tenuere rates, nec jam amplius ullae
Apparent terrae, coelum undique, et undique pontus:
Tum mihi caeruleus supra caput adstitit imber,
Noctem hiememque ferens, et inhorruit unda tenebris.
Continuo venti volvunt mare, magnaque surgunt
Aequora; dispersi jactamur gurgite vasto.
Involvere diem nimbi, et nox humida coelum
Abstulit; ingeminant abruptis nubibus ignes.
Excutimur cursu, et caecis erramus in undis.
Ipse diem noctemque negat discernere coelo,
Nec meminisse viae media Palinurus in unda.
Tres adeo incertos caeca caligine soles
Erramus pelago, totidem sine sidere noctes.
Quarto terra die primum se attollere tandem
Visa, aperire procul montes, ac volvere fumum.

Vela cadunt; remis insurgimus: haud mora, nautae
Adnixi torquent spumas, et caerula verrunt.
Servatum ex undis Strophadum me litora primum
Accipiunt: Strophades Graio stant nomine dictae
Insulae Ionio in magno, quas dira Celaeno,
Harpyiaeque colunt aliae, Phineïa postquam
Clausa domus, mensasque metu liquere priores.
Tristius haud illis monstrum, nec saevior ulla
Pestis et ira deum Stygiis sese extulit undis.
Virginei volucrum vultus, foedissima ventris
Proluvies, uncaeque manus, et pallida semper
Ora fame.
Huc ubi delati portus intravimus: ecce
Laeta boum passim campis armenta videmus,
Caprigenumque pecus, nullo custode, per herbas.
Irruimus ferro, et divos ipsumque vocamus
In partem praedamque Jovem. Tum litore curvo
Exstruimusque toros, dapibusque epulamur opimis.
At subitae horrifico lapsu de montibus adsunt
Harpyiae, et magnis quatiunt clangoribus alas,
Diripiuntque dapes, contactuque omnia foedant
Immundo; tum vox tetrum dira inter odorem.
Rursum in secessu longo sub rupe cavata,
Arboribus clausi circum atque horrentibus umbris,
Instruimus mensas, arisque reponimus ignem:
Rursum ex diverso coeli caecisque latebris
Turba sonans praedam pedibus circumvolat uncis,
Polluit ore dapes. Sociis tunc, arma capessant,
Edico, et dira bellum cum gente gerendum.
Haud secus ac jussi faciunt, tectosque per herbam
Disponunt enses, et scuta latentia condunt.
Ergo, ubi delapsae sonitum per curva dedere
Litora, dat signum specula Misenus ab alta
Aere cavo. Invadunt socii, et nova proelia tentant,
Obscoenas pelagi ferro foedare volucres.
Sed neque vim plumis ullam, nec vulnera tergo
Accipiunt; celerique fuga sub sidera lapsae
Semiesam praedam et vestigia foeda relinquunt.
Una in praecelsa consedit rupe Celaeno,
Infelix vates, rumpitque hanc pectore vocem:

Bellum etiam pro caede boum stratisque juvencis,
Laomedontiadae, bellumne inferre paratis,
Et patrio Harpyias insontes pellere regno?
Accipite ergo animis atque haec mea figite dicta:
Quae Phoebo pater omnipotens, mihi Phoebus Apollo
Praedixit, vobis Furiarum ego maxima pando.
Italiam cursu petitis, ventisque vocatis
Ibitis Italiam, portusque intrare licebit.
Sed non ante datam cingetis moenibus urbem,
Quam vos dira fames, nostraeque injuria caedis,
Ambesas subigat malis absumere mensas.
Dixit, et in silvam pennis ablata refugit.
At sociis subita gelidus formidine sanguis
Deriguit; cecidere animi; nec jam amplius armis,
Sed votis precibusque jubent exposcere pacem,
Sive deae, seu sint dirae obscoenaeque volucres.
Et pater Anchises passis de litore palmis
Numina magna vocat, meritosque indicit honores:
Di, prohibete minas! di, talem avertite casum,
Et placidi servate pios! Tum litore funem
Deripere, excussosque jubet laxare rudentes.
Tendunt vela Noti: ferimur spumantibus undis,
Qua cursum ventusque gubernatorque vocabat.
Jam medio apparet fluctu nemorosa Zacynthos,
Dulichiumque, Sameque, et Neritos ardua saxis.
Effugimus scopulos Ithacae, Laërtia regna,
Et terram altricem saevi exsecramur Ulixi.
Mox et Leucatae nimbosa cacumina montis,
Et formidatus nautis aperitur Apollo.
Hunc petimus fessi, et parvae succedimus urbi.
Anchora de prora jacitur; stant litore puppes.
Ergo insperata tandem tellure potiti,
Lustramurque Jovi, votisque incendimus aras,
Actiaque Iliacis celebramus litora ludis.
Exercent patrias oleo labente palaestras
Nudati socii: juvat evasisse tot urbes
Argolicas, mediosque fugam tenuisse per hostes.
Interea magnum sol circumvolvitur annum,
Et glacialis hiems aquilonibus asperat undas.
Aere cavo clypeum, magni gestamen Abantis,

Postibus adversis figo, et rem carmine signo:
Aeneas haec de Danais victoribus arma.
Linquere tum portus jubeo, et considere transtris.
Certatim socii feriunt mare, et aequora verrunt.
Protenus aërias Phaeacum abscondimus arces,
Litoraque Epiri legimus, portuque subimus
Chaonio, et celsam Buthroti accedimus urbem.
Hic incredibilis rerum fama occupat aures,
Priamiden Helenum Graias regnare per urbes,
Conjugio Aeacidae Pyrrhi sceptrisque potitum,
Et patrio Andromachen iterum cessisse marito.
Obstupui; miroque incensum pectus amore
Compellare virum, et casus cognoscere tantos.
Progredior portu, classes et litora linquens;
Solemnes tum forte dapes et tristia dona,
Ante urbem in luco, falsi Simoëntis ad undam,
Libabat cineri Andromache, Manesque vocabat
Hectoreum ad tumulum, viridi quem cespite inanem,
Et geminas, caussam lacrymis, sacraverat aras.
Ut me conspexit venientem, et Troïa circum
Arma amens vidit: magnis exterrita monstris,
Diriguit visu in medio; calor ossa reliquit;
Labitur, et longo vix tandem tempore fatur:
Verane te facies, verus mihi nuntius affers,
Nate dea? vivisne? aut, si lux alma recessit,
Hector ubi est? Dixit, lacrymasque effudit, et omnem
Implevit clamore locum. Vix pauca furenti
Subjicio, et raris turbatus vocibus hisco:
Vivo equidem, vitamque extrema per omnia duco.
Ne dubita: nam vera vides.
Heu! quis te casus dejectam conjuge tanto
Excipit? aut quae digna satis fortuna revisit?
Hectoris Andromache Pyrrhin' connubia servas?
Dejecit vultum, et demissa voce locuta est:
O felix una ante alias Priameïa virgo,
Hostilem ad tumulum Trojae sub moenibus altis,
Jussa mori, quae sortitus non pertulit ullos,
Nec victoris heri tetigit captiva cubile!
Nos, patria incensa, diversa per aequora vectae,
Stirpis Achilleae fastus, juvenemque superbum,

Servitio enixae, tulimus. Qui deinde, secutus
Ledaeam Hermionen Lacedaemoniosque hymenaeos,
Me famulo famulamque Heleno transmisit habendam.
Ast illum, ereptae magno inflammatus amore
Conjugis, et scelerum Furiis agitatus, Orestes
Excipit incautum, patriasque obtruncat ad aras.
Morte Neoptolemi regnorum reddita cessit
Pars Heleno, qui Chaonios cognomine campos,
Chaoniamque omnem Trojano a Chaone dixit,
Pergamaque, Iliacamque jugis hanc addidit arcem.
Sed tibi qui cursum venti, quae fata dedere ?
Aut quisnam ignarum nostris deus appulit oris ?
Quid puer Ascanius ? superatne ? et vescitur aura
Quae tibi jam Troja. . . . .
Ecqua tamen puero est amissae cura parentis ?
Ecquid in antiquam virtutem animosque viriles
Et pater Aeneas et avunculus excitat Hector ?
Talia fundebat lacrymans, longosque ciebat
Incassum fletus ; quum sese a moenibus heros
Priamides multis Helenus comitantibus affert,
Agnoscitque suos, laetusque ad limina ducit,
Et multum lacrymas verba inter singula fundit.
Procedo, et parvam Trojam, simulataque magnis
Pergama, et arentem Xanthi cognomine rivum,
Agnosco, Scaeaeque amplector limina portae.
Nec non et Teucri socia simul urbe fruuntur :
Illos porticibus rex accipiebat in amplis.
Aulai medio libabant pocula Bacchi,
Impositis auro dapibus, paterasque tenebant.
Jamque dies, alterque dies processit, et aurae
Vela vocant, tumidoque inflatur carbasus austro.
His vatem aggredior dictis, ac talia quaeso :
Trojugena, interpres divum, qui numina Phoebi,
Qui tripodas, Clarii lauros, qui sidera sentis,
Et volucrum linguas, et praepetis omina pennae,
Fare age — namque omnem cursum mihi prospera dixit
Religio, et cuncti suaserunt numine divi
Italiam petere, et terras tentare repostas ;
Sola novum, dictuque nefas, Harpyia Celaeno
Prodigium canit, et tristes denuntiat iras,

Obscoenamque famem — quae prima pericula vito?
Quidve sequens tantos possim superare labores?
Hic Helenus, caesis primum de more juvencis,
Exorat pacem divum, vittasque resolvit
Sacrati capitis, meque ad tua limina, Phoebe,
Ipse manu multo suspensum numine ducit;
Atque haec deinde canit divino ex ore sacerdos:
  Nate dea — nam te majoribus ire per altum
Auspiciis manifesta fides: sic fata deum rex
Sortitur, volvitque vices; is vertitur ordo, —
Pauca tibi e multis, quo tutior hospita lustres
Aequora, et Ausonio possis considere portu,
Expediam dictis; prohibent nam caetera Parcae
Scire Helenum farique vetat Saturnia Juno.
Principio Italiam, quam tu jam rere propinquam
Vicinosque, ignare, paras invadere portus,
Longa procul longis via dividit invia terris.
Ante et Trinacria lentandus remus in unda,
Et salis Ausonii lustrandum navibus aequor,
Infernique lacus, Aeaeaeque insula Circae,
Quam tuta possis urbem componere terra.
Signa tibi dicam: tu condita mente teneto.
Quum tibi sollicito secreti ad fluminis undam
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fetus enixa, jacebit,
Alba, solo recubans, albi circum ubera nati:
Is locus urbis erit; requies ea certa laborum.
Nec tu mensarum morsus horresce futuros:
Fata viam invenient, aderitque vocatus Apollo.
Has autem terras, Italique hanc litoris oram,
Proxima quae nostri perfunditur aequoris aestu,
Effuge: cuncta malis habitantur moenia Graiis.
Hic et Narycii posuerunt moenia Locri,
Et Sallentinos obsedit milite campos
Lyctius Idomeneus; hic illa ducis Meliboei
Parva Philoctetae subnixa Petelia muro.
Quin, ubi transmissae steterint trans aequora classes,
Et positis aris jam vota in litore solves;
Purpureo velare comas adopertus amictu,
Ne qua inter sanctos ignes in honore deorum

Hostilis facies occurrat, et omina turbet.
Hunc socii morem sacrorum, hunc ipse teneto;
Hac casti maneant in religione nepotes.
Ast, ubi digressum Siculae te admoverit orae
Ventus, et angusti rarescent claustra Pelori,
Laeva tibi tellus, et longo laeva petantur
Aequora circuitu; dextrum fuge litus et undas.
Haec loca vi quondam et vasta convulsa ruina —
Tantum aevi longinqua valet mutare vetustas —
Dissiluisse ferunt, quum protenus utraque tellus
Una foret; venit medio vi pontus, et undis
Hesperium Siculo latus abscidit, arvaque et urbes
Litore diductas angusto interluit aestu.
Dextrum Scylla latus, laevum implacata Charybdis
Obsidet, atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et sidera verberat unda.
At Scyllam caecis cohibet spelunca latebris,
Ora exsertantem, et naves in saxa trahentem.
Prima hominis facies, et pulchro pectore virgo
Pube tenus; postrema immani corpore pistrix,
Delphinum caudas utero commissa luporum.
Praestat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus,
Quam semel informem vasto vidisse sub antro
Scyllam, et caeruleis canibus resonantia saxa.
Praeterea, si qua est Heleno prudentia, vati
Si qua fides, animum si veris implet Apollo,
Unum illud tibi, nate dea, proque omnibus unum,
Praedicam, et repetens iterumque iterumque monebo:
Junonis magnae primum prece numen adora;
Junoni cane vota libens, dominamque potentem
Supplicibus supera donis: sic denique victor
Trinacria fines Italos mittere relicta.
Huc ubi delatus Cumaeam accesseris urbem,
Divinosque lacus et Averna sonantia silvis:
Insanam vatem adspicies, quae rupe sub ima
Fata canit, foliisque notas et nomina mandat.
Quaecumque in foliis descripsit carmina virgo,
Digerit in numerum, atque antro seclusa relinquit;

Illa manent immota locis, neque ab ordine cedunt.
Verum eadem, verso tenuis quum cardine ventus
Impulit, et teneras turbavit janua frondes,
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat.
Inconsulti abeunt, sedemque odere Sibyllae.
Hic tibi ne qua morae fuerint dispendia tanti —
Quamvis increpitent socii, et vi cursus in altum
Vela vocet, possisque sinus implere secundos, —
Quin adeas vatem, precibusque oracula poscas.
Ipsa canat, vocemque volens atque ora resolvat.
Illa tibi Italiae populos, venturaque bella,
Et quo quemque modo fugiasque ferasque laborem,
Expediet; cursusque dabit venerata secundos.
Haec sunt, quae nostra liceat te voce moneri.
Vade age, et ingentem factis fer ad aethera Trojam.
  Quae postquam vates sic ore effatus amico est,
Dona dehinc auro gravia sectoque elephanto
Imperat ad naves ferri, stipatque carinis
Ingens argentum, Dodonaeosque lebetas,
Loricam consertam hamis auroque trilicem,
Et conum insignis galeae, cristasque comantes,
Arma Neoptolemi. Sunt et sua dona parenti.
Addit equos, additque duces;
Remigium supplet; socios simul instruit armis.
  Interea classem velis aptare jubebat
Anchises, fieret vento mora ne qua ferenti.
Quem Phoebi interpres multo compellat honore:
Conjugio, Anchisa, Veneris dignate superbo,
Cura deum, bis Pergameis erepte ruinis,
Ecce tibi Ausoniae tellus: hanc arripe velis.
Et tamen hanc pelago praeterlabare necesse est:
Ausoniae pars illa procul quam pandit Apollo.
Vade, ait, o felix nati pietate! Quid ultra
Provehor, et fando surgentes demoror austros?
Nec minus Andromache, digressu maesta supremo,
Fert picturatas auri subtemine vestes,
Et Phrygiam Ascanio chlamydem; nec cedit honori;
Textilibusque onerat donis, ac talia fatur:
Accipe et haec, manuum tibi quae monumenta mearum

Sint, puer, et longum Andromachae testentur amorem,
Conjugis Hectoreae. Cape dona extrema tuorum,
O mihi sola mei super Astyanactis imago.
Sic oculos, sic ille manus, sic ora ferebat;
Et nunc aequali tecum pubesceret aevo.
Hos ego digrediens lacrymis affabar obortis:
Vivite felices, quibus est fortuna peracta
Jam sua: nos alia ex aliis in fata vocamur.
Vobis parta quies: nullum maris aequor arandum;
Arva neque Ausoniae, semper cedentia retro,
Quaerenda: effigiem Xanthi Trojamque videtis,
Quam vestrae fecere manus; melioribus, opto,
Auspiciis, et quae fuerit minus obvia Graiis.
Si quando Thybrim vicinaque Thybridis arva
Intraro, gentique meae data moenia cernam,
Cognatas urbes olim, populosque propinquos,
Epiro, Hesperia, quibus idem Dardanus auctor,
Atque idem casus, unam faciemus utramque
Trojam animis: maneat nostros ea cura nepotes.
Provehimur pelago vicina Ceraunia juxta,
Unde iter Italiam, cursusque brevissimus undis.
Sol ruit interea, et montes umbrantur opaci.
Sternimur optatae gremio telluris ad undam,
Sortiti remos, passimque in litore sicco
Corpora curamus: fessos sopor irrigat artus.
Necdum orbem medium Nox horis acta subibat:
Haud segnis strato surgit Palinurus, et omnes
Explorat ventos, atque auribus aëra captat;
Sidera cuncta notat tacito labentia coelo,
Arcturum, pluviasque Hyadas, geminosque Triones,
Armatumque auro circumspicit Oriona.
Postquam cuncta videt coelo constare sereno,
Dat clarum e puppi signum; nos castra movemus,
Tentamusque viam, et velorum pandimus alas.
Jamque rubescebat stellis Aurora fugatis,
Quum procul obscuros colles humilemque videmus
Ĭtălĭam. Ităliam prīmus conclamat Achates;
Italiam laeto socii clamore salutant.
Tum pater Anchises magnum cratera corona
Induit, implevitque mero, divosque vocavit

Stans celsa in puppi:
Di, maris et terrae tempestatumque potentes,
Ferte viam vento facilem, et spirate secundi.
Crebrescunt optatae aurae, portusque patescit
Jam proprior, templumque apparet in arce Minervae.
Vela legunt socii, et proras ad litora torquent.
Portus ab Euroo fluctu curvatus in arcum;
Objectae salsa spumant aspergine cautes:
Ipse latet; gemino demittunt brachia muro
Turriti scopuli, refugitque ab litore templum.
Quatuor hic, primum omen, equos in gramine vidi
Tondentes campum late, candore nivali.
Et pater Anchises: Bellum, o terra hospita, portas:
Bello armantur equi; bellum haec armenta minantur.
Sed tamen idem olim curru succedere sueti
Quadrupedes, et fraena jugo concordia ferre:
Spes et pacis, ait. Tum numina sancta precamur
Palladis armisonae, quae prima accepit ovantes,
Et capita ante aras Phrygio velamur amictu;
Praeceptisque Heleni, dederat quae maxima, rite
Junoni Argivae jussos adolemus honores.
Haud mora: continuo, perfectis ordine votis,
Cornua velatarum obvertimus antennarum,
Grajugenumque domos, suspectaque linquimus arva.
Hinc sinus Herculei, si vera est fama, Tarenti
Cernitur. Attollit se diva Lacinia contra,
Caulonisque arces, et navifragum Scylaceum.
Tum procul e fluctu Trinacria cernitur Aetna;
Et gemitum ingentem pelagi, pulsataque saxa
Audimus longe, fractasque ad litora voces;
Exsultantque vada, atque aestu miscentur arenae.
Et pater Anchises: Nimirum haec illa Charybdis;
Hos Helenus scopulos, haec saxa horrenda, canebat.
Eripite, o socii, pariterque insurgite remis.
Haud minus ac jussi faciunt: primusque rudentem
Contorsit laevas proram Palinurus ad undas;
Laevam cuncta cohors remis ventisque petivit.
Tollimur in coelum curvato gurgite, et idem
Subducta ad Manes imos desidimus unda.
Ter scopuli clamorem inter cava saxa dedere;

Ter spumam elisam et rorantia vidimus astra.
Interea fessos ventus cum sole reliquit;
Ignarique viae, Cyclopum allabimur oris.
Portus ab accessu ventorum immotus, et ingens
Ipse; sed horrificis juxta tonat Aetna ruinis,
Interdumque atram prorumpit ad aethera nubem,
Turbine fumantem piceo, et candente favilla;
Attollitque globos flammarum, et sidera lambit:
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque exaestuat imo.
Fama est, Enceladi semiustum fulmine corpus
Urgeri mole hac, ingentemque insuper Aetnam
Impositam ruptis flammam exspirare caminis;
Et, fessum quoties mutet latus, intremere omnem
Murmure Trinacriam, et coelum subtexere fumo.
Noctem illam tecti silvis immania monstra
Perferimus; nec, quae sonitum det causa, videmus:
Nam neque erant astrorum ignes, nec lucidus aethra
Siderea polus; obscuro sed nubila coelo;
Et lunam in nimbo nox intempesta tenebat.
Postera jamque dies primo surgebat Eoo,
Humentemque Aurora polo dimoverat umbram:
Quum subito e silvis, macie confecta suprema,
Ignoti nova forma viri, miserandaque cultu,
Procedit, supplexque manus ad litora tendit.
Respicimus. Dira illuvies, immissaque barba,
Consertum tegumen spinis: at caetera Graius,
Ut quondam patriis ad Trojam missus in armis.
Isque ubi Dardanios habitus et Troïa vidit
Arma procul: paullum adspectu conterritus haesit,
Continuitque gradum; mox sese ad litora praeceps
Cum fletu precibusque tulit: Per sidera testor,
Per superos, atque hoc coeli spirabile lumen,
Tollite me, Teucri; quascumque abducite terras;
Hoc sat erit. Scio me Danais e classibus unum,
Et bello Iliacos fateor petiisse Penates.
Pro quo, si sceleris tanta est injuria nostri,
Spargite me in fluctus, vastoque immergite ponto.
Si pereo, hominum manibus periisse juvabit.

Dixerat; et genua amplexus, genibusque volutans,
Haerebat. Qui sit, fari, quo sanguine cretus,
Hortamur; quae deinde agitet fortuna, fateri.
Ipse pater dextram Anchises, haud multa moratus,
Dat juveni, atque animum praesenti pignore firmat.
Ille haec, deposita tandem formidine, fatur:
  Sum patria ex Ithaca, comes infelicis Ulixi
Nomen Achemenides, Trojam genitore Adamasto
Paupere — mansissetque utinam fortuna! — profectus.
Hic me, dum trepidi crudelia limina linquunt,
Immemores socii vasto Cyclopis in antro
Deseruere. Domus sanie dapibusque cruentis,
Intus opăca, ingens. Ipse arduus, altaque pulsat
Sidera, — Di, talem terris avertite pestem! —
Nec visu facilis, nec dictu affabilis ulli.
Visceribus miserorum et sanguine vescitur atro.
Vidi egomet, duo de numero quum corpora nostro,
Prensa manu magna medio resupinus in antro
Frangeret ad saxum, sanieque exspersa natarent
Limina; vidi, atro quum membra fluentia tabo
Manderet, et tepidi tremerent sub dentibus artus.
Haud impune quidem; nec talia passus Ulixes,
Oblitusve sui est Ithacus discrimine tanto.
Nam simul, expletus dapibus, vinoque sepultus,
Cervicem inflexam posuit, jacuitque per antrum
Immensus, saniem eructans et frusta cruento
Per somnum commixta mero; nos, magna precati
Numina, sortitique vices, una undique circum
Fundimur, et telo lumen terebramus acuto,
Ingens, quod torva solum sub fronte latebat,
Argolici clypei aut Phoebeae lampadis instar,
Et tandem laeti sociorum ulciscimur umbras.
Sed fugite, o miseri, fugite, atque ab litore funem
Rumpite.
Nam, qualis quantusque cavo Polyphemus in antro
Lanigeras claudit pecudes, atque ubera pressat,
Centum alii curva haec habitant ad litora vulgo
Infandi Cyclopes, et altis montibus errant.
Tertia jam Lunae se cornua lumine complent,
Quum vitam in silvis, inter deserta ferarum

Lustra domosque traho, vastosque ab rupe Cyclopas
Prospicio, sonitumque pedum vocemque tremisco.
Victum infelicem, baccas lapidosaque corna,
Dant rami, et vulsis pascunt radicibus herbae.
Omnia collustrans, hanc primum ad litora classem
Conspexi venientem; huic me, quaecumque fuisset,
Addixi: satis est gentem effugisse nefandam.
Vos animam hanc potius quocumque absumite leto.
  Vix ea fatus erat, summo quum monte videmus
Ipsum inter pecudes vasta se mole moventem
Pastorem Polyphemum, et litora nota petentem,
Monstrum horrendum, informe, ingens, cui lumen ademptum.
Trunca manu pinus regit et vestigia firmat.
Lanigerae comitantur oves: ea sola voluptas,
Solamenque mali.
Postquam altos tetigit fluctus, et ad aequora venit,
Luminis effossi fluidum lavit inde cruorem,
Dentibus infrendens gemitu; graditurque per aequor
Jam medium; necdum fluctus latera ardua tinxit.
Nos procul inde fugam trepidi celerare, recepto
Supplice, sic merito, tacitique incidere funem;
Verrimus et proni certantibus aequora remis.
Sensit, et ad sonitum vocis vestigia torsit.
Verum ubi nulla datur dextra affectare potestas,
Nec potis Ionios fluctus aequare sequendo,
Clamorem immensum tollit, quo pontus et omnes
Intremuere undae, penitusque exterrita tellus
Italiae, curvisque immugiit Aetna cavernis.
At genus e silvis Cyclopum et montibus altis
Excitum ruit ad portus, et litora complent.
Cernimus adstantes nequidquam lumine torvo
Aetnaeos fratres, coelo capita alta ferentes,
Concilium horrendum: quales quum vertice celso
Aëriae quercus aut coniferae cyparissi
Constiterunt, silva alta Jovis, lucusve Dianae.
Praecipites metus acer agit quocumque rudentes
Excutere, et ventis intendere vela secundis.
[Contra jussa monent Heleni, Scyllam atque Charybdim
Inter utramque viam leti discrimine parvo,
Ni teneant cursus. Certum est dare lintea retro.]

Ecce autem Boreas angusta ab sede Pelori
Missus adest. Vivo praetervehor ostia saxo
Pantagiae, Megarosque sinus, Thapsumque jacentem.
Talia monstrabat relegens errata retrorsus
Litora Achemenides, comes infelicis Ulixi.
  Sicanio praetenta sinu jacet insula contra
Plemyrium undosum; nomen dixere priores
Ortygiam. Alpheum fama est huc Elidis amnem
Occultas egisse vias subter mare; qui nunc
Ore, Arethusa, tuo Siculis confunditur undis.
Jussi numina magna loci veneramur; et inde
Exsupero praepingue solum stagnantis Helori.
Hinc altas cautes projectaque saxa Pachyni
Radimus; et fatis nunquam concessa moveri
Apparet Camarina procul, campique Geloi,
Immanisque Gela fluvii cognomine dicta.
Arduus inde Acragas ostentat maxima longe
Moenia, magnanimum quondam generator equorum.
Teque datis linquo ventis, palmosa Selinus,
Et vada dura lego saxis Lilybeïa caecis.
Hinc Drepani me portus et illaetabilis ora
Accipit. Hic, pelagi tot tempestatibus actus,
Heu genitorem, omnis curae casusque levamen,
Amitto Anchisen. Hic me, pater optime, fessum
Deseris, heu, tantis nequidquam erepte periclis!
Nec vates Helenus, quum multa horrenda moneret,
Hos mihi praedixit luctus, non dira Celaeno.
Hic labor extremus, longarum haec meta viarum,
Hinc me digressum vestris deus appulit oris.
  Sic pater Aeneas, intentis omnibus, unus
Fata renarrabat divum, cursusque docebat.
Conticuit tandem, factoque hic fine quievit.

AENEIDOS

LIBER QUARTUS.

At regina gravi jam dudum saucia cura,
Vulnus alit venis, et caeco carpitur igni.
Multa viri virtus animo, multusque recursat
Gentis honos; haerent infixi pectore vultus
Verbaque; nec placidam membris dat cura quietem.
Postera Phoebea lustrabat lampade terras,
Humentemque Aurora polo dimoverat umbram;
Quum sic unanimam alloquitur male sana sororem:
Anna soror, quae me suspensam insomnia terrent!
Quis novus hic nostris successit sedibus hospes!
Quem sese ore ferens! quam forti pectore, et armis!
Credo equidem, nec vana fides, genus esse deorum.
Degeneres animos timor arguit. Heu, quibus ille
Jactatus fatis! quae bella exhausta canebat!
Si mihi non animo fixum immotumque sederet
Ne cui me vinclo vellem sociare jugali,
Postquam primus amor deceptam morte fefellit;
Si non pertaesum thalami taedaeque fuisset,
Huic uni forsan potui succumbere culpae.
Anna, fatebor enim, miseri post fata Sychaei
Conjugis, et sparsos fraterna caede Penates,
Solus hic inflexit sensus, animumque labantem
Impulit. Agnosco veteris vestigia flammae.
Sed mihi vel tellus optem prius ima dehiscat,
Vel pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemque profundam,
Ante, Pudor, quam te violo, aut tua jura resolvo.
Ille meos, primus qui me sibi junxit, amores
Abstulit; ille habeat secum, servetque sepulcro.
Sic effata, sinum lacrymis implevit obortis.
  Anna refert: O luce magis dilecta sorori,
Solane perpetua maerens carpere juventa?
Nec dulces natos, Veneris nec praemia noris?

Id cinerem aut Manes credis curare sepultos ?
Esto : aegram nulli quondam flexere mariti,
Non Libyae, non ante Tyro ; despectus Iarbas,
Ductoresque alii, quos Africa terra triumphis
Dives alit : placitone etiam pugnabis amori ?
Nec venit in mentem, quorum consederis arvis ?
Hinc Gaetulae urbes, genus insuperabile bello,
Et Numidae infraeni cingunt, et inhospita Syrtis ;
Hinc deserta siti regio, lateque furentes
Barcaei. Quid bella Tyro surgentia dicam,
Germanique minas ?
Dis equidem auspicibus reor et Junone secunda,
Huc cursum Iliacas vento tenuisse carinas.
Quam tu urbem, soror, hanc cernes, quae surgere regna,
Conjugio tali ! Teucrum comitantibus armis,
Punica se quantis attollet gloria rebus !
Tu modo posce deos veniam, sacrisque litatis,
Indulge hospitio, caussasque innecte morandi,
Dum pelago desaevit hiems, et aquosus Orion,
Quassataeque rates, dum non tractabile coelum.
His dictis incensum animum inflammavit amore,
Spemque dedit dubiae menti, solvitque pudorem.
  Principio delubra adeunt, pacemque per aras
Exquirunt ; mactant lectas de more bidentes
Legiferae Cereri, Phoeboque, patrique Lyaeo ;
Junoni ante omnes, cui vincla jugalia curae.
Ipsa, tenens dextra pateram, pulcherrima Dido
Candentis vaccae media inter cornuo fundit,
Aut ante ora deum pingues spatiatur ad aras,
Instauratque diem donis, pecudumque reclusis
Pectoribus inhians spirantia consulit exta.
Heu vatum ignarae mentes ! quid vota furentem,
Quid delubra juvant ? est mollis flamma medullas
Interea, et tacitum vivit sub pectore vulnus.
Uritur infelix Dido, totaque vagatur
Urbe furens : qualis conjecta cerva sagitta,
Quum procul incautam nemora inter Cresia fixit
Pastor agens telis, liquitque volatile ferrum
Nescius ; illa fuga silvas saltusque peragrat
Dictaeos ; haeret lateri letalis arundo.

Nunc media Aenean secum per moenia ducit,
Sidoniasque ostentat opes, urbemque paratam;
Incipit effari, mediaque in voce resistit.
Nunc eadem, labente die, convivia quaerit,
Iliacosque iterum demens audire labores
Exposcit, pendetque iterum narrantis ab ore.
Post, ubi digressi, lumenque obscura vicissim
Luna premit, suadentque cadentia sidera somnos,
Sola domo maeret vacua, stratisque relictis
Incubat. Illum absens absentem auditque videtque;
Aut gremio Ascanium, genitoris imagine capta,
Detinet, infandum si fallere possit amorem.
Non coeptae assurgunt turres; non arma juventus
Exercet; portusve, aut propugnacula bello
Tuta parant: pendent opera interrupta, minaeque
Murorum ingentes, aequataque machina coelo.
Quam simul ac tali persensit peste teneri
Cara Jovis conjux, nec famam obstare furori;
Talibus aggreditur, Venerem Saturnia dictis:
Egregiam vero laudem et spolia ampla refertis
Tuque puerque tuus; magnum et memorabile numen,
Una dolo divum si femina victa duorum est.
Nec me adeo fallit, veritam te moenia nostra,
Suspectas habuisse domos Carthaginis altae.
Sed quis erit modus? aut quo nunc certamina tanto?
Quin potius pacem aeternam pactosque hymenaeos
Exercemus? habes tota quod mente petisti:
Ardet amans Dido, traxitque per ossa furorem.
Communem hunc ergo populum, paribusque regamus
Auspiciis; liceat Phrygio servire marito,
Dotalesque tuae Tyrios permittere dextrae.
Olli — sensit enim simulata mente locutam,
Quo regnum Italiae Libycas averteret oras —
Sic contra est ingressa Venus: Quis talia demens
Abnuat, aut tecum malit contendere bello?
Si modo, quod memoras, factum fortuna sequatur.
Sed fatis incerta feror, si Jupiter unam
Esse velit Tyriis urbem Trojaque profectis,
Miscerive probet populos, aut foedera jungi.
Tu conjux; tibi fas animum tentare precando.

Perge ; sequar. Tum sic excepit regia Juno :
Mecum erit iste labor. Nunc qua ratione, quod instat,
Confieri possit, paucis, adverte, docebo.
Venatum Aeneas unaque miserrima Dido
In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan, radiisque retexerit orbem.
His ego nigrantem commixta grandine nimbum,
Dum trepidant alae, saltusque indagine cingunt,
Desuper infundam, et tonitru coelum omne ciebo.
Diffugient comites, et nocte tegentur opaca :
Speluncam Dido dux et Trojanus eamdem
Devenient. Adero, et, tua si mihi certa voluntas,
Connubio jungam stabili, propriamque dicabo.
Hic Hymenaeus erit. Non adversata petenti
Annuit, atque dolis risit Cytherea repertis.
  Oceanum interea surgens Aurora relinquit.
It portis jubare exorto delecta juventus ;
Retia rara, plagae, lato venabula ferro,
Massylique ruunt equites, et odora canum vis.
Reginam thalamo cunctantem ad limina primi
Poenorum exspectant ; ostroque insignis et auro
Stat sonipes, ac fraena ferox spumantia mandit.
Tandem progreditur, magna stipante caterva,
Sidoniam picto chlamydem circumdata limbo.
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream subnectit fibula vestem.
Nec non et Phrygii comites, et laetus Iulus,
Incedunt. Ipse ante alios pulcherrimus omnes
Infert se socium Aeneas, atque agmina jungit.
Qualis ubi hibernam Lyciam Xanthique fluenta
Deserit, ac Delum maternam invisit Apollo,
Instauratque choros, mixtique altaria circum
Cretesque Dryopesque fremunt, pictique Agathyrsi ;
Ipse jugis Cynthi graditur, mollique fluentem
Fronde premit crinem fingens, atque implicat auro ;
Tela sonant humeris. Haud illo segnior ibat
Aeneas ; tantum egregio decus enitet ore.
Postquam altos ventum in montes atque invia lustra,
Ecce ferae, saxi dejectae vertice, caprae
Decurrere jugis ; alia de parte patentes

Transmittunt cursu campos atque agmina cervi
Pulverulenta fuga glomerant, montesque relinquunt.
At puer Ascanius mediis in vallibus acri
Gaudet equo; jamque hos cursu, jam praeterit illos,
Spumantemque dari pecora inter inertia votis
Optat aprum, aut fulvum descendere monte leonem.
  Interea magno misceri murmure coelum
Incipit; insequitur commixta grandine nimbus.
Et Tyrii comites passim, et Trojana juventus,
Dardaniusque nepos Veneris, diversa per agros
Tecta metu petiere; ruunt de montibus amnes.
Speluncam Dido dux et Trojanus eamdem
Deveniunt. Prima et Tellus et pronuba Juno
Dant signum; fulsere ignes, et conscius aether
Connubiis; summoque ulularunt vertice Nymphae.
Ille dies primus leti primusque malorum
Caussa fuit: neque enim specie famave movetur,
Nec jam furtivum Dido meditatur amorem:
Conjugium vocat; hoc praetexit nomine culpam.
  Extemplo Libyae magnas it Fama per urbes;
Fama malum, qua non aliud velocius ullum;
Mobilitate viget, viresque acquirit eundo;
Parva metu primo, mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.
Illam Terra parens, ira irritata deorum,
Extremam, ut perhibent, Coeo Enceladoque sororem
Progenuit, pedibus celerem et pernicibus alis,
Monstrum horrendum, ingens: cui, quot sunt corpore plumae,
Tot vigiles oculi subter, mirabile dictu,
Tot linguae, totidem ora sonant, tot subrigit aures.
Nocte volat coeli medio terraeque, per umbram
Stridens, nec dulci declinat lumina somno.
Luce sedet custos aut summi culmine tecti,
Turribus aut altis, et magnas territat urbes;
Tam ficti pravique tenax quam nuntia veri.
Haec tum multiplici populos sermone replebat
Gaudens, et pariter facta atque infecta canebat:
Venisse Aenean, Trojano a sanguine cretum,
Cui se pulchra viro dignetur jungere Dido;
Nunc hiemem inter se luxu, quam longa, fovere,

Regnorum immemores, turpique cupidine captos.
Haec passim dea foeda virum diffundit in ora.
Protinus ad regem cursus detorquet Iarban,
Incenditque animum dictis, atque aggerat iras.
  Hic Hammone satus, rapta Garamantide nympha,
Templa Jovi centum latis immania regnis,
Centum aras posuit; vigilemque sacraverat ignem,
Excubias divum aeternas; pecudumque cruore
Pingue solum, et variis florentia limina sertis.
Isque amens animi, et rumore accensus amaro,
Dicitur ante aras, media inter numina divum,
Multa Jovem manibus supplex orasse supinis:
Jupiter omnipotens, cui nunc Maurusia pictis
Gens epulata toris Lenaeum libat honorem,
Adspicis haec? an te, genitor, quum fulmina torques,
Nequidquam horremus? caecique in nubibus ignes
Terrificant animos, et inania murmura miscent?
Femina, quae nostris errans in finibus urbem
Exiguam pretio posuit, cui litus arandum,
Cuique loci leges dedimus, connubia nostra
Repulit, ac dominum Aenean in regna recepit.
Et nunc ille Paris, cum semiviro comitatu,
Maeonia mentum mitra crinemque madentem
Subnixus, rapto potitur: nos munera templis
Quippe tuis ferimus, famamque fovemus inanem.
  Talibus orantem dictis, arasque tenentem,
Audiit omnipotens, oculosque ad moenia torsit
Regia, et oblitos famae melioris amantes.
Tum sic Mercurium alloquitur, ac talia mandat:
Vade age, nate, voca Zephyros, et labere pennis;
Dardaniumque ducem, Tyria Carthagine qui nunc
Exspectat, fatisque datas non respicit urbes,
Alloquere, et celeres defer mea dicta per auras.
Non illum nobis genetrix pulcherrima talem
Promisit, Graiumque ideo bis vindicat armis;
Sed fore, qui gravidam imperiis belloque frementem
Italiam regeret, genus alto a sanguine Teucri
Proderet, ac totum sub leges mitteret orbem.
Si nulla accendit tantarum gloria rerum,
Nec super ipse sua molitur laude laborem;

Ascanione pater Romanas invidet arces?
Quid struit? aut qua spe inimica in gente moratur?
Nec prolem Ausoniam et Lavinia respicit arva?
Naviget! haec summa est, hic nostri nuntius esto.
  Dixerat. Ille patris magni parere parabat
Imperio; et primum pedibus talaria nectit
Aurea, quae sublimem alis, sive aequora supra,
Seu terram, rapido pariter cum flamine portant.
Tum virgam capit: hac animas ille evocat Orco
Pallentes, alias sub Tartara tristia mittit;
Dat somnos adimitque, et lumina morte resignat.
Illa fretus agit ventos, et turbida tranat
Nubila. Jamque volans apicem et latera ardua cernit
Atlantis duri, coelum qui vertice fulcit;
Atlantis, cinctum assidue cui nubibus atris
Piniferum caput et vento pulsatur et imbri;
Nix humeros infusa tegit; tum flumina mento
Praecipitant senis, et glacie riget horrida barba.
Hic primum paribus nitens Cyllenius alis
Constitit; hinc toto praeceps se corpore ad undas
Misit, avi similis, quae circum litora, circum
Piscosos scopulos, humilis volat aequora juxta.
Haud aliter terras inter coelumque volabat
Litus arenosum ad Libyae, ventosque secabat
Materno veniens ab avo Cyllenia proles.
Ut primum alatis tetigit magalia plantis,
Aenean fundantem arces ac tecta novantem
Conspicit. Atque illi stellatus iaspide fulva
Ensis erat, Tyrioque ardebat murice laena
Demissa ex humeris, dives quae munera Dido
Fecerat, et tenui telas discreverat auro.
Continuo invadit: Tu nunc Carthaginis altae
Fundamenta locas, pulchramque uxorius urbem
Extruis? heu regni rerumque oblite tuarum!
Ipse deum tibi me claro demittit Olympo
Regnator, coelum et terras qui numine torquet;
Ipse haec ferre jubet celeres mandata per auras:
Quid struis? aut qua spe Libycis teris otia terris?
Si te nulla movet tantarum gloria rerum,
Nec super ipse tua moliris laude laborem;

Ascanium surgentem et spes heredis Iuli
Respice, cui regnum Italiae Romanaque tellus
Debentur. Tali Cyllenius ore locutus
Mortales visus medio sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
At vero Aeneas adspectu obmutuit amens,
Arrectaeque horrore comae, et vox faucibus haesit.
Ardet abire fuga, dulcesque relinquere terras,
Attonitus tanto monitu imperioque deorum.
Heu, quid agat? quo nunc reginam ambire furentem
Audeat affatu? quae prima exordia sumat?
Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.
Haec alternanti potior sententia visa est:
Mnesthea, Sergestumque vocat, fortemque Serestum:
Classem aptent taciti, socios ad litora cogant;
Arma parent, et, quae sit rebus caussa novandis,
Dissimulent; sese interea, quando optima Dido
Nesciat, et tantos rumpi non speret amores,
Tentaturum aditus, et quae mollissima fandi
Tempora, quis rebus dexter modus. Ocius omnes
Imperio laeti parent, ac jussa facessunt.
At regina dolos — quis fallere possit amantem? —
Praesensit, motusque excepit prima futuros,
Omnia tuta timens: eadem impia Fama furenti
Detulit armari classem, cursumque parari.
Saevit inops animi, totamque incensa per urbem
Bacchatur; qualis commotis excita sacris
Thyias, ubi audito stimulant trieterica Baccho
Orgia, nocturnusque vocat clamore Cithaeron.
Tandem his Aenean compellat vocibus ultro:
Dissimulare etiam sperasti, perfide, tantum
Posse nefas, tacitusque mea decedere terra?
Nec te noster amor, nec te data dextera quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hiberno moliris sidere classem,
Et mediis properas Aquilonibus ire per altum,
Crudelis? Quid? si non arva aliena domosque
Ignotas peteres, et Troja antiqua maneret,
Troja per undosum peteretur classibus aequor?

Mene fugis? Per ego has lacrymas dextramque tuam te,—
Quando aliud mihi jam miserae nihil ipsa reliqui —
Per connubia nostra, per inceptos hymenaeos,
Si bene quid de te merui, fuit aut tibi quidquam
Dulce meum: miserere domus labentis, et istam,
Oro, si quis adhuc precibus locus, exue mentem.
Te propter Libycae gentes Nomadumque tyranni
Odere; infensi Tyrii; te propter eumdem
Extinctus pudor, et, qua sola sidera adibam,
Fama prior; cui me moribundam deseris, hospes?
Hoc solum nomen quoniam de conjuge restat.
Quid moror? an mea Pygmalion dum moenia frater
Destruat, aut captam ducat Gaetulus Iarbas?
Saltem si qua mihi de te suscepta fuisset
Ante fugam suboles; si quis mihi parvulus aula
Luderet Aeneas, qui te tamen ore referret;
Non equidem omnino capta ac deserta viderer.
Dixerat. Ille Jovis monitis immota tenebat
Lumina, et obnixus curam sub corde premebat.
Tandem pauca refert: Ego te, quae plurima fando
Enumerare vales, nunquam, regina, negabo
Promeritam; nec me meminisse pigebit Elissae,
Dum memor ipse mei, dum spiritus hos regit artus.
Pro re pauca loquar. Neque ego hanc abscondere furto
Speravi, ne finge, fugam; nec conjugis unquam
Praetendi taedas, aut haec in foedera veni.
Me si fata meis paterentur ducere vitam
Auspiciis, et sponte mea componere curas:
Urbem Trojanam primum dulcesque meorum
Reliquias colerem; Priami tecta alta manerent,
Et recidiva manu posuissem Pergama victis.
Sed nunc Italiam magnam Gryneus Apollo,
Italiam Lyciae jussere capessere sortes.
Hic amor, haec patria est. Si te Carthaginis arces,
Phoenissam, Libycaeque adspectus detinet urbis:
Quae tandem, Ausonia Teucros considere terra
Invidia est? Et nos fas extera quaerere regna.
Me patris Anchisae, quoties humentibus umbris
Nox operit terras, quoties astra ignea surgunt,
Admonet in somnis, et turbida terret imago;

Me puer Ascanius, capitisque injuria cari,
Quem regno Hesperiae fraudo et fatalibus arvis.
Nunc etiam interpres divum, Jove missus ab ipso —
Testor utrumque caput — celeres mandata per auras
Detulit. Ipse deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausi.
Desine meque tuis incendere teque querelis:
Italiam non sponte sequor.
  Talia dicentem jamdudum aversa tuetur,
Huc illuc volvens oculos, totumque pererrat
Luminibus tacitis, et sic accensa profatur:
Nec tibi diva parens, generis nec Dardanus auctor,
Perfide; sed duris genuit te cautibus horrens
Caucasus, Hyrcanaeque admorunt ubera tigres.
Nam quid dissimulo? aut quae me ad majora reservo?
Num fletu ingemuit nostro? num lumina flexit?
Num lacrymas victus dedit, aut miseratus amantem est?
Quae quibus anteferam? jam jam nec maxima Juno,
Nec Saturnius haec oculis pater adspicit aequis.
Nusquam tuta fides. Ejectum litore, egentem,
Excepi, et regni demens in parte locavi;
Amissam classem, socios a morte reduxi.
Heu furiis incensa feror! Nunc augur Apollo,
Nunc Lyciae sortes, nunc et Jove missus ab ipso
Interpres divum fert horrida jussa per auras.
Scilicet is Superis labor est; ea cura quietos
Sollicitat. Neque te teneo, neque dicta refello.
I, sequere Italiam ventis; pete regna per undas.
Spero equidem mediis, si quid pia numina possunt,
Supplicia hausurum scopulis, et nomine Dido
Saepe vocaturum. Sequar atris ignibus absens;
Et, quum frigida mors anima seduxerit artus,
Omnibus umbra locis adero. Dabis, improbe, poenas.
Audiam, et haec Manes veniet mihi fama sub imos.
His medium dictis sermonem abrumpit, et auras
Aegra fugit, seque ex oculis avertit et aufert,
Linquens multa metu cunctantem, et multa parantem
Dicere. Suscipiunt famulae, collapsaque membra
Marmoreo referunt thalamo, stratisque reponunt.
  At pius Aeneas, quanquam lenire dolentem

Solando cupit, et dictis avertere curas,
Multa gemens, magnoque animum labefactus amore,
Jussa tamen divum exsequitur, classemque revisit.
Tum vero Teucri incumbunt, et litore celsas
Deducunt toto naves. Natat uncta carina;
Frondentesque ferunt remos et robora silvis
Infabricata, fugae studio.
Migrantes cernas, totaque ex urbe ruentes;
Ac velut ingentem formicae farris acervum
Quum populant, hiemis memores, tectoque reponunt:
It nigrum campis agmen, praedamque per herbas
Convectant calle angusto; pars grandia trudunt
Obnixae frumenta humeris; pars agmina cogunt,
Castigantque moras; opere omnis semita fervet.
Quis tibi tunc, Dido, cernenti talia sensus?
Quosve dabas gemitus, quum litora fervere late
Prospiceres arce ex summa, totumque videres
Misceri ante oculos tantis clamoribus aequor!
Improbe amor, quid non mortalia pectora cogis!
Ire iterum in lacrymas, iterum tentare precando
Cogitur, et supplex animos submittere amori,
Ne quid inexpertum frustra moritura relinquat.
  Anna, vides toto properari litore? Circum
Undique convenere; vocat jam carbasus auras,
Puppibus et laeti nautae imposuere coronas.
Hunc ego si potui tantum sperare dolorem,
Et perferre, soror, potero. Miserae hoc tamen unum
Exsequere, Anna, mihi; solam nam perfidus ille
Te colere, arcanos etiam tibi credere sensus;
Sola viri molles aditus et tempora noras.
I, soror, atque hostem supplex affare superbum:
Non ego cum Danais Trojanam exscindere gentem
Aulide juravi, classemve ad Pergama misi;
Nec patris Anchisae cinerem manesve revelli:
Cur mea dicta negat dures demittere in aures?
Quo ruit? Extremum hoc miserae det munus amanti:
Exspectet facilemque fugam ventosque ferentes.
Non jam conjugium antiquum, quod prodidit, oro,
Nec pulchro ut Latio careat, regnumque relinquat;
Tempus inane peto, requiem spatiumque furori,

Dum mea me victam doceat fortuna dolere.
Extremam hanc oro veniam — miserere sororis, —
Quam mihi quum dederis, cumulatam morte remittam.
  Talibus orabat, talesque miserrima fletus
Fertque refertque soror; sed nullis ille movetur
Fletibus, aut voces ullas tractabilis audit;
Fata obstant, placidasque viri deus obstruit aures.
Ac velut annoso validam quum robore quercum
Alpini Boreae, nunc hinc, nunc flatibus illinc
Eruere inter se certant; it stridor, et altae
Consternunt terram concusso stipite frondes;
Ipsa haeret scopulis, et, quantum vertice ad auras
Aetherias, tantum radice in Tartara tendit:
Haud secus assiduis hinc atque hinc vocibus heros
Tunditur, et magno persentit pectore curas;
Mens immota manet; lacrymae volvuntur inanes.
  Tum vero infelix fatis exterrita Dido
Mortem orat; taedet coeli convexa tueri.
Quo magis inceptum peragat, lucemque relinquat,
Vidit, thuricremis quum dona imponeret aris, —
Horrendum dictu — latices nigrescere sacros,
Fusaque in obscoenum se vertere vina cruorem.
Hoc visum nulli, non ipsi effata sorori.
Praeterea fuit in tectis de marmore templum
Conjugis antiqui, miro quod honore colebat,
Velleribus niveis et festa fronde revinctum:
Hinc exaudiri voces et verba vocantis
Visa viri, nox quum terras obscura teneret;
Solaque culminibus ferali carmine bubo
Saepe queri, et longas in fletum ducere voces.
Multaque praeterea vatum praedicta piorum
Terribili monitu horrificant. Agit ipse furentem
In somnis ferus Aeneas: semperque relinqui
Sola sibi, semper longam incomitata videtur
Ire viam, et Tyrios deserta quaerere terra.
Eumenidum veluti demens videt agmina Pentheus,
Et solem geminum, et duplices se ostendere Thebas;
Aut Agamemnonius scenis agitatus Orestes,
Armatam facibus matrem et serpentibus atris
Quum fugit, ultricesque sedent in limine Dirae.

Ergo, ubi concepit furias, evicta dolore,
Decrevitque mori, tempus secum ipsa modumque
Exigit, et, moestam dictis aggressa sororem,
Consilium vultu tegit, ac spem fronte serenat:
Inveni, germana, viam — gratare sorori —
Quae mihi reddat eum, vel eo me solvat amantem.
Oceani finem juxta solemque cadentem,
Ultimus Aethiopum locus est, ubi maximus Atlas
Axem humero torquet stellis ardentibus aptum:
Hinc mihi Massylae gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
Quae dabat, et sacros servabat in arbore ramos,
Spargens humida mella soporiferumque papaver.
Haec se carminibus promittit solvere mentes,
Quas velit, ast aliis duras immittere curas;
Sistere aquam fluviis et vertere sidera retro,
Nocturnosque ciet Manes; mugire videbis
Sub pedibus terram, et descendere montibus ornos.
Testor, cara, deos, et te, germana, tuumque
Dulce caput, magicas invitam accingier artes.
Tu secreta pyram tecto interiore sub auras
Erige, et arma viri, thalamo quae fixa reliquit
Impius, exuviasque omnes, lectumque jugalem,
Quo Perii, superimponant. Abolere nefandi
Cuncta viri monumenta juvat, monstratque sacerdos.
Haec effata silet; pallor simul occupat ora.
Non tamen Anna novis praetexere funera sacris
Germanam credit, nec tantos mente furores
Concipit, aut graviora timet, quam morte Sychaei.
Ergo jussa parat.
At regina, pyra penetrali in sede sub auras
Erecta ingenti taedis atque ilice secta,
Intenditque locum sertis, et fronde coronat
Funerea; super exuvias, ensemque relictum,
Effigiemque toro locat, haud ignara futuri.
Stant arae circum; et crines effusa sacerdos
Ter centum tonat ore deos, Erebumque, Chaosque,
Tergeminamque Hecaten, tria virginis ora Dianae.
Sparserat et latices simulatos fontis Averni;
Falcibus et messae ad lunam quaeruntur ahenis

Pubentes herbae nigri cum lacte veneni;
Quaeritur et nascentis equi de fronte revulsus
Et matri praereptus amor.
Ipsa mola manibusque piis altaria juxta,
Unum exuta pedem vinclis, in veste recincta,
Testatur moritura deos, et conscia fati
Sidera; tum, si quod non aequo foedere amantes
Curae numen habet justumque memorque, precatur.
  Nox erat, et placidum carpebant fessa soporem
Corpora per terras, silvaeque et saeva quierant
Aequora, quum medio volvuntur sidera lapsu,
Quum tacet omnis ager; pecudes, pictaeque volucres,
Quaeque lacus late liquidos, quaeque aspera dumis
Rura tenent, somno positae sub nocte silenti,
[Lenibant curas, et corda oblita laborum.]
At non infelix animi Phoenissa, nec unquam
Solvitur in somnos, oculisve aut pectore noctem
Accipit: ingeminant curae, rursusque resurgens
Saevit amor, magnoque irarum fluctuat aestu.
Sic adeo insistit, secumque ita corde volutat:
En, quid ago? rursusne procos irrisa priores
Experiar? Nomadumque petam connubia supplex,
Quos ego sim toties jam dedignata maritos?
Iliacas igitur classes atque ultima Teucrum
Jussa sequar? quiane auxilio juvat ante levatos,
Aut bene apud memores veteris stat gratia facti?
Quis me autem, fac velle, sinet, ratibusque superbis
Invisam accipiet? Nescis, heu, perdita, necdum
Laomedonteae sentis perjuria gentis?
Quid tum? sola fuga nautas comitabor ovantes?
An Tyriis omnique manu stipata meorum
Inferar? et quos Sidonia vix urbe revelli,
Rursus agam pelago, et ventis dare vela jubebo?
Quin morere, ut merita es, ferroque averte dolorem.
Tu, lacrymis evicta meis, tu prima furentem
His, germana, malis oneras, atque objicis hosti.
Non licuit thalami expertem sine crimine vitam
Degere, more ferae, tales nec tangere curas!
Non servata fides cineri promissa Sychaeo!
Tantos illa suo rumpebat pectore questus.

Aeneas celsa in puppi, jam certus eundi,
Carpebat somnos, rebus jam rite paratis.
Huic se forma dei vultu redeuntis eodem
Obtulit in somnis, rursusque ita visa monere est,
Omnia Mercurio similis, vocemque, coloremque,
Et crines flavos, et membra decora juventa:
Nate dea, potes hoc sub casu ducere somnos?
Nec, quae te circum stent deinde pericula, cernis?
Demens! nec Zephyros audis spirare secundos?
Illa dolos dirumque nefas in pectore versat,
Certa mori, varioque irarum fluctuat aestu.
Non fugis hinc praeceps, dum praecipitare potestas?
Jam mare turbari trabibus, saevasque videbis
Collucere faces, jam fervere litora flammis,
Si te his attigerit terris Aurora morantem.
Eia age, rumpe moras: varium et mutabile semper
Femina. Sic fatus, nocti se immiscuit atrae.
Tum vero Aeneas, subitis exterritus umbris,
Corripit e somno corpus, sociosque fatigat:
Praecipites vigilate, viri, et considite transtris;
Solvite vela citi. Deus, aethere missus ab alto,
Festinare fugam, tortosque incidere funes,
Ecce iterum stimulat. Sequimur te, sancte deorum,
Quisquis es, imperioque iterum paremus ovantes.
Adsis o, placidusque juves, et sidera coelo
Dextra feras. Dixit; vaginaque eripit ensem
Fulmineum, strictoque ferit retinacula ferro.
Idem omnes simul ardor habet; rapiuntque, ruuntque;
Litora deseruere; latet sub classibus aequor;
Adnixi torquent spumas, et caerula verrunt.
Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile.
Regina e speculis ut primum albescere lucem
Vidit, et aequatis classem procedere velis,
Litoraque et vacuos sensit sine remige portus;
Terque quaterque manu pectus percussa decorum,
Flaventesque abscissa comas, Pro Jupiter! ibit
Hic, ait, et nostris illuserit advena regnis?
Non arma expedient, totaque ex urbe sequentur,
Deripientque rates alii navalibus? Ite,

Ferte citi flammas, date vela, impellite remos. —
Quid loquor ? aut ubi sum ? Quae mentem insania mutat ? —
Infelix Dido ! nunc te facta impia tangunt ?
Tum decuit, quum sceptra dabas. — En dextra fidesque,
Quem secum patrios aiunt portare Penates,
Quem subiisse humeris confectum aetate parentem ! —
Non potui abreptum divellere corpus, et undis
Spargere ? non socios, non ipsum absumere ferro
Ascanium, patriisque epulandum ponere mensis ? —
Verum anceps pugnae fuerat fortuna. — Fuisset ;
Quem metui moritura ? Faces in castra tulissem,
Implessemque foros flammis, natumque patremque
Cum genere extinxem, memet super ipsa dedissem. —
Sol, qui terrarum flammis opera omnia lustras,
Tuque harum interpres curarum et conscia Juno,
Nocturnisque Hecate triviis ululata per urbes,
Et Dirae ultrices, et di morientis Elissae,
Accipite haec, meritumque malis advertite numen,
Et nostras audite preces. Si tangere portus
Infandum caput ac terris adnare necesse est,
Et sic fata Jovis poscunt, hic terminus haeret ;
At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iuli,
Auxilium imploret, videatque indigna suorum
Funera ; nec, quum se sub leges pacis iniquae
Tradiderit, regno aut optata luce fruatur,
Sed cadat ante diem, mediaque inhumatus arena.
Haec precor : hanc vocem extremam cum sanguine fundo.
Tum vos, o Tyrii, stirpem et genus omne futurum
Exercete odiis, cinerique haec mittite nostro
Munera. Nullus amor populis nec foedera sunto.
Exoriare aliquis nostris ex ossibus ultor,
Qui face Dardanios ferroque sequare colonos,
Nunc, olim, quocumque dabunt se tempore vires.
Litora litoribus contraria, fluctibus undas
Imprecor, arma armis ; pugnent ipsique nepotesque.
Haec ait, et partes animum versabat in omnes,
Invisam quaerens quamprimum abrumpere lucem.
Tum breviter Barcen nutricem affata Sychaei :
Namque suam patria antiqua cinis ater habebat :

Annam, cara mihi nutrix, huc siste sororem ;
Dic, corpus properet fluviali spargere lympha,
Et pecudes secum et monstrata piacula ducat.
Sic veniat ; tuque ipsa pia tege tempora vitta.
Sacra Jovi Stygio, quae rite incepta paravi,
Perficere est animus, finemque imponere curis,
Dardaniique rogum capitis permittere flammae.
Sic ait. Illa gradum studio celerabat anili.
At trepida, et coeptis immanibus effera Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, et pallida morte futura,
Interiora domus irrumpit limina, et altos
Conscendit furibunda rogos, ensemque recludit
Dardanium, non hos quaesitum munus in usus.
Hic, postquam Iliacas vestes notumque cubile
Conspexit, paullum lacrymis et mente morata,
Incubuitque toro, dixitque novissima verba :
Dulces exuviae, dum fata deusque sinebat,
Accipite hanc animam, meque his exsolvite curis.
Vixi, et, quem dederat cursum fortuna, peregi ;
Et nunc magna mei sub terras ibit imago.
Urbem praeclaram statui ; mea moenia vidi ;
Ulta virum, poenas inimico a fratre recepi :
Felix, heu nimium felix, si litora tantum
Nunquam Dardaniae tetigissent nostra carinae !
Dixit, et, os impressa toro, Moriemur inultae ;
Sed moriamur ! ait : sic, sic juvat ire sub umbras.
Hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostrae secum ferat omina mortis.
Dixerat ; atque illam media inter talia ferro
Collapsam adspiciunt comites, ensemque cruore
Spumantem, sparsasque manus. It clamor ad alta
Atria ; concussam bacchatur fama per urbem ;
Lamentis, gemituque, et foemineo ululatu,
Tecta fremunt ; resonat magnis plangoribus aether :
Non aliter, quam si immissis ruat hostibus omnis
Carthago, aut antiqua Tyros, flammaeque furentes
Culmina perque hominum volvantur perque deorum.
Audiit exanimis, trepidoque exterrita cursu,
Unguibus ora soror foedans, et pectora pugnis,

Per medios ruit, ac morientem nomine clamat:
Hoc illud, germana, fuit? me fraude petebas?
Hoc rogus iste mihi, hoc ignes araeque parabant?
Quid primum deserta querar? comitemne sororem
Sprevisti moriens? Eadem me ad fata vocasses;
Idem ambas ferro dolor, atque eadem hora tulisset.
His etiam struxi manibus, patriosque vocavi
Voce deos, sic te ut posita, crudelis, abessem?
Extinxti te meque, soror, populumque, patresque
Sidonios, urbemque tuam. Date, vulnera lymphis
Abluam, et, extremus si quis super halitus errat,
Ore legam. Sic fata gradus evaserat altos,
Semianimemque sinu germanam amplexa fovebat
Cum gemitu, atque atros siccabat veste cruores.
Illa, graves oculos conata attollere, rursus
Deficit; infixum stridit sub pectore vulnus.
Ter sese attollens cubitoque adnixa levavit;
Ter revoluta toro est, oculisque errantibus alto
Quaesivit coelo lucem, ingemuitque reperta.
Tum Juno omnipotens, longum miserata dolorem
Difficilesque obitus, Irim demisit Olympo,
Quae luctantem animam nexosque resolveret artus.
Nam, quia nec fato, merita nec morte peribat,
Sed misera ante diem, subitoque accensa furore,
Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco.
Ergo Iris croceis per coelum roscida pennis,
Mille trahens varios adverso sole colores,
Devolat, et supra caput adstitit: Hunc ego Diti
Sacrum jussa fero, teque isto corpore solvo.
Sic ait, et dextra crinem secat: omnis et una
Dilapsus calor, atque in ventos vita recessit.

AENEIDOS

LIBER QUINTUS.

INTEREA medium Aeneas jam classe tenebat
Certus iter, fluctusque atros Aquilone secabat,
Moenia respiciens, quae jam infelicis Elissae
Collucent flammis. Quae tantum accenderit ignem
Caussa latet; duri magno sed amore dolores
Polluto, notumque, furens quid femina possit,
Triste per augurium Teucrorum pectora ducunt.
Ut pelagus tenuere rates, nec jam amplius ulla
Occurrit tellus, maria undique, et undique coelum;
Olli caeruleus supra caput adstitit imber,
Noctem hiememque ferens, et inhorruit unda tenebris.
Ipse gubernator puppi Palinurus ab alta:
Heu! quianam tanti cinxerunt aethera nimbi?
Quidve, pater Neptune, paras? Sic deinde locutus,
Colligere arma jubet, validisque incumbere remis;
Obliquatque sinus in ventum, ac talia fatur:
Magnanime Aenea, non, si mihi Jupiter auctor
Spondeat, hoc sperem Italiam contingere coelo.
Mutati transversa fremunt, et vespere ab atro
Consurgunt venti, atque in nubem cogitur aër.
Nec nos obniti contra, nec tendere tantum
Sufficimus. Superat quoniam fortuna, sequamur,
Quoque vocat, vertamus iter. Nec litora longe
Fida reor fraterna Erycis, portusque Sicanos,
Si modo rite memor servata remetior astra.
Tum pius Aeneas: Equidem sic poscere ventos
Jamdudum et frustra cerno te tendere contra.
Flecte viam velis. An sit mihi gratior ulla,
Quove magis fessas optem demittere naves,
Quam quae Dardanium tellus mihi servat Acesten,
Et patris Anchisae gremio complectitur ossa?
Haec ubi dicta, petunt portus, et vela secundi

Intendunt Zephyri; fertur cita gurgite classis;
Et tandem laeti notae advertuntur arenae.
  At procul excelso miratus vertice montis
Adventum sociasque rates, occurrit Acestes,
Horridus in jaculis et pelle Libystidis ursae;
Troïa Crimiso conceptum flumine mater
Quem genuit. Veterum non immemor ille parentum,
Gratatur reduces; et gaza laetus agresti
Excipit, ac fessos opibus solatur amicis.
Postera quum primo stellas oriente fugarat
Clara dies; socios in coetum litore ab omni
Advocat Aeneas, tumulique ex aggere fatur:
Dardanidae magni, genus alto a sanguine divum,
Annuus exactis completur mensibus orbis,
Ex quo reliquias divinique ossa parentis
Condidimus terra, maestasque sacravimus aras.
Jamque dies, nisi fallor, adest, quem semper acerbum,
Semper honoratum — sic di voluistis — habebo.
Hunc ego Gaetulis agerem si Syrtibus exsul,
Argolicove mari deprensus, et urbe Mycenae;
Annua vota tamen solemnesque ordine pompas
Exsequerer, struereremque suis altaria donis.
Nunc ultro ad cineres ipsius et ossa parentis,
Haud equidem sine mente reor, sine numine divum,
Adsumus, et portus delati intramus amicos.
Ergo agite, et laetum cuncti celebremus honorem;
Poscamus ventos, atque haec me sacra quotannis
Urbe velit posita templis sibi ferre dicatis.
Bina boum vobis Troja generatus Acestes
Dat numero capita in naves: adhibete Penates
Et patrios epulis, et quos colit hospes Acestes.
Praeterea, si nona diem mortalibus almum
Aurora extulerit, radiisque retexerit orbem,
Prima citae Teucris ponam certamina classis;
Quique pedum cursu valet, et qui viribus audax,
Aut jaculo incedit melior levibusque sagittis,
Seu crudo fidit pugnam committere caestu:
Cuncti adsint, meritaeque exspectent praemia palmae.
Ore favete omnes, et cingite tempora ramis.
  Sic fatus, velat materna tempora myrto.

Hoc Helymus facit, hoc aevi maturus Acestes,
Hoc puer Ascanius, sequitur quos cetera pubes.
Ille e concilio multis cum millibus ibat
Ad tumulum, magna medius comitante caterva.
Hic duo rite mero libans carchesia Baccho
Fundit humi, duo lacte novo, duo sanguine sacro;
Purpureosque jacit flores, ac talia fatur:
Salve, sancte parens, iterum; salvete, recepti
Nequidquam cineres, animaeque umbraeque paternae.
Non licuit fines Italos fataliaque arva,
Nec tecum Ausonium, quicumque est, quaerere Thybrim.
Dixerat haec, adytis quum lubricus anguis ab imis
Septem ingens gyros, septena volumina, traxit,
Amplexus placide tumulum, lapsusque per aras;
Caeruleae cui terga notae, maculosus et auro
Squamam incendebat fulgor, ceu nubibus arcus
Mille jacit varios adverso sole colores.
Obstupuit visu Aeneas. Ille agmine longo
Tandem inter pateras et levia pocula serpens
Libavitque dapes, rursusque innoxius imo
Successit tumulo, et depasta altaria liquit.
Hoc magis inceptos genitori instaurat honores,
Incertus, Geniumne loci, famulumne parentis
Esse putet; caedit binas de more bidentes,
Totque sues, totidem nigrantes terga juvencos.
Vinaque fundebat pateris, animamque vocabat
Anchisae magni, Manesque Acheronte remissos.
Nec non et socii, quae cuique est copia, laeti
Dona ferunt; onerant aras, mactantque juvencos;
Ordine ahena locant alii, fusique per herbam
Subjiciunt veribus prunas, et viscera torrent.
  Exspectata dies aderat, nonamque serena
Auroram Phaëthontis equi jam luce vehebant;
Famaque finitimos et clari nomen Acestae
Excierat: laeto complerant litora coetu,
Visuri Aeneadas, pars et certare parati.
Munera principio ante oculos circoque locantur
In medio, sacri tripodes, viridesque coronae,
Et palmae, pretium victoribus, armaque, et ostro
Perfusae vestes, argenti aurique talentum;

Et tuba commissos medio canit aggere ludos.
Prima pares ineunt gravibus certamina remis
Quatuor, ex omni delectae classe, carinae.
Velocem Mnestheus agit acri remige Pristim,
Mox Italus Mnestheus, genus a quo nomine Memmi;
Ingentemque Gyas ingenti mole Chimaeram,
Urbis opus, triplici pubes quam Dardana versu
Impellunt, terno consurgunt ordine remi;
Sergestusque, domus tenet a quo Sergia nomen,
Centauro invehitur magna; Scyllaque Cloanthus
Caerulea, genus unde tibi, Romane Cluenti.
Est procul in pelago saxum spumantia contra
Litora, quod tumidis submersum tunditur olim
Fluctibus, hiberni condunt ubi sidera Cori;
Tranquillo silet, immotaque attollitur unda
Campus, et apricis statio gratissima mergis.
Hic viridem Aeneas frondenti ex ilice metam
Constituit signum nautis pater, unde reverti
Scirent, et longos ubi circumflectere cursus.
Tum loca sorte legunt, ipsique in puppibus auro
Ductores longe effulgent ostroque decori;
Caetera populea velatur fronde juventus,
Nudatosque humeros oleo perfusa nitescit.
Considunt transtris, intentaque brachia remis;
Intenti exspectant signum, exsultantiaque haurit
Corda pavor pulsans, laudumque arrecta cupido.
Inde, ubi clara dedit sonitum tuba, finibus omnes,
Haud mora, prosiluere suis: ferit aethera clamor
Nauticus; adductis spumant freta versa lacertis.
Infindunt pariter sulcos, totumque dehiscit
Convulsum remis rostrisque tridentibus aequor.
Non tam praecipites bijugo certamine campum
Corripuere ruuntque effusi carcere currus;
Nec sic immissis aurigae undantia lora
Concussere jugis, pronique in verbera pendent.
Tum plausu fremituque virum studiisque faventum
Consonat omne nemus, vocemque inclusa volutant
Litora; pulsati colles clamore resultant.
Effugit ante alios, primisque elabitur undis
Turbam inter fremitumque Gyas; quem deinde Cloanthus

Consequitur, melior remis: sed pondere pinus
Tarda tenet. Post hos aequo discrimine Pristis
Centaurusque locum tendunt superare priorem;
Et nunc Pristis habet, nunc victam praeterit ingens
Centaurus; nunc una ambae junctisque feruntur
Frontibus et longa sulcant vada salsa carina.
Jamque propinquabant scopulo, metamque tenebant,
Quum princeps medioque Gyas in gurgite victor
Rectorem navis compellat voce Menoeten:
Quo tantum mihi dexter abis? huc dirige gressum;
Litus ama, et laevas stringat sine palmula cautes;
Altum alii teneant. Dixit; sed caeca Menoetes
Saxa timens, proram pelagi detorquet ad undas.
Quo diversus abis? iterum, Pete saxa, Menoete,
Cum clamore Gyas revocabat; et ecce Cloanthum
Respicit instantem tergo, et propiora tenentem.
Ille inter navemque Gyae scopulosque sonantes
Radit iter laevum interior, subitoque priorem
Praeterit, et metis tenet aequora tuta relictis.
Tum vero exarsit juveni dolor ossibus ingens;
Nec lacrymis caruere genae; segnemque Menoeten,
Oblitus decorisque sui sociumque salutis,
In mare praecipitem puppi deturbat ab alta;
Ipse gubernaclo rector subit, ipse magister,
Hortaturque viros, clavumque ad litora torquet.
At gravis, ut fundo vix tandem redditus imo est,
Jam senior, madidaque fluens in veste, Menoetes,
Summa petit scopuli, siccaque in rupe resedit.
Illum et labentem Teucri, et risere natantem,
Et salsos rident revomentem pectore fluctus.
Hic laeta extremis spes est accensa duobus,
Sergesto Mnestheique, Gyan superare morantem.
Sergestus capit ante locum, scopuloque propinquat:
Nec tota tamen ille prior praeeunte carina;
Parte prior, partem rostro premit aemula Pristis.
At media socios incedens nave per ipsos
Hortatur Mnestheus: Nunc, nunc, insurgite remis,
Hectorei socii, Trojae quos sorte suprema
Delegi comites; nunc illas promite vires,
Nunc animos, quibus in Gaetulis syrtibus usi,

Ionioque mari, Maleaeque sequacibus undis.
Non jam prima peto Mnestheus, neque vincere certo;
Quanquam o! sed superent, quibus hoc, Neptune, dedisti;
Extremos pudeat rediisse: hoc vincite, cives,
Et prohibete nefas. Olli certamine summo
Procumbunt: vastis tremit ictibus aerea puppis,
Subtrahiturque solum; tum creber anhelitus artus
Aridaque ora quatit; sudor fluit undique rivis.
Attulit ipse viris optatum casus honorem:
Namque, furens animi, dum proram ad saxa suburget
Interior, spatioque subit Sergestus iniquo,
Infelix saxis in procurrentibus haesit.
Concussae cautes, et acuto in murice remi
Obnixi crepuere, illisaque prora pependit.
Consurgunt nautae, et magno clamore morantur;
Ferratasque trudes et acuta cuspide contos
Expediunt, fractosque legunt in gurgite remos.
At laetus Mnestheus, successuque acrior ipso,
Agmine remorum celeri, ventisque vocatis,
Prona petit maria, et pelago decurrit aperto.
Qualis spelunca subito commota columba,
Cui domus et dulces latebroso in pumice nidi,
Fertur in arva volans, plausumque exterrita pennis
Dat tecto ingentem: mox aëre lapsa quieto,
Radit iter liquidum, celeres neque commovet alas:
Sic Mnestheus, sic ipsa fuga secat ultima Pristis
Aequora, sic illam fert impetus ipse volantem.
Et primum in scopulo luctantem deserit alto
Sergestum, brevibusque vadis, frustraque vocantem
Auxilia, et fractis discentem currere remis.
Inde Gyan ipsamque ingenti mole Chimaeram
Consequitur; cedit, quoniam spoliata magistro est.
Solus jamque ipso superest in fine Cloanthus:
Quem petit, et summis adnixus viribus urget.
Tum vero ingeminat clamor, cunctique sequentem
Instigant studiis, resonatque fragoribus aether.
Hi proprium decus et partum indignantur honorem
Ni teneant, vitamque volunt pro laude pacisci;
Hos successus alit: possunt, quia posse videntur.
Et fors aequatis cepissent praemia rostris,

Ni, palmas ponto tendens utrasque, Cloanthus
Fudissetque preces, divosque in vota vocasset:
Di, quibus imperium pelagi est, quorum aequora curro,
Vobis laetus ego hoc candentem in litore taurum
Constituam ante aras, voti reus, extaque salsos
Porriciam in fluctus, et vina liquentia fundam.
Dixit, eumque imis sub fluctibus audiit omnis
Nereïdum Phorcique chorus, Panopeaque virgo;
Et pater ipse manu magna Portunus euntem
Impulit: illa Noto citius volucrique sagitta
Ad terram fugit, et portu se condidit alto.
Tum satus Anchisa, cunctis ex more vocatis,
Victorem magna praeconis voce Cloanthum
Declarat, viridique advelat tempora lauro,
Muneraque in naves ternos optare juvencos
Vinaque, et argenti magnum dat ferre talentum.
Ipsis praecipuos ductoribus addit honores:
Victori chlamydem auratam, quam plurima circum
Purpura Maeandro duplici Meliboea cucurrit;
Intextusque puer frondosa regius Ida
Veloces jaculo cervos cursuque fatigat,
Acer, anhelanti similis, quem praepes ab Ida
Sublimem pedibus rapuit Jovis armiger uncis.
Longaevi palmas nequidquam ad sidera tendunt
Custodes, saevitque canum latratus in auras.
At, qui deinde locum tenuit virtute secundum,
Levibus huic hamis consertam auroque trilicem
Loricam, quam Demoleo detraxerat ipse
Victor apud rapidum Simoënta sub Ilio alto,
Donat habere viro, decus et tutamen in armis.
Vix illam famuli Phegeus Sagarisque ferebant
Multiplicem, connixi humeris; indutus at olim
Demoleos cursu palantes Troas agebat.
Tertia dona facit geminos ex aere lebetas,
Cymbiaque argento perfecta atque aspera signis.
Jamque adeo donati omnes, opibusque superbi,
Puniceis ibant evincti tempora taeniis:
Quum saevo e scopulo multa vix arte revulsus,
Amissis remis, atque ordine debilis uno,
Irrisam sine honore ratem Sergestus agebat.

Qualis saepe viae deprensus in aggere serpens,
Aerea quem obliquum rota transiit, aut gravis ictu
Seminecem liquit saxo lacerumque viator;
Nequidquam longos fugiens dat corpore tortus,
Parte ferox, ardensque oculis, et sibila colla
Arduus attollens; pars vulnere clauda retentat
Nexantem nodis, seque in sua membra plicantem.
Tali remigio navis se tarda movebat;
Vela facit tamen, et velis subit ostia plenis.
Sergestum Aeneas promisso munere donat,
Servatam ob navem laetus sociosque reductos.
Olli serva datur, operum haud ignara Minervae,
Cressa genus, Pholoë, geminique sub ubere nati.
  Hoc pius Aeneas misso certamine tendit
Gramineum in campum, quem collibus undique curvis
Cingebant silvae, mediaque in valle theatri
Circus erat; quo se multis cum millibus heros
Consessu medium tulit exstructoque resedit.
Hic, qui forte velint rapido contendere cursu,
Invitat pretiis animos, et praemia ponit.
Undique conveniunt Teucri, mixtique Sicani;
Nisus et Euryalus primi:
Euryalus forma insignis viridique juventa,
Nisus amore pio pueri; quos deinde secutus
Regius egregia Priami de stirpe Diores;
Hunc Salius, simul et Patron, quorum alter Acarnan,
Alter ab Arcadio Tegeaeae sanguine gentis;
Tum duo Trinacrii juvenes, Helymus Panopesque,
Assueti silvis, comites senioris Acestae;
Multi praeterea, quos fama obscura recondit.
Aeneas quibus in mediis sic deinde locutus:
Accipite haec animis, laetasque advertite mentes.
Nemo ex hoc numero mihi non donatus abibit.
Gnosia bina dabo levato lucida ferro
Spicula caelatamque argento ferre bipennem:
Omnibus hic erit unus honos. Tres praemia primi
Accipient, flavaque caput nectentur oliva:
Primus equum phaleris insignem victor habeto;
Alter Amazoniam pharetram plenamque sagittis
Threïciis, lato quam circumplectitur auro

Balteus, et tereti subnectit fibula gemma;
Tertius Argolica hac galea contentus abito.
Haec ubi dicta, locum capiunt, signoque repente
Corripiunt spatia audito, limenque relinquunt
Effusi nimbo similes; simul ultima signant.
Primus abit, longeque ante omnia corpora Nisus
Emicat, et ventis et fulminis ocior alis.
Proximus huic, longo sed proximus intervallo,
Insequitur Salius; spatio post deinde relicto
Tertius Euryalus.
Euryalumque Helymus sequitur; quo deinde sub ipso
Ecce volat, calcemque terit jam calce Diores,
Incumbens humero; spatia et si plura supersint,
Transeat elapsus prior, ambiguumve relinquat.
Jamque fere spatio extremo, fessique, sub ipsam
Finem adventabant, levi quum sanguine Nisus
Labitur infelix, caesis ut forte juvencis
Fusus humum viridesque super madefecerat herbas.
Hic juvenis jam victor ovans vestigia presso
Haud tenuit titubata solo; sed pronus in ipso
Concidit immundoque fimo sacroque cruore.
Non tamen Euryali, non ille oblitus amorum:
Nam sese opposuit Salio per lubrica surgens;
Ille autem spissa jacuit revolutus arena.
Emicat Euryalus, et munere victor amici
Prima tenet, plausuque volat fremituque secundo.
Post Helymus subit, et nunc tertia palma Diores.
Hic totum caveae consessum ingentis, et ora
Prima patrum, magnis Salius clamoribus implet,
Ereptumque dolo reddi sibi poscit honorem.
Tutatur favor Euryalum, lacrymaeque decorae,
Gratior et pulchro veniens in corpore virtus.
Adjuvat et magna proclamat voce Diores,
Qui subiit palmae, frustraque ad praemia venit
Ultima, si primi Salio reddantur honores.
Tum pater Aeneas, Vestra, inquit, munera vobis
Certa manent, pueri; et palmam movet ordine nemo:
Me liceat casus miserari insontis amici.
Sic fatus, tergum Gaetuli immane leonis
Dat Salio, villis onerosum atque unguibus aureis.

Hic Nisus, Si tanta, inquit, sunt praemia victis,
Et te lapsorum miseret: quae munera Niso
Digna dabis, primam merui qui laude coronam,
Ni me, quae Salium, fortuna inimica tulisset?
Et simul his dictis faciem ostentabat, et udo
Turpia membra fimo. Risit pater optimus olli,
Et clypeum efferri jussit, Didymaonis artes,
Neptuni sacro Danais de poste refixum.
Hoc juvenem egregium praestanti munere donat.
  Post, ubi confecti cursus, et dona peregit:
Nunc, si cui virtus animusque in pectore praesens,
Adsit et evinctis attollat brachia palmis.
Sic ait, et geminum pugnae proponit honorem:
Victori velatum auro vittisque juvencum;
Ensem atque insignem galeam solatia victo.
Nec mora; continuo vastis cum viribus effert
Ora Dares, magnoque virum se murmure tollit:
Solus qui Paridem solitus contendere contra,
Idemque ad tumulum, quo maximus occubat Hector,
Victorem Buten immani corpore, qui se
Bebrycia veniens Amyci de gente ferebat,
Perculit, et fulva moribundum extendit arena.
Talis prima Dares caput altum in proelia tollit,
Ostenditque humeros latos, alternaque jactat
Brachia protendens, et verberat ictibus auras.
Quaeritur huic alius: nec quisquam ex agmine tanto
Audet adire virum, manibusque inducere caestus.
Ergo alacris, cunctosque putans excedere palma,
Aeneae stetit ante pedes; nec plura moratus,
Tum laeva taurum cornu tenet, atque ita fatur:
Nate dea, si nemo audet se credere pugnae,
Quae finis standi? quo me decet usque teneri?
Ducere dona jube. Cuncti simul ore fremebant
Dardanidae, reddique viro promissa jubebant.
Hic gravis Entellum dictis castigat Acestes,
Proximus ut viridante toro consederat herbae:
Entelle, heroum quondam fortissime frustra,
Tantane tam patiens nullo certamine tolli
Dona sines? ubi nunc nobis deus ille magister,
Nequidquam memoratus Eryx? ubi fama per omnem

Trinacriam, et spolia illa tuis pendentia tectis?
Ille sub haec: Non laudis amor, nec gloria cessit
Pulsa metu; sed enim gelidus tardante senecta
Sanguis hebet, frigentque effetae in corpore vires.
Si mihi, quae quondam fuerat, quaque improbus iste
Exsultat fidens, si nunc foret illa juventas:
Haud equidem pretio inductus pulchroque juvenco
Venissem; nec dona moror. Sic deinde locutus
In medium geminôs immani pondere caestus
Projecit, quibus acer Eryx in proelia suetus
Ferre manum, duroque intendere brachia tergo.
Obstupuere animi: tantorum ingentia septem
Terga boum plumbo insuto ferroque rigebant.
Ante omnes stupet ipse Dares, longeque recusat;
Magnanimusque Anchisiades et pondus et ipsa
Huc illuc vinclorum immensa volumina versat.
Tum senior tales referebat pectore voces:
Quid, si quis caestus ipsius et Herculis arma
Vidisset, tristemque hoc ipso in litore pugnam?
Haec germanus Eryx quondam tuus arma gerebat;—
Sanguine cernis adhuc sparsoque infecta cerebro;—
His magnum Alciden contra stetit; his ego suetus,
Dum melior vires sanguis dabat, aemula necdum
Temporibus geminis canebat sparsa senectus.
Sed, si nostra Dares haec Troïus arma recusat,
Idque pio sedet Aeneae, probat auctor Acestes:
Aequemus pugnas. Erycis tibi terga remitto;
Solve metus; et tu Trojanos exue caestus.
Haec fatus, duplicem ex humeris rejecit amictum;
Et magnos membrorum artus, magna ossa lacertosque,
Exuit, atque ingens media consistit arena.
Tum satus Anchisa caestus pater extulit aequos,
Et paribus palmas amborum innexuit armis.
Constitit in digitos extemplo arrectus uterque,
Brachiaque ad superas interritus extulit auras.
Abduxere retro longe capita ardua ab ictu,
Immiscentque manus manibus, pugnamque lacessunt,
Ille pedum melior motu, fretusque juventa,
Hic membris et mole valens; sed tarda trementi
Genua labant, vastos quatit aeger anhelitus artus.

Multa viri nequidquam inter se vulnera jactant,
Multa cavo lateri ingeminant, et pectore vastos
Dant sonitus ; erratque aures et tempora circum
Crebra manus ; duro crepitant sub vulnere malae.
Stat gravis Entellus, nisuque immotus eodem,
Corpore tela modo atque oculis vigilantibus exit.
Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sub armis,
Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum, et variis assultibus irritus urget.
Ostendit dextram insurgens Entellus, et alte
Extulit : ille ictum venientem a vertice velox
Praevidit, celerique elapsus corpore cessit.
Entellus vires in ventum effudit, et ultro
Ipse gravis graviterque ad terram pondere vasto
Concidit : ut quondam cava concidit aut Erymantho,
Aut Ida in magna radicibus eruta pinus.
Consurgunt studiis Teucri et Trinacria pubes ;
It clamor coelo, primusque accurrit Acestes,
Aequaevumque ab humo miserans attollit amicum.
At, non tardatus casu neque territus heros
Acrior ad pugnam redit, ac vim suscitat ira ;
Tum pudor incendit vires, et conscia virtus,
Praecipitemque Daren ardens agit aequore toto,
Nunc dextra ingeminans ictus, nunc ille sinistra.
Nec mora, nec requies : quam multa grandine nimbi
Culminibus crepitant, sic densis ictibus heros
Creber utraque manu pulsat versatque Dareta.
Tum pater Aeneas procedere longius iras
Et saevire animis Entellum haud passus acerbis,
Sed finem imposuit pugnae, fessumque Dareta
Eripuit, mulcens dictis, ac talia fatur :
Infelix, quae tanta animum dementia cepit ?
Non vires alias conversaque numina sentis ?
Cede deo. Dixitque, et proelia voce diremit.
Ast illum fidi aequales, genua aegra trahentem,
Jactantemque utroque caput, crassumque cruorem
Ore ejectantem, mixtosque in sanguine dentes,
Ducunt ad naves, galeamque ensemque vocati
Accipiunt ; palmam Entello taurumque relinquunt.

Hic victor, superans animis, tauroque superbus:
Nate dea, vosque haec, inquit, cognoscite, Teucri,
Et mihi quae fuerint juvenali in corpore vires,
Et qua servetis revocatum a morte Dareta.
Dixit, et adversi contra stetit ora juvenci,
Qui donum adstabat pugnae; durosque reducta
Libravit dextra media inter cornua caestus
Arduus, effractoque illisit in ossa cerebro.
Sternitur, exanimisque tremens procumbit humi bos.
Ille super tales effundit pectore voces:
Hanc tibi, Eryx, meliorem animam pro morte Daretis
Persolvo: hic victor caestus artemque repono.
Protenus Aeneas celeri certare sagitta
Invitat, qui forte velint, et praemia ponit;
Ingentique manu malum de nave Seresti
Erigit; et volucrem trajecto in fune columbam,
Quo tendant ferrum, malo suspendit ab alto.
Convenere viri, dejectamque aerea sortem
Accepit galea; et primus clamore secundo
Hyrtacidae ante omnes exit locus Hippocoontis;
Quem modo navali Mnestheus certamine victor
Consequitur, viridi Mnestheus evinctus oliva.
Tertius Eurytion, tuus, o clarissime, frater,
Pandare, qui quondam, jussus confundere foedus,
In medios telum torsisti primus Achivos.
Extremus galeaque ima subsedit Acestes,
Ausus et ipse manu juvenum tentare laborem.
Tum validis flexos incurvant viribus arcus
Pro se quisque viri, et depromunt tela pharetris.
Primaque per coelum nervo stridente sagitta
Hyrtacidae juvenis volucres diverberat auras;
Et venit, adversique infigitur arbore mali.
Intremuit malus, timuitque exterrita pennis
Ales, et ingenti sonuerunt omnia plausu.
Post acer Mnestheus adducto constitit arcu,
Alta petens, pariterque oculos telumque tetendit.
Ast ipsam miserandus avem contingere ferro
Non valuit; nodos et vincula linea rupit,
Quis innexa pedem malo pendebat ab alto:
Illa Notos atque atra volans in nubila fugit.

Tum rapidus, jamdudum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit,
Jam vacuo laetam coelo speculatus; et alis
Plaudentem nigra figit sub nube columbam.
Decidit exanimis, vitamque reliquit in astris
Aetheriis, fixamque refert delapsa sagittam.
Amissa solus palma superabat Acestes,
Qui tamen aërias telum contendit in auras,
Ostentans artemque pater arcumque sonantem.
Hic oculis subitum objicitur magnoque futurum
Augurio monstrum: docuit post exitus ingens,
Seraque terrifici cecinerunt omina vates.
Namque volans liquidis in nubibus arsit arundo,
Signavitque viam flammis, tenuesque recessit
Consumpta in ventos: coelo ceu saepe refixa
Transcurrunt crinemque volantia sidera ducunt.
Attonitis haesere animis, superosque precati
Trinacrii Teucrique viri: nec maximus omen
Abnuit Aeneas; sed laetum amplexus Acesten
Muneribus cumulat magnis, ac talia fatur:
Sume, pater: nam te voluit rex magnus Olympi
Talibus auspiciis exsortem ducere honorem.
Ipsius Anchisae longaevi hoc munus habebis,
Cratera impressum signis, quem Thracius olim
Anchisae genitori in magno munere Cisseus
Ferre sui dederat monumentum et pignus amoris.
Sic fatus cingit viridanti tempora lauro,
Et primum ante omnes victorem appellat Acesten.
Nec bonus Eurytion praelato invidit honori;
Quamvis solus avem coelo dejecit ab alto.
Proximus ingreditur donis, qui vincula rupit;
Extremus, volucri qui fixit arundine malum.
At pater Aeneas, nondum certamine misso,
Custodem ad sese comitemque impubis Iuli
Epytiden vocat, et fidam sic fatur ad aurem:
Vade age, et Ascanio, si jam puerile paratum
Agmen habet secum, cursusque instruxit equorum,
Ducat avo turmas, et sese ostendat in armis,
Dic, ait. Ipse omnem longo decedere circo
Infusum populum, et campos jubet esse patentes.

Incedunt pueri, pariterque ante ora parentum
Fraenatis lucent in equis: quos omnis euntes
Trinacriae mirata fremit Trojaeque juventus.
Omnibus in morem tonsa coma pressa corona.
Cornea bina ferunt praefixo hastilia ferro;
Pars leves humero pharetras; it pectore summo
Flexilis obtorti per collum circulus auri.
Tres equitum numero turmae, ternique vagantur
Ductores; pueri bis seni quemque secuti
Agmine partito fulgent, paribusque magistris.
Una acies juvenum, ducit quam parvus ovantem
Nomen avi referens Priamus, tua clara, Polite,
Progenies, auctura Italos; quem Thracius albis
Portat equus bicolor maculis, vestigia primi
Alba pedis frontemque ostentans arduus albam.
Alter Atys, genus unde Atii duxere Latini,
Parvus Atys, pueroque puer dilectus Iulo.
Extremus, formaque ante omnes pulcher, Iulus
Sidonio est invectus equo, quem candida Dido
Esse sui dederat monumentum et pignus amoris.
Caetera Trinacriis pubes senioris Acestae
Fertur equis.
   Excipiunt plausu pavidos, gaudentque tuentes
Dardanidae, veterumque agnoscunt ora parentum.
Postquam omnem laeti consessum oculosque suorum
Lustravere in equis: signum clamore paratis
Epytides longe dedit, insonuitque flagello.
Olli discurrere pares, atque agmina terni
Diductis solvere choris, rursusque vocati
Convertere vias, infestaque tela tulere.
Inde alios ineunt cursus aliosque recursus
Adversis spatiis, alternisque orbibus orbes
Impediunt, pugnaeque cient simulacra sub armis;
Et nunc terga fuga nudant; nunc spicula vertunt
Infensi; facta pariter nunc pace feruntur.
Ut quondam Creta fertur Labyrinthus in alta
Parietibus textum caecis iter, ancipitemque
Mille viis habuisse dolum, qua signa sequendi
Falleret indeprensus et irremeabilis error:
Haud alio Teucrum nati vestigia cursu

Impediunt, texuntque fugas et proelia ludo,
Delphinum similes, qui per maria humida nando
Carpathium Libycumque secant, [luduntque per undas].
Hunc morem cursus atque haec certamina primus
Ascanius, longam muris quum cingeret Albam,
Retulit, et priscos docuit celebrare Latinos,
Quo puer ipse modo, secum quo Troïa pubes.
Albani docuere suos: hinc maxima porro
Accepit Roma, et patrium servavit honorem;
Trojaque nunc, pueri Trojanum dicitur agmen.
Hac celebrata tenus sancto certamina patri.
  Hic primum Fortuna fidem mutata novavit.
Dum variis tumulo referunt solemnia ludis,
Irim de coelo misit Saturnia Juno
Iliacam ad classem, ventosque adspirat eunti,
Multa movens, necdum antiquum saturata dolorem.
Illa, viam celerans per mille coloribus arcum,
Nulli visa, cito decurrit tramite virgo.
Conspicit ingentem concursum, et litora lustrat,
Desertosque videt portus classemque relictam.
At procul in sola secretae Troades acta
Amissum Anchisen flebant, cunctaeque profundum
Pontum adspectabant flentes. Heu tot vada fessis
Et tantum superesse maris! vox omnibus una.
Urbem orant; taedet pelagi perferre laborem.
Ergo inter medias sese haud ignara nocendi
Conjicit, et faciemque deae vestemque reponit:
Fit Beroë, Tmarii conjux longaeva Dorycli,
Cui genus et quondam nomen natique fuissent;
Ac sic Dardanidum mediam se matribus infert:
O miserae, quas non manus inquit Achaica bello
Traxerit ad letum patriae sub moenibus! o gens
Infelix! cui te exitio Fortuna reservat?
Septima post Trojae excidium jam vertitur aestas,
Quum freta, quum terras omnes, tot inhospita saxa
Sideraque emensae ferimur, dum per mare magnum
Italiam sequimur fugientem, et volvimur undis.
Hic Erycis fines fraterni atque hospes Acestes:
Quid prohibet muros jacere, et dare civibus urbem?
O patria et rapti nequidquam ex hoste Penates,

Nullane jam Trojae dicentur moenia? nusquam
Hectoreos amnes, Xanthum et Simoënta, videbo?
Quin agite, et mecum infaustas exurite puppes:
Nam mihi Cassandrae per somnum vatis imago
Ardentes dare visa faces. Hic quaerite Trojam;
Hic domus est inquit vobis. Jam tempus agi res;
Nec tantis mora prodigiis. En quatuor arae
Neptuno. Deus ipse faces animumque ministrat.
Haec memorans, prima infensum vi corripit ignem,
Sublataque procul dextra connixa coruscat
Et jacit. Arrectae mentes stupefactaque corda
Iliadum. Hic una e multis, quae maxima natu,
Pyrgo, tot Priami natorum regia nutrix:
Non Beroë vobis, non haec Rhoeteïa, matres,
Est Dorycli conjux: divini signa decoris
Ardentesque notate oculos; qui spiritus illi,
Qui vultus, vocisque sonus, vel gressus eunti.
Ipsa egomet dudum Beroën digressa reliqui
Aegram, indignantem, tali quod sola careret
Munere, nec meritos Anchisae inferret honores.
Haec effata.
At matres primo ancipites oculisque malignis
Ambiguae spectare rates miserum inter amorem
Praesentis terrae fatisque vocantia regna:
Quum dea se paribus per coelum sustulit alis,
Ingentemque fuga secuit sub nubibus arcum.
Tum vero attonitae monstris, actaeque furore,
Conclamant, rapiuntque focis penetralibus ignem;
Pars spoliant aras, frondem ac virgulta facesque
Conjiciunt. Furit immissis Vulcanus habenis
Transtra per et remos et pictas abiete puppes.
Nuntius Anchisae ad tumulum cuneosque theatri
Incensas perfert naves Eumelus; et ipsi
Respiciunt atram in nimbo volitare favillam.
Primus et Ascanius, cursus ut laetus equestres
Ducebat, sic acer equo turbata petivit
Castra; nec exanimes possunt retinere magistri.
Quis furor iste novus? quo nunc, quo tenditis inquit,
Heu miserae cives? non hostem inimicaque castra
Argivum; vestras spes uritis. En, ego vester

Ascanius! Galeam ante pedes projecit inanem,
Qua ludo indutus belli simulacra ciebat.
Accelerat simul Aeneas, simul agmina Teucrum.
Ast illae diversa metu per litora passim
Diffugiunt, silvasque, et sicubi concava furtim
Saxa, petunt: piget incepti, lucisque; suosque
Mutatae agnoscunt, excussaque pectore Juno est.
Sed non idcirco flammae atque incendia vires
Indomitas posuere: udo sub robore vivit
Stuppa vomens tardum fumum, lentusque carinas
Est vapor, et toto descendit corpore pestis;
Nec vires heroum infusaque flumina prosunt.
Tum pius Aeneas humeris abscindere vestem,
Auxilioque vocare deos, et tendere palmas:
Jupiter omnipotens, si nondum exosus ad unum
Trojanos, si quid pietas antiqua labores
Respicit humanos, da flammam evadere classi
Nunc, Pater, et tenues Teucrum res eripe leto.
Vel tu, quod superest, infesto fulmine morti,
Si mereor, demitte, tuaque hic obrue dextra.
Vix haec ediderat, quum effusis imbribus atra
Tempestas sine more furit, tonitruque tremiscunt
Ardua terrarum et campi; ruit aethere toto
Turbidus imber aqua densisque nigerrimus austris;
Implenturque super puppes; semiusta madescunt
Robora; restinctus donec vapor omnis, et omnes,
Quatuor amissis, servatae a peste carinae.
  At pater Aeneas, casu concussus acerbo,
Nunc huc ingentes, nunc illuc pectore curas
Mutabat versans, Siculisne resideret arvis,
Oblitus fatorum, Italasne capesseret oras.
Tum senior Nautes, unum Tritonia Pallas
Quem docuit multaque insignem reddidit arte,
Haec responsa dabat, vel quae portenderet ira
Magna deum, vel quae fatorum posceret ordo.
Isque his Aeneam solatus vocibus infit:
Nate dea, quo fata trahunt retrahuntque, sequamur;
Quidquid erit, superanda omnis fortuna ferendo est.
Est tibi Dardanius divinae stirpis Acestes:
Hunc cape consiliis socium et conjunge volentem.

Huic trade, amissis superant qui navibus, et quos
Pertaesum magni incepti rerumque tuarum est;
Longaevosque senes ac fessas aequore matres,
Et quidquid tecum invalidum metuensque pericli est,
Delige; et his habeant terris sine moenia fessi:
Urbem appellabunt permisso nomine Acestam.
  Talibus incensus dictis senioris amici,
Tum vero in curas animo diducitur omnes.
Et nox atra polum bigis subvecta tenebat:
Visa dehinc coelo facies delapsa parentis
Anchisae subito tales effundere voces:
Nate, mihi vita quondam, dum vita manebat,
Care magis; nate, Iliacis exercite fatis;
Imperio Jovis huc venio, qui classibus ignem
Depulit, et coelo tandem miseratus ab alto est.
Consiliis pare, quae nunc pulcherrima Nautes
Dat senior; lectos juvenes, fortissima corda,
Defer in Italiam: gens dura atque aspera cultu
Debellanda tibi Latio est. Ditis tamen ante
Infernas accede domos, et Averna per alta
Congressus pete, nate, meos. Non me impia namque
Tartara habent tristesque umbrae, sed amoena piorum
Concilia Elysiumque colo. Huc casta Sibylla
Nigrarum multo pecudum te sanguine ducet.
Tum genus omne tuum, et, quae dentur moenia, disces.
Jamque vale: torquet medios nox humida cursus,
Et me saevus equis Oriens afflavit anhelis.
Dixerat, et tenues fugit, ceu fumus, in auras.
Aeneas, Quo deinde ruis? quo proripis? inquit,
Quem fugis, aut quis te nostris complexibus arcet?
Haec memorans cinerem et sopitos suscitat ignes,
Pergameumque Larem et canae penetralia Vestae
Farre pio et plena supplex veneratur acerra.
  Extemplo socios primumque arcessit Acesten,
Et Jovis imperium et cari praecepta parentis
Edocet, et quae nunc animo sententia constet.
Haud mora consiliis, nec jussa recusat Acestes.
Transscribunt urbi matres, populumque volentem
Deponunt, animos nil magnae laudis egentes.
Ipsi transtra novant, flammisque ambesa reponunt

Robora navigiis, aptant remosque rudentesque,
Exigui numero, sed bello vivida virtus.
Interea Aeneas urbem designat aratro,
Sortiturque domos; hoc Ilium et haec loca Trojam
Esse jubet. Gaudet regno Trojanus Acestes,
Indicitque forum et patribus dat jura vocatis.
Tum vicina astris Erycino in vertice sedes
Fundatur Veneri Idaliae, tumuloque sacerdos
Ac lucus late sacer additur Anchiseo.
Jamque dies epulata novem gens omnis, et aris
Factus honos; placidi straverunt aequora venti,
Creber et adspirans rursus vocat Auster in altum.
Exoritur procurva ingens per litora fletus;
Complexi inter se noctemque diemque morantur.
Ipsae jam matres, ipsi, quibus aspera quondam
Visa maris facies et non tolerabile nomen,
Ire volunt, omnemque fugae perferre laborem.
Quos bonus Aeneas dictis solatur amicis,
Et consanguineo lacrymans commendat Acestae.
Tres Eryci vitulos, et Tempestatibus agnam
Caedere deinde jubet, solvique ex ordine funem.
Ipse, caput tonsae foliis evinctus olivae,
Stans procul in prora pateram tenet, extaque salsos
Porricit in fluctus, ac vina liquentia fundit.
Prosequitur surgens a puppi ventus euntes;
Certatim socii feriunt mare et aequora verrunt.
At Venus interea Neptunum exercita curis
Alloquitur, talesque effundit pectore questus:
Junonis gravis ira nec exsaturabile pectus
Cogunt me, Neptune, preces descendere in omnes:
Quam nec longa dies, pietas nec mitigat ulla;
Nec Jovis imperio fatisque infracta quiescit.
Non media de gente Phrygum exedisse nefandis
Urbem odiis satis est, nec poenam traxe per omnem;
Reliquias Trojae, cineres atque ossa peremtae
Insequitur. Caussas tanti sciat illa furoris.
Ipse mihi nuper Libycis tu testis in undis,
Quam molem subito excierit: maria omnia coelo
Miscuit, Aeoliis nequidquam freta procellis,
In regnis hoc ausa tuis.

Per scelus ecce etiam Trojanis matribus actis
Exussit foede puppes, et classe subegit
Amissa socios ignotae linquere terrae.
Quod superest, oro, liceat dare tuta per undas
Vela tibi! liceat Laurentem attingere Thybrim!
Si concessa peto, si dant ea moenia Parcae.
Tum Saturnius haec domitor maris edidit alti:
Fas omne est, Cytherea, meis te fidere regnis,
Unde genus ducis. Merui quoque: saepe furores
Compressi et rabiem tantam coelique marisque;
Nec minor in terris, Xanthum Simoëntaque testor,
Aeneae mihi cura tui. Quum Troïa Achilles
Exanimata sequens impingeret agmina muris,
Millia multa daret leto, gemerentque repleti
Amnes, nec reperire viam atque evolvere posset
In mare se Xanthus; Pelidae tunc ego forti
Congressum Aenean, nec dis nec viribus aequis,
Nube cava rapui, cuperem quum vertere ab imo
Structa meis manibus perjurae moenia Trojae.
Nunc quoque mens eadem perstat mihi: pelle timorem.
Tutus, quos optas, portus accedet Averni.
Unus erit tantum, amissum quem gurgite quaeret;
Unum pro multis dabitur caput.
His ubi laeta deae permulsit pectora dictis,
Jungit equos auro genitor, spumantiaque addit
Frena feris, manibusque omnes effundit habenas.
Caeruleo per summa levis volat aequora curru.
Subsidunt undae, tumidumque sub axe tonanti
Sternitur aequor aquis, fugiuntque ex aethere nimbi.
Tum variae comitum facies; immania cete,
Et senior Glauci chorus, Inousque Palaemon,
Tritonesque citi, Phorcique exercitus omnis;
Laeva tenet Thetis, et Melite, Panopeaque virgo,
Nesaee, Spioque, Thaliaque Cymodoceque.
Hic patris Aeneae suspensam blanda vicissim
Gaudia pertentant mentem: jubet ocius omnes
Attolli malos, intendi brachia velis.
Una omnes fecere pedem, pariterque sinistros,
Nunc dextros solvere sinus; una ardua torquent
Cornua detorquentque: ferunt sua flamina classem.

Princeps ante omnes densum Palinurus agebat
Agmen : ad hunc alii cursum contendere jussi.
Jamque fere mediam coeli nox humida metam
Contigerat ; placida laxabant membra quiete
Sub remis fusi per dura sedilia nautae :
Quum levis aetheriis delapsus Somnus ab astris
Aëra dimovit tenebrosum et dispulit umbras,
Te, Palinure, petens, tibi somnia tristia portans
Iasonti ; puppique deus consedit in alta,
Phorbanti similis, funditque has ore loquelas :
Iaside Palinure, ferunt ipsa aequora classem,
Aequatae spirant aurae, datur hora quieti :
Pone caput, fessosque oculos furare labori ;
Ipse ego paullisper pro te tua munera inibo.
Cui vix attollens Palinurus lumina fatur :
Mene salis placidi vultum fluctusque quietos
Ignorare jubes ? mene huic confidere monstro ?
Aenean credam quid enim fallacibus auris,
Et coeli toties deceptus fraude sereni ?
Talia dicta dabat, clavumque affixus et haerens
Nusquam amittebat, oculosque sub astra tenebat.
Ecce deus ramum Lethaeo rore madentem,
Vique soporatum Stygia, super utraque quassat
Tempora ; cunctantique natantia lumina solvit.
Vix primos inopina quies laxaverat artus ;
Et super incumbens, cum puppis parte revulsa
Cumque gubernaclo, liquidas projecit in undas
Praecipitem, ac socios nequidquam saepe vocantem.
Ipse volans tenues se sustulit ales ad auras.
Currit iter tutum non secius aequore classis,
Promissisque patris Neptuni interrita fertur.
Jamque adeo scopulos Sirenum advecta subibat ;
Difficiles quondam, multorumque ossibus albos ;
Tum rauca adsiduo longe sale saxa sonabant :
Quum pater amisso fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens, casuque animum concussus amici.
O nimium coelo et pelago confise sereno,
Nudus in ignota, Palinure, jacebis arena !

AENEIDOS

LIBER SEXTUS.

Sic fatur lacrymans, classique immittit habenas,
Et tandem Euboïcis Cumarum allabitur oris.
Obvertunt pelago proras; tum dente tenaci
Ancora fundabat naves, et litora curvae
Praetexunt puppes. Juvenum manus emicat ardens
Litus in Hesperium; quaerit pars semina flammae
Abstrusa in venis silicis; pars densa ferarum
Tecta rapit, silvas, inventaque flumina monstrat.
At pius Aeneas arces, quibus altus Apollo
Praesidet, horrendaeque procul secreta Sibyllae,
Antrum immane, petit, magnam cui mentem animumque
Delius inspirat vates, aperitque futura.
Jam subeunt Triviae lucos atque aurea tecta.
Daedalus, ut fama est, fugiens Minoïa regna,
Praepetibus pennis ausus se credere coelo,
Insuetum per iter gelidas enavit ad Arctos,
Chalcidicaque levis tandem super adstitit arce.
Redditus his primum terris, tibi, Phoebe, sacravit
Remigium alarum, posuitque immania templa.
In foribus letum Androgeo; tum pendere poenas
Cecropidae jussi — miserum! — septena quotannis
Corpora natorum; stat ductis sortibus urna.
Contra elata mari respondet Gnosia tellus:
Hic crudelis amor tauri, suppostaque furto
Pasiphaë, mixtumque genus, prolesque biformis,
Minotaurus, inest, Veneris monumenta nefandae;
Hic labor ille domus, et inextricabilis error;
Magnum reginae sed enim miseratus amorem
Daedalus, ipse dolos tecti ambagesque resolvit,
Caeca regens filo vestigia. Tu quoque magnam
Partem opere in tanto, sineret dolor, Icare, haberes.
Bis conatus erat casus effingere in auro:
Bis patriae cecidere manus. Quin protenus omnia

Perlegerent oculis, ni jam praemissus Achates
Afforet, atque una Phoebi Triviaeque sacerdos,
Deiphobe Glauci, fatur quae talia regi:
Non hoc ista sibi tempus spectacula poscit.
Nunc grege de intacto septem mactare juvencos
Praestiterit, totidem lectas de more bidentes.
Talibus affata Aenean — nec sacra morantur
Jussa viri — Teucros vocat alta in templa sacerdos.
Excisum Euboïcae latus ingens rupis in antrum:
Quo lati ducunt aditus centum, ostia centum;
Unde ruunt totidem voces, responsa Sibyllae.
Ventum erat ad limen, quum virgo, Poscere fata
Tempus ait: deus, ecce, deus! Cui talia fanti
Ante fores, subito non vultus, non color unus,
Non comtae mansere comae; sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Nec mortale sonans; afflata est numine quando
Jam propriore dei. Cessas in vota precesque,
Tros, ait, Aenea? cessas? neque enim ante dehiscent
Attonitae magna ora domus; et talia fata
Conticuit. Gelidus Teucris per dura cucurrit
Ossa tremor, funditque preces rex pectore ab imo:
Phoebe, graves Trojae semper miserate labores,
Dardana qui Paridis direxti tela manusque
Corpus in Aeacidae; magnas obeuntia terras
Tot maria intravi, duce te, penitusque repostas
Massylum gentes praetentaque Syrtibus arva;
Jam tandem Italiae fugientis prendimus oras.
Hac Trojana tenus fuerit fortuna secuta.
Vos quoque Pergameae jam fas est parcere genti,
Dique deaeque omnes, quibus obstitit Ilium et ingens
Gloria Dardaniae. Tuque, O sanctissima vates,
Praescia venturi, da — non indebita posco
Regna meis fatis — Latio considere Teucros,
Errantesque deos agitataque numina Trojae.
Tum Phoebo et Triviae solido de marmore templum
Instituam festosque dies de nomine Phoebi.
Te quoque magna manent regnis penetralia nostris:
Hic ego namque tuas sortes, arcanaque fata,
Dicta meae genti, ponam, lectosque sacrabo,

Alma, viros. Foliis tantum ne carmina manda ;
Ne turbata volent rapidis ludibria ventis.
Ipsa canas oro. Finem dedit ore loquendi.
At, Phoebi nondum patiens, immanis in antro
Bacchatur vates, magnum si pectore possit
Excussisse deum : tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo.
Ostia jamque domus patuere ingentia centum
Sponte sua, vatisque ferunt responsa per auras :
O tandem magnis pelagi defuncte periclis —
Sed terrae graviora manent, — in régna Lavini
Dardanidae venient : mitte hanc de pectore curam ;
Sed non et venisse volent. Bella, horrida bella,
Et Thybrim multo spumantem sanguine cerno.
Non Simois tibi nec Xanthus nec Dorica castra
Defuerint. Alius Latio jam partus Achilles,
Natus et ipse dea. Nec Teucris addita Juno
Usquam aberit. Quum tu supplex in rebus egenis
Quas gentes Italum aut quas non oraveris urbes !
Caussa mali tanti conjux iterum hospita Teucris,
Externique iterum thalami.
Tu ne cede malis, sed contra audentior ito,
Quam tua te Fortuna sinet. Via prima salutis,
Quod minime reris, Graia pandetur ab urbe.
Talibus ex adyto dictis Cumaea Sibylla
Horrendas canit ambages, antroque remugit,
Obscuris vera involvens : ea frena furenti
Concutit, et stimulos sub pectore vertit Apollo.
Ut primum cessit furor, et rabida ora quierunt,
Incipit Aeneas heros : Non ulla laborum,
O virgo, nova mi facies inopinave surgit.
Omnia praecepi atque animo mecum ante peregi.
Unum oro ; quando hic inferni janua regis
Dicitur et tenebrosa palus Acheronte refuso ;
Ire ad conspectum cari genitoris et ora
Contingat ; doceas iter, et sacra ostia pandas.
Illum ego per flammas et mille sequentia tela
Eripui his humeris, medioque ex hoste recepi ;
Ille, meum comitatus iter, maria omnia mecum
Atque omnes pelagique minas coelique ferebat,

Invalidus, vires ultra sortemque senectae.
Quin, ut te supplex peterem et tua limina adirem,
Idem orans mandata dabat. Gnatique patrisque,
Alma, precor, miserere ; potes namque omnia, nec te
Nequidquam lucis Hecate praefecit Avernis ;
Si potuit Manes arcessere conjugis Orpheus,
Threïcia fretus cithara fidibusque canoris :
Si fratrem Pollux alterna morte redemit,
Itque reditque viam toties. Quid Thesea magnum,
Quid memorem Alciden ? Et mi genus ab Jove summo.
Talibus orabat dictis, arasque tenebat,
Quum sic orsa locui vates : Sate sanguine divum,
Tros Anchisiada, facilis descensus Averno :
Noctes atque dies patet atri janua Ditis ;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est. Pauci, quos aequus amavit
Jupiter, aut ardens evexit ad aethera virtus,
Dis geniti potuere. Tenent media omnia silvae,
Cocytosque sinu labens circumvenit atro.
Quod si tantus amor menti, si tanta cupido est
Bis Stygios innare lacus, bis nigra videre
Tartara, et insano juvat indulgere labori :
Accipe, quae peragenda prius. Latet arbore opaca
Aureus et foliis et lento vimine ramus,
Junoni infernae dictus sacer : hunc tegit omnis
Lucus, et obscuris claudunt convallibus umbrae.
Sed non ante datur telluris operta subire,
Auricomos quam qui decerpserit arbore fetus.
Hoc sibi pulchra suum ferri Proserpina munus
Instituit. Primo avulso non deficit alter
Aureus, et simili frondescit virga metallo.
Ergo alte vestiga oculis, et rite repertum
Carpe manu : namque ipse volens facilisque sequetur,
Si te fata vocant ; aliter non viribus ullis
Vincere, nec duro poteris convellere ferro.
Praeterea jacet exanimum tibi corpus amici—
Heu nescis — totamque incestat funere classem,
Dum consulta petis nostroque in limine pendes.
Sedibus hunc refer ante suis, et conde sepulcro.
Duc nigras pecudes : ea prima piacula sunto.

Sic demum lucos Stygis et regna invia vivis
Adspicies. Dixit, pressoque obmutuit ore.
Aeneas maesto defixus lumina vultu
Ingreditur, linquens antrum ; caecosque volutat
Eventus animo secum. Cui fidus Achates
It comes, et paribus curis vestigia figit.
Multa inter sese vario sermone ferebant,
Quem socium exanimum vates, quod corpus humandum
Diceret. Atque illi Misenum in litore sicco,
Ut venere, vident indigna morte peremtum ;
Misenum Aeoliden, quo non praestantior alter
Aere ciere viros, Martemque accendere cantu.
Hectoris hic magni fuerat comes ; Hectora circum
Et lituo pugnas insignis obibat et hasta.
Postquam illum vita victor spoliavit Achilles,
Dardanio Aeneae sese fortissimus heros
Addiderat socium, non inferiora secutus.
Sed tum, forte cava dum personat aequora concha,
Demens, et cantu vocat in certamina divos,
Aemulus exceptum Triton — si credere dignum est —
Inter saxa virum spumosa immerserat unda.
Ergo omnes magno circum clamore fremebant,
Praecipue pius Aeneas. Tum jussa Sibyllae,
Haud mora, festinant flentes, aramque sepulcri
Congerere arboribus, coeloque educere certant.
Itur in antiquam silvam, stabula alta ferarum :
Procumbunt piceae ; sonat icta securibus ilex ;
Fraxineaeque trabes cuneis et fissile robur
Scinditur ; advolvunt ingentes montibus ornos.
Nec non Aeneas opera inter talia primus
Hortatur socios, paribusque accingitur armis ;
Atque haec ipse suo tristi cum corde volutat,
Adspectans silvam immensam, et sic forte precatur :
Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto ! quando omnia vere
Heu nimium de te vates, Misene, locuta est.
Vix ea fatus erat, geminae quum forte columbae
Ipsa sub ora viri coelo venere volantes,
Et viridi sedere solo. Tum maximus heros
Maternas agnoscit aves, laetusque precatur :

Este duces, o, si qua via est, cursumque per auras
Dirigite in lucos, ubi pinguem dives opacat
Ramus humum. Tuque, o, dubiis ne defice rebus,
Diva parens. Sic effatus vestigia pressit,
Observans, quae signa ferant, quo tendere pergant.
Pascentes illae tantum prodire volando,
Quantum acie possent oculi servare sequentum.
Inde ubi venere ad fauces graveolentis Averni,
Tollunt se celeres, liquidumque per aëra lapsae
Sedibus optatis gemina super arbore sidunt,
Discolor unde auri per ramos aura refulsit.
Quale solet silvis brumali frigore viscum
Fronde virere nova, quod non sua seminat arbos,
Et croceo fetu teretes circumdare truncos:
Talis erat species auri frondentis opaca
Ilice, sic leni crepitabat bractea vento.
Corripit Aeneas extemplo, avidusque refringit
Cunctantem, et vatis portat sub tecta Sibyllae.
Nec minus interea Misenum in litore Teucri
Flebant, et cineri ingrato suprema ferebant.
Principio pinguem taedis et robore secto
Ingentem struxere pyram, cui frondibus atris
Intexunt latera, et ferales ante cupressos
Constituunt, decorantque super fulgentibus armis.
Pars calidos latices et ahena undantia flammis
Expediunt, corpusque lavant frigentis et unguunt.
Fit gemitus; tum membra toro defleta reponunt,
Purpureasque super vestes, velamina nota,
Conjiciunt; pars ingenti subiere feretro,
Triste ministerium, et subjectam more parentum
Aversi tenuere facem. Congesta cremantur
Turea dona, dapes, fuso crateres olivo.
Postquam collapsi cineres, et flamma quievit,
Reliquias vino et bibulam lavere favillam,
Ossaque lecta cado texit Corynaeus aheno.
Idem ter socios pura circumtulit unda,
Spargens rore levi et ramo felicis olivae,
Lustravitque viros, dixitque novissima verba.
At pius Aeneas ingenti mole sepulcrum
Imponit, suaque arma viro, remumque, tubamque,

Monte sub aërio, qui nunc Misenus ab illo
Dicitur, aeternumque tenet per saecula nomen.
His actis propere exsequitur praecepta Sibyllae.
Spelunca alta fuit, vastoque immanis hiatu,
Scrupea, tuta lacu nigro nemorumque tenebris,
Quam super haud ullae poterant impune volantes
Tendere iter pennis: talis sese halitus atris
Faucibus effundens supera ad convexa ferebat;
[Unde locum Graii dixerunt nomine Aornon.]
Quatuor hic primum nigrantes terga juvencos
Constituit, frontique invergit vina sacerdos,
Et, summas carpens media inter cornua setas,
Ignibus imponit sacris, libamina prima,
Voce vocans Hecaten Coeloque Ereboque potentem.
Supponunt alii cultros, tepidumque cruorem
Suscipiunt pateris. Ipse atri velleris agnam
Aeneas matri Eumenidum magnaeque sorori
Ense ferit, sterilemque tibi, Proserpina, vaccam.
Tum Stygio regi nocturnas inchoat aras,
Et solida imponit taurorum viscera flammis,
Pingue super oleum infundens ardentibus extis.
Ecce autem, primi sub lumina solis et ortus,
Sub pedibus mugire solum, et juga coepta moveri
Silvarum, visaeque canes ululare per umbram,
Adventante dea. Procul o, procul este, profani,
Conclamat vates, totoque absistite luco;
Tuque invade viam, vaginaque eripe ferrum:
Nunc animis opus, Aenea, nunc pectore firmo.
Tantum effata, furens antro se immisit aperto:
Ille ducem haud timidis vadentem passibus aequat.
Di, quibus imperium est animarum, Umbraeque silentes,
Et Chaos et Phlegethon, loca nocte tacentia late,
Sit mihi fas audita loqui; sit, numine vestro,
Pandere res alta terra et caligine mersas.
Ibant obscuri sola sub nocte per umbram
Perque domos Ditis vacuas et inania regna.
Quale per incertam lunam sub luce maligna
Est iter in silvis, ubi coelum condidit umbra
Jupiter, et rebus nox abstulit atra colorem.
Vestibulum ante ipsum primisque in faucibus Orci

Luctus et ultrices posuere cubilia Curae,
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, ac turpis Egestas,
Terribiles visu formae, Letumque Labosque;
Tum consanguineus Leti Sopor, et mala mentis
Gaudia, mortiferumque adverso in limine Bellum,
Ferreique Eumenidum thalami, et Discordia demens,
Vipereum crinem vittis innexa cruentis.
In medio ramos annosaque brachia pandit
Ulmus opaca, ingens, quam sedem Somnia vulgo
Vana tenere ferunt, foliisque sub omnibus haerent.
Multaque praeterea variarum monstra ferarum,
Centauri in foribus stabulant, Scyllaeque biformes,
Et centumgeminus Briareus, ac bellua Lernae
Horrendum stridens, flammisque armata Chimaera,
Gorgones, Harpyiaeque, et forma tricorporis umbrae.
Corripit hic subita trepidus formidine ferrum
Aeneas, strictamque aciem venientibus offert;
Et, ni docta comes tenues sine corpore vitas
Admoneat volitare cava sub imagine formae,
Irruat, et frustra ferro diverberet umbras.
Hinc via, Tartarei quae fert Acherontis ad undas.
Turbidus hic coeno vastaque voragine gurges
Aestuat, atque omnem Cocyto eructat arenam.
Portitor has horrendus aquas et flumina servat
Terribili squalore Charon, cui plurima mento
Canities inculta jacet; stant lumina flamma;
Sordidus ex humeris nodo dependet amictus.
Ipse ratem conto subigit velisque ministrat,
Et ferruginea subvectat corpora cymba,
Jam senior, sed cruda deo viridisque senectus.
Huc omnis turba ad ripas effusa ruebat,
Matres atque viri, defunctaque corpora vita
Magnanimum heroum, pueri innuptaeque puellae,
Impositique rogis juvenes ante ora parentum:
Quam multa in silvis auctumni frigore primo
Lapsa cadunt folia, aut ad terram gurgite ab alto
Quam multae glomerantur aves, ubi frigidus annus
Trans pontum fugat et terris immittit apricis.
Stabant orantes primi transmittere cursum,

Tendebantque manus ripae ulterioris amore:
Navita sed tristis nunc hos, nunc accipit illos;
Ast alios longe submotos arcet arena.
Aeneas — miratus enim motusque tumultu —
Dic, ait, o virgo, quid vult concursus ad amnem?
Quidve petunt animae? vel quo discrimine ripas
Hae linquunt, illae remis vada livida verrunt?
Olli sic breviter fata est longaeva sacerdos:
Anchisa generate, deum certissima proles,
Cocyti stagna alta vides Stygiamque paludem,
Di cujus jurare timent et fallere numen.
Haec omnis, quam cernis, inops inhumataque turba est;
Portitor ille Charon; hi, quos vehit unda, sepulti.
Nec ripas datur horrendas et rauca fluenta
Transportare prius, quam sedibus ossa quierunt.
Centum errant annos volitantque haec litora circum:
Tum demum admissi stagna exoptata revisunt.
Constitit Anchisa satus, et vestigia pressit;
Multa putans, sortemque animo miseratus iniquam.
Cernit ibi maestos et mortis honore carentes
Leucaspim et Lyciae ductorem classis Oronten,
Quos simul, a Troja ventosa per aequora vectos,
Obruit Auster, aqua involvens navemque virosque.
  Ecce gubernator sese Palinurus agebat,
Qui Libyco nuper cursu, dum sidera servat,
Exciderat puppi mediis effusus in undis.
Hunc ubi vix multa maestum cognovit in umbra,
Sic prior alloquitur: Quis te, Palinure, deorum
Eripuit nobis, medioque sub aequore mersit?
Dic age. Namque mihi, fallax haud ante repertus,
Hoc uno responso animum delusit Apollo,
Qui fore te ponto incolumem, finesque canebat
Venturum Ausonios. En haec promissa fides est?
Ille autem: Neque te Phoebi cortina fefellit,
Dux Anchisiada, nec me deus aequore mersit.
Namque gubernaclum multa vi forte revulsum,
Cui datus haerebam custos, cursusque regebam,
Praecipitans traxi mecum. Maria aspera juro,
Non ullum pro me tantum cepisse timorem,
Quam tua ne, spoliata armis, excussa magistro,

Deficeret tantis navis surgentibus undis.
Tres Notus hibernas immensa per aequora noctes
Vexit me violentus aqua ; vix lumine quarto
Prospexi Italiam summa sublimis ab unda.
Paullatim adnabam terrae ; jam tuta tenebam,
Ni gens crudelis madida cum veste gravatum,
Prensantemque uncis manibus capita aspera montis,
Ferro invasisset, praedamque ignara putasset.
Nunc me fluctus habet, versantque in litore venti.
Quod te per coeli jucundum lumen et auras,
Per genitorem oro, per spes surgentis Iuli ;
Eripe me his, invicte, malis : aut tu mihi terram
Injice, namque potes, portusque require Velinos ;
Aut tu, si qua via est, si quam tibi diva creatrix
Ostendit, — neque enim, credo, sine numine divum
Flumina tanta paras Stygiamque innare paludem —
Da dextram misero, et tecum me tolle per undas,
Sedibus ut saltem placidis in morte quiescam.
Talia fatus erat, coepit quum talia vates :
Unde haec, o Palinure, tibi tam dira cupido ?
Tu Stygias inhumatus aquas amnemque severum
Eumenidum adspicies, ripamve injussus adibis ?
Desine fata deum flecti sperare precando ;
Sed cape dicta memor, duri solatia casus.
Nam tua finitimi longe lateque per urbes,
Prodigiis acti coelestibus, ossa piabunt,
Et statuent tumulum, et tumulo sollemnia mittent,
Aeternumque locus Palinuri nomen habebit.
His dictis curae emotae, pulsusque parumper
Corde dolor tristi : gaudet cognomine terra.
  Ergo iter inceptum peragunt, fluvioque propinquant.
Navita quos jam inde ut Stygia prospexit ab unda
Per tacitum nemus ire, pedemque advertere ripae ;
Sic prior aggreditur dictis atque increpat ultro :
Quisquis es, armatus qui nostra ad flumina tendis,
Fare age, quid venias, jam istinc, et comprime gressum.
Umbrarum hic locus est, Somni Noctisque soporae :
Corpora viva nefas Stygia vectare carina.
Nec vero Alciden me sum laetatus euntem
Accepisse lacu, nec Thesea Pirithoumque,

Dis quamquam geniti atque invicti viribus essent.
Tartareum ille manu custodem in vincla petivit
Ipsius a solio regis, traxitque trementem;
Hi dominam Ditis thalamo deducere adorti.
Quae contra breviter fata est Amphrysia vates:-
Nullae hic insidiae tales; absiste moveri;
Nec vim tela ferunt; licet ingens janitor antro
Aeternum latrans exsangues terreat umbras;
Casta licet patrui servet Proserpina limen.
Troïus Aeneas, pietate insignis et armis,
Ad genitorem imas Erebi descendit ad umbras.
Si te nulla movet tantae pietatis imago,
At ramum hunc — aperit ramum, qui veste latebat —
Agnoscas. Tumida ex ira tum corda residunt.
Nec plura his. Ille admirans venerabile donum
Fatalis virgae, longo post tempore visum,
Caeruleam advertit puppim, ripaeque propinquat.
Inde alias animas, quae per juga longa sedebant,
Deturbat, laxatque foros; simul accipit alveo
Ingentem Aenean. Gemuit sub pondere cymba
Sutilis, et multam accepit rimosa paludem.
Tandem trans fluvium incolumis vatemque virumque
Informi limo glaucaque exponit in ulva.
Cerberus haec ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.
Cui vates, horrere videns jam colla colubris,
Melle soporatam et medicatis frugibus offam
Objicit; ille fame rabida tria guttura pandens
Corripit objectam, atque immania terga resolvit
Fusus humi, totoque ingens extenditur antro.
Occupat Aeneas aditum custode sepulto,
Evaditque celer ripam irremeabilis undae.
Continuo auditae voces, vagitus et ingens,
Infantumque animae flentes, in limine primo,
Quos dulcis vitae exsortes et ab ubere raptos
Abstulit atra dies, et funere mersit acerbo.
Hos juxta falso damnati crimine mortis.
Nec vero hae sine sorte datae, sine judice, sedes.
Quaesitor Minos urnam movet; ille silentum
Conciliumque vocat, vitasque et crimina discit.

Proxima deinde tenent maesti loca, qui sibi letum
Insontes peperere manu, lucemque perosi
Projecere animas. Quam vellent aethere in alto
Nunc et pauperiem et duros perferre labores!
Fas obstat, tristique palus inamabilis unda
Alligat, et novies Styx interfusa coercet.
Nec procul hinc partem fusi monstrantur in omnem
Lugentes campi: sic illos nomine dicunt.
Hic, quos durus amor crudeli tabe peredit,
Secreti celant calles, et myrtea circum
Silva tegit; curae non ipsa in morte relinquunt.
His Phaedram Procrimque locis, maestamque Eriphylen,
Crudelis nati monstrantem vulnera, cernit,
Evadnenque, et Pasiphaën; his Laodamia
It comes, et juvenis quondam, nunc femina, Caeneus,
Rursus et in veterem fato revoluta figuram.
Inter quas Phoenissa recens a vulnere Dido
Errabat silva in magna: quam Troïus heros
Ut primum juxta stetit, agnovitque per umbram
Obscuram, qualem primo qui surgere mense
Aut videt, aut vidisse putat per nubila lunam,
Demisit lacrymas, dulcique affatus amore est:
Infelix Dido, verus mihi nuntius ergo
Venerat exstinctam ferroque extrema secutam?
Funeris heu tibi caussa fui? Per sidera juro,
Per superos, et si qua fides tellure sub ima est:
Invitus, regina, tuo de litore cessi;
Sed me jussa deum, quae nunc has ire per umbras,
Per loca senta situ cogunt noctemque profundam,
Imperiis egere suis, nec credere quivi
Hunc tantum tibi me discessu ferre dolorem.
Siste gradum, teque adspectu ne subtrahe nostro.
Quem fugis? extremum fato, quod te alloquor, hoc est.
Talibus Aeneas ardentem et torva tuentem
Lenibat dictis animum, lacrymasque ciebat.
Illa solo fixos oculos aversa tenebat;
Nec magis incepto vultum sermone movetur,
Quam si dura silex aut stet marpesia cautes.
Tandem corripuit sese, atque inimica refugit
In nemus umbriferum, conjux ubi pristinus illi

Respondet curis, aequatque Sychaeus amorem.
Nec minus Aeneas, casu percussus iniquo,
Prosequitur lacrymans longe et miseratur euntem.
  Inde datum molitur iter. Jamque arva tenebant
Ultima, quae bello clari secreta frequentant.
Hic illi occurrit Tydeus, hic inclytus armis
Parthenopaeus, et Adrasti pallentis imago;
Hic multum fleti ad superos belloque caduci
Dardanidae, quos ille omnes longo ordine cernens
Ingemuit, Glaucumque, Medontaque, Thersilochumque,
Tres Antenoridas, Cererique sacrum Polyphoeten,
Idaeumque, etiam currus, etiam arma tenentem.
Circumstant animae dextra laevaque frequentes.
Nec vidisse semel satis est: juvat usque morari,
Et conferre gradum, et veniendi discere caussas.
At Danaum proceres Agamemnoniaeque phalanges
Ut videre virum, fulgentiaque arma per umbras,
Ingenti trepidare metu: pars vertere terga,
Ceu quondam petiere rates; pars tollere vocem
Exiguam: inceptus clamor frustratur hiantes.
  Atque hic Priamiden laniatum corpore toto
Deiphobum vidit, lacerum crudeliter ora,
Ora manusque ambas, populataque tempora raptis
Auribus, et truncas inhonesto vulnere nares.
Vix adeo agnovit pavitantem et dira tegentem
Supplicia, et notis compellat vocibus ultro:
Deiphobe armipotens, genus alto a sanguine Teucri,
Quis tam crudeles optavit sumere poenas?
Cui tantum de te licuit? Mihi fama suprema
Nocte tulit fessum vasta te caede Pelasgum
Procubuisse super confusae stragis acervum.
Tunc egomet tumulum Rhoeteo in litore inanem
Constitui, et magna Manes ter voce vocavi.
Nomen et arma locum servant; te, amice, nequivi
Conspicere, et patria decedens ponere terra.
Ad quae Priamides: Nihil o tibi amice relictum;
Omnia Deiphobo solvisti et funeris umbris.
Sed me fata mea et scelus exitiale Lacaenae
His mersere malis; illa haec monumenta reliquit.
Namque, ut supremam falsa inter gaudia noctem

Egerimus, nosti; et nimium meminisse necesse est.
Quum fatalis equus saltu super ardua venit
Pergama, et armatum peditem gravis attulit alvo;
Illa, chorum simulans, evantes orgia circum
Ducebat Phrygias; flammam media ipsa tenebat
Ingentem, et summa Danaos ex arce vocabat.
Tum me, confectum curis somnoque gravatum,
Infelix habuit thalamus, pressitque jacentem
Dulcis et alta quies, placidaeque simillima morti.
Egregia interea conjux arma omnia tectis
Amovet, et fidum capiti subduxerat ensem;
Intra tecta vocat Menelaum et limina pandit,
Scilicet id magnum sperans fore munus amanti,
Et famam exstingui veterum sic posse malorum.
Quid moror? irrumpunt thalamo; comes additur una
Hortator scelerum Aeolides. Di, talia Graiis
Instaurate, pio si poenas ore reposco!
Sed te qui vivum casus, age fare vicissim,
Attulerint. Pelagine venis erroribus actus,
An monitu divum? an, quae te Fortuna fatigat,
Ut tristes sine sole domos, loca turbida, adires?
Hac vice sermonum roseis Aurora quadrigis
Jam medium aetherio cursu trajecerat axem:
Et fors omne datum traherent per talia tempus;
Sed comes admonuit, breviterque affata Sibylla est:
Nox ruit, Aenea; nos flendo ducimus horas.
Hic locus est, partes ubi se via findit in ambas:
Dextera quae Ditis magni sub moenia tendit,
Hac iter Elysium nobis; at laeva malorum
Exercet poenas et ad impia Tartara mittit.
Deiphobus contra: Ne saevi, magna sacerdos;
Discedam, explebo numerum, reddarque tenebris.
I decus, i, nostrum! melioribus utere fatis!
Tantum effatus, et in verbo vestigia torsit.
  Respicit Aeneas subito, et sub rupe sinistra
Moenia lata videt, triplici circumdata muro,
Quae rapidus flammis ambit torrentibus amnis,
Tartareus Phlegethon, torquetque sonantia saxa.
Porta adversa, ingens, solidoque adamante columnae,
Vis ut nulla virum, non ipsi exscindere ferro

Coelicolae valeant. Stat ferrea turris ad auras;
Tisiphoneque sedens, palla succincta cruenta,
Vestibulum exsomnis servat noctesque diesque.
Hinc exaudiri gemitus et saeva sonare
Verbera; tum stridor ferri tractaeque catenae.
Constitit Aeneas, strepituque exterritus haesit.
Quae scelerum facies? o virgo, effare; quibusve
Urguentur poenis? qui tantus plangor ad auras?
Tum vates sic orsa loqui: Dux inclyte Teucrum,
Nulli fas casto sceleratum insistere limen;
Sed me quum lucis Hecate praefecit Avernis,
Ipsa deum poenas docuit, perque omnia duxit.
Gnosius haec Rhadamanthus habet, durissima regna,
Castigatque auditque dolos, subigitque fateri,
Quae quis apud superos, furto laetatus inani,
Distulit in seram commissa piacula mortem.
Continuo sontes ultrix accincta flagello
Tisiphone quatit insultans, torvosque sinistra
Intentans angues, vocat agmina saeva sororum.
Tum demum horrisono stridentes cardine sacrae
Panduntur portae. Cernis, custodia qualis
Vestibulo sedeat? facies quae limina servet?
Quinquaginta atris immanis hiatibus Hydra
Saevior intus habet sedem; tum Tartarus ipse
Bis patet in praeceps tantum, tenditque sub umbras,
Quantus ad aetherium coeli suspectus Olympum.
Hic genus antiquum Terrae, Titania pubes,
Fulmine dejecti, fundo volvuntur in imo.
Hic et Aloïdas geminos, immania vidi
Corpora, qui manibus magnum rescindere coelum
Aggressi, superisque Jovem detrudere regnis.
Vidi et crudeles dantem Salmonea poenas,
Dum flammas Jovis et sonitus imitatur Olympi.
Quatuor hic invectus equis et lampada quassans
Per Graium populos mediaeque per Elidis urbem
Ibat ovans, divumque sibi poscebat honorem,
Demens! qui nimbos et non imitabile fulmen
Aere et cornipedum pulsu simularet equorum.
At pater omnipotens densa inter nubila telum
Contorsit; non ille faces nec fumea taedis

Lumina, praecipitemque immani turbine adegit.
Nec non et Tityon, Terrae omniparentis alumnum,
Cernere erat, per tota novem cui jugera corpus
Porrigitur, rostroque immanis vultur obunco
Immortale jecur tondens fecundaque poenis
Viscera, rimaturque epulis, habitatque sub alto
Pectore, nec fibris requies datur ulla renatis.
Quid memorem Lapithas, Ixiona Pirithoumque?
Quos super atra silex jam jam lapsura, cadentique
Imminet assimilis, lucent genialibus altis
Aurea fulcra toris, epulaeque ante ora paratae
Regifico luxu; Furiarum maxima juxta
Accubat, et manibus prohibet contingere mensas,
Exsurgitque facem attollens, atque intonat ore.
Hic, quibus invisi fratres, dum vita manebat,
Pulsatusve parens, et fraus innexa clienti;
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis: quae maxima turba est;
Quique ob adulterium caesi; quique arma secuti
Impia, nec veriti dominorum fallere dextras,
Inclusi poenam exspectant. Ne quaere doceri,
Quam poenam; aut quae forma viros fortunave mersit.
Saxum ingens volvunt alii, radiisque rotarum
Districti pendent; sedet, aeternumque sedebit
Infelix Theseus; Phlegyasque miserrimus omnes
Admonet et magna testatur voce per umbras:
Discite justitiam moniti, et non temnere divos.
Vendidit hic auro patriam, dominumque potentem
Imposuit, fixit leges pretio atque refixit;
Hic thalamum invasit natae vetitosque hymenaeos;
Ausi omnes immane nefas, ausoque potiti.
Non, mihi si linguae centum sint, oraque centum,
Ferrea vox, omnes scelerum comprendere formas,
Omnia poenarum percurrere nomina possim.
   Haec ubi dicta dedit Phoebi longaeva sacerdos:
Sed jam age, carpe viam et susceptum perfice munus;
Acceleremus! ait. Cyclopum educta caminis
Moenia conspicio atque adverso fornice portas,
Haec ubi nos praecepta jubent deponere dona.
Dixerat, et pariter gressi per opaca viarum

Corripiunt spatium medium, foribusque propinquant.
Occupat Aeneas aditum, corpusque recenti
Spargit aqua, ramumque adverso in limine figit.
His demum exactis, perfecto munere divae,
Devenere locos laetos et amoena vireta
Fortunatorum nemorum, sedesque beatas.
Largior hic campos aether et lumine vestit
Purpureo, solemque suum, sua sidera norunt.
Pars in gramineis exercent membra palaestris,
Contendunt ludo et fulva luctantur arena;
Pars pedibus plaudunt choreas et carmina dicunt.
Nec non Threïcius longa cum veste sacerdos
Obloquitur numeris septem discrimina vocum;
Jamque eadem digitis, jam pectine pulsat eburno.
Hic genus antiquum Teucri, pulcherrima proles,
Magnanimi heroes, nati melioribus annis,
Ilusque, Assaracusque, et Trojae Dardanus auctor.
Arma procul currusque virum miratur inanes.
Stant terra defixae hastae, passimque soluti
Per campum pascuntur equi: quae gratia curruum
Armorumque fuit vivis, quae cura nitentes
Pascere equos, eadem sequitur tellure repostos.
Conspicit, ecce, alios dextra laevaque per herbam
Vescentes, laetumque choro Paeana canentes,
Inter odoratum lauri nemus, unde superne
Plurimus Eridani per silvam volvitur amnis.
Hic manus, ob patriam pugnando vulnera passi,
Quique sacerdotes casti, dum vita manebat,
Quique pii vates et Phoebo digna locuti,
Inventas aut qui vitam excoluere per artes,
Quique sui memores alios fecere merendo:
Omnibus his nivea cinguntur tempora vitta.
Quos circumfusos sic est affata Sibylla,
Musaeum ante omnes; medium nam plurima turba
Hunc habet, atque humeris exstantem suspicit altis:
Dicite, felices animae, tuque, optime vates,
Quae regio Anchisen, quis habet locus? illius ergo
Venimus, et magnos Erebi tranavimus amnes.
Atque huic responsum paucis ita reddidit heros:
Nulli certa domus; lucis habitamus opacis,

Riparumque toros et prata recentia rivis
Incolimus. Sed vos, si fert ita corde voluntas,
Hoc superate jugum; et facili jam tramite sistam.
Dixit, et ante tulit gressum, camposque nitentes
Desuper ostentat; dehinc summa cacumina linquunt.
At pater Anchises penitus convalle virenti
Inclusas animas superumque ad lumen ituras
Lustrabat studio recolens, omnemque suorum
Forte recensebat numerum carosque nepotes,
Fataque fortunasque virum moresque manusque.
Isque ubi tendentem adversum per gramina vidit
Aeneam, alacris palmas utrasque tetendit;
Effusaeque genis lacrymae, et vox excidit ore:
Venisti tandem, tuaque exspectata parenti
Vicit iter durum pietas? datur ora tueri,
Nate, tua, et notas audire et reddere voces?
Sic equidem ducebam animo rebarque futurum,
Tempora dinumerans; nec me mea cura fefellit.
Quas ego te terras et quanta per aequora vectum
Accipio! quantis jactatum, nate, periclis!
Quam metui, ne quid Libyae tibi regna nocerent!
Ille autem: Tua me, genitor, tua tristis imago,
Saepius occurrens, haec limina tendere adegit.
Stant sale Thyrrheno classes. Da jungere dextram,
Da, genitor, teque amplexu ne subtrahe nostro.
Sic memorans largo fletu simul ora rigabat.
Ter conatus ibi collo dare brachia circum;
Ter frustra comprensa manus effugit imago,
Par levibus ventis volucrique simillima somno.
Interea videt Aeneas in valle reducta
Seclusum nemus et virgulta sonantia silvis,
Lethaeumque, domos placidas qui praenatat, amnem.
Hunc circum innumerae gentes populique volabant;
Ac velut in pratis ubi apes aestate serena
Floribus insidunt variis, et candida circum
Lilia funduntur; strepit omnis murmure campus.
Horrescit visu subito caussasque requirit
Inscius Aeneas, quae sint ea flumina porro,
Quive viri tanto complerint agmine ripas.
Tum pater Anchises: Animae, quibus altera fato

Corpora debentur, Lethaei ad fluminis undam
Securos latices et longa oblivia potant.
Has equidem memorare tibi atque ostendere coram,
Jampridem hanc prolem cupio enumerare meorum,
Quo magis Italia mecum laetere reperta.
O pater, anne aliquas ad coelum hinc ire putandum est
Sublimes animas, iterumque ad tarda reverti
Corpora ? Quae lucis miseris tam dira cupido ?
Dicam equidem, nec te suspensum, nate, tenebo ;
Suscipit Anchises, atque ordine singula pandit.
  Principio coelum ac terras, camposque liquentes,
Lucentemque globum Lunae, Titaniaque astra,
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumque genus, vitaeque volantum,
Et quae marmoreo fert monstra sub aequore pontus.
Igneus est ollis vigor et coelestis origo
Seminibus, quantum non noxia corpora tardant,
Terrenique hebetant artus moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque, neque auras
Dispiciunt clausae tenebris et carcere caeco.
Quin et supremo quum lumine vita reliquit,
Non tamen omne malum miseris, nec funditus omnes
Corporeae excedunt pestes ; penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur poenis, veterumque malorum
Supplicia expendunt. Aliae panduntur inanes
Suspensae ad ventos ; aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.
Quisque suos patimur Manes ; exinde per amplum
Mittimur Elysium, et pauci laeta arva tenemus ;
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque relinquit
Aetherium sensum, atque aurai simplicis ignem.
Has omnes, ubi mille rotam volvere per annos,
Lethaeum ad fluvium deus evocat agmine magno,
Scilicet immemores supera ut convexa revisant,
Rursus et incipiant in corpora velle reverti.
Dixerat Anchises, natumque unaque Sibyllam
Conventus trahit in medios turbamque sonantem,

Et tumulum capit, unde omnes longo ordine posset
Adversos legere, et venientum discere vultus.
  Nunc age, Dardaniam prolem quae deinde sequatur
Gloria, qui maneant Itala de gente nepotes,
Illustres animas nostrumque in nomen ituras,
Expediam dictis, et te tua fata docebo.
Ille, vides, pura juvenis qui nititur hasta,
Proxima sorte tenet lucis loca, primus ad auras
Aetherias Italo commixtus sanguine surget,
Silvius, Albanum nomen, tua postuma proles:
Quem tibi longaevo serum Lavinia conjux
Educet silvis regem, regumque parentem:
Unde genus Longa nostrum dominabitur Alba.
Proximus ille Procas, Trojanae gloria gentis,
Et Capys, et Numitor, et qui te nomine reddet
Silvius Aeneas, pariter pietate vel armis
Egregius, si umquam regnandam acceperit Albam.
Qui juvenes! Quantas ostentant, adspice, vires!
Atque umbrata gerunt civili tempora quercu.
Hi tibi Nomentum et Gabios urbemque Fidenam,
Hi Collatinas imponent montibus arces,
Pometios Castrumque Inui Bolamque Coramque:
Haec tum nomina erunt, nunc sunt sine nomine terrae.
Quin et avo comitem sese Mavortius addet
Romulus, Assaraci quem sanguinis Ilia mater
Educet. Viden', ut geminae stant vertice cristae,
Et pater ipse suo superum jam signat honore?
En, hujus, nate, auspiciis illa inclyta Roma
Imperium terris, animos aequabit Olympo,
Septemque una sibi muro circumdabit arces,
Felix prole virum: qualis Berecyntia mater
Invehitur curru Phrygias turrita per urbes,
Laeta deum partu, centum complexa nepotes,
Omnes coelicolas, omnes supera alta tenentes.
Huc geminas nunc flecte acies; hanc adspice gentem,
Romanosque tuos. Hic Caesar et omnis Iuli
Progenies, magnum coeli ventura sub axem.
Hic vir, hic est, tibi quem promitti saepius audis,
Augustus Caesar, Divi genus: aurea condet
Saecula qui rursus Latio, regnata per arva

Saturno quondam, super et Garamantas et Indos
Proferet imperium ; jacet extra sidera tellus,
Extra anni solisque vias, ubi coelifer Atlas
Axem humero torquet stellis ardentibus aptum.
Hujus in adventum jam nunc et Caspia regna
Responsis horrent divum et Maeotia tellus,
Et septemgemini turbant trepida ostia Nili.
Nec vero Alcides tantum telluris obivit,
Fixerit aeripedem cervam licet, aut Erymanthi
Pacarit nemora, et Lernam tremefecerit arcu ;
Nec, qui pampineis victor juga flectit habenis,
Liber, agens celso Nysae de vertice tigres.
Et dubitamus adhuc virtutem extendere factis ?
Aut metus Ausonia prohibet consistere terra ?
Quis procul ille autem ramis insignis olivae,
Sacra ferens ? Nosco crines incanaque menta
Regis Romani, primus qui legibus urbem
Fundabit, Curibus parvis et paupere terra
Missus in imperium magnum. Cui deinde subibit,
Otia qui rumpet patriae, residesque movebit
Tullus in arma viros et jam desueta triumphis
Agmina. Quem juxta sequitur jactantior Ancus,
Nunc quoque jam nimium gaudens popularibus auris.
Vis et Tarquinios reges, animamque superbam
Ultoris Bruti, fascesque videre receptos ?
Consulis imperium hic primus saevasque secures
Accipiet, natosque pater nova bella moventes
Ad poenam pulchra pro libertate vocabit,
Infelix ! Utcumque ferent ea facta minores,
Vincet amor patriae, laudumque immensa cupido.
Quin Decios Drusosque procul saevumque securi
Adspice Torquatum et referentem signa Camillum.
Illae autem, paribus quas fulgere cernis in armis,
Concordes animae nunc, et dum nocte premuntur,
Heu quantum inter se bellum, si lumina vitae
Attigerint, quantas acies stragemque ciebunt !
Aggeribus socer Alpinis atque arce Monoeci
Descendens, gener adversis instructus Eois !
Ne, pueri, ne tanta animis adsuescite bella,
Neu patriae validas in viscera vertite vires ;

Tuque prior, tu parce, genus qui ducis Olympo,
Projice tela manu, sanguis meus!
Ille triumphata Capitolia ad alta Corintho
Victor aget currum, caesis insignis Achivis.
Eruet ille Argos Agamemnoniasque Mycenas,
Ipsumque Aeaciden, genus armipotentis Achilli,
Ultus avos Trojae, templa et temerata Minervae.
Quis te, magne Cato, tacitum, aut te, Cosse, relinquat?
Quis Gracchi genus, aut geminos, duo fulmina belli,
Scipiadas, cladem Libyae, parvoque potentem
Fabricium, vel te sulco, Serrane, serentem?
Quo fessum rapitis, Fabii? Tu Maximus ille es,
Unus qui nobis cunctando restituis rem.
Excudent alii spirantia mollius aera,
Credo equidem, vivos ducent de marmore vultus,
Orabunt caussas melius, coelique meatus
Describent radio et surgentia sidera dicent;
Tu regere imperio populos, Romane, memento:
Hae tibi erunt artes, pacisque imponere morem,
Parcere subjectis, et debellare superbos.
Sic pater Anchises, atque haec mirantibus addit:
Adspice, ut insignis spoliis Marcellus opimis
Ingreditur, victorque viros supereminet omnes!
Hic rem Romanam, magno turbante tumultu,
Sistet, eques sternet Poenos Gallumque rebellem,
Tertiaque arma patri suspendet capta Quirino.
Atque hic Aeneas; una namque ire videbat
Egregium forma juvenem et fulgentibus armis,
Sed frons laeta parum, et dejecto lumina vultu:
Quis, pater, ille, virum qui sic comitatur euntem?
Filius, anne aliquis magna de stirpe nepotum?
Qui strepitus circa comitum! quantum instar in ipso!
Sed nox atra caput tristi circumvolat umbra.
Tum pater Anchises, lacrymis ingressus obortis:
O gnate, ingentem luctum ne quaere tuorum,
Ostendent terris hunc tantum fata, neque ultra
Esse sinent. Nimium vobis Romana propago
Visa potens, Superi, propria haec si dona fuissent.
Quantos ille virum magnam Mavortis ad urbem
Campus aget gemitus; vel quae, Tiberine, videbis

Funera, quum tumulum praeterlabere recentem !
Nec puer Iliaca quisquam de gente Latinos
In tantum spe tollet avos, nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas, heu prisca fides, invictaque bello
Dextera ! non illi se quisquam impune tulisset
Obvius armato, seu quum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.
Heu, miserande puer, si qua fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis,
Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, et fungar inani
Munere. Sic tota passim regione vagantur
Aëris in campis latis, atque omnia lustrant.
Quae postquam Anchises natum per singula duxit,
Incenditque animum famae venientis amore,
Exin bella viro memorat, quae deinde gerenda,
Laurentesque docet populos urbemque Latini,
Et quo quemque modo fugiatque feratque laborem.
  Sunt geminae Somni portae, quarum altera fertur
Cornea, qua veris facilis datur exitus Umbris ;
Altera candenti perfecta nitens elephanto,
Sed falsa ad coelum mittunt insomnia Manes.
His ubi tum natum Anchises unaque Sibyllam
Prosequitur dictis, portaque emittit eburna ;
Ille viam secat ad naves, sociosque revisit ;
Tum se ad Caietae recto fert limite portum.
Ancora de prora jacitur ; stant litore puppes.

AENEIDOS

LIBER SEPTIMUS.

Tu quoque litoribus nostris, Aeneïa nutrix,
Aeternam moriens famam, Caieta, dedisti;
Et nunc servat honos sedem tuus, ossaque nomen
Hesperia in magna, si qua est ea gloria, signat.
At pius exsequiis Aeneas rite solutis,
Aggere composito tumuli, postquam alta quierunt
Aequora, tendit iter velis, portumque relinquit.
Adspirant aurae in noctem, nec candida cursus
Luna negat; splendet tremulo sub lumine pontus.
Proxima Circaeae raduntur litora terrae,
Dives inaccessos ubi Solis filia lucos
Assiduo resonat cantu, tectisque superbis
Urit odoratam nocturna in lumina cedrum,
Arguto tenues percurrens pectine telas.
Hinc exaudiri gemitus iraeque leonum,
Vincla recusantum et sera sub nocte rudentum;
Saetigerique sues atque in praesepibus ursi
Saevire, ac formae magnorum ululare luporum;
Quos hominum ex facie dea saeva potentibus herbis
Induerat Circe in vultus ac terga ferarum.
Quae ne monstra pii paterentur talia Troes,
Delati in portus, neu litora dira subirent,
Neptunus ventis implevit vela secundis,
Atque fugam dedit et praeter vada fervida vexit.
  Jamque rubescebat radiis mare, et aethere ab alto
Aurora in roseis fulgebat lutea bigis:
Quum venti posuere, omnisque repente resedit
Flatus, et in lento luctantur marmore tonsae.
Atque hic Aeneas ingentem ex aequore lucum
Prospicit. Hunc inter fluvio Tiberinus amoeno,
Verticibus rapidis et multa flavus arena,
In mare prorumpit. Variae circumque supraque
Assuetae ripis volucres et fluminis alveo

Aethera mulcebant cantu, lucoque volabant.
Flectere iter sociis terraeque advertere proras
Imperat, et laetus fluvio succedit opaco.
  Nunc age, qui reges, Erato, quae tempora rerum,
Quis Latio antiquo fuerit status, advena classem
Quum primum Ausoniis exercitus appulit oris,
Expediam, et primae revocabo exordia pugnae.
Tu vatem, tu, diva, mone! Dicam horrida bella,
Dicam acies, actosque animis in funera reges,
Tyrrhenamque manum, totamque sub arma coactam
Hesperiam. Major rerum mihi nascitur ordo;
Majus opus moveo. Rex arva Latinus et urbes
Jam senior longa placidas in pace regebat.
Hunc Fauno et nympha genitum Laurente Marica
Accipimus; Fauno Picus pater; isque parentem
Te, Saturne, refert; tu sanguinis ultimus auctor.
Filius huic, fato divum, prolesque virilis
Nulla fuit, primaque oriens erepta juventa est.
Sola domum et tantas servabat filia sedes,
Jam matura viro, jam plenis nubilis annis.
Multi illam magno e Latio totaque petebant
Ausonia; petit ante alios pulcherrimus omnes
Turnus, avis atavisque potens: quem regia conjux
Adjungi generum miro properabat amore;
Sed variis portenta deum terroribus obstant.
Laurus erat tecti medio, in penetralibus altis,
Sacra comam, multosque metu servata per annos,
Quam pater inventam, primas quum conderet arces,
Ipse ferebatur Phoebo sacrasse Latinus,
Laurentesque ab ea nomen posuisse colonis.
Hujus apes summum densae — mirabile dictu! —
Stridore ingenti liquidum trans aethera vectae,
Obsedere apicem, et, pedibus per mutua nexis,
Examen subitum ramo frondente pependit.
Continuo vates, Externum cernimus, inquit
Adventare virum, et partes petere agmen easdem
Partibus ex isdem, et summa dominarier arce.
Praeterea, castis adolet dum altaria taedis,
Ut juxta genitorem adstat Lavinia virgo,
Visa, nefas, longis comprendere crinibus ignem,

Atque omnem ornatum flamma crepitante cremari,
Regalesque accensa comas, accensa coronam,
Insignem gemmis; tum fumida lumine fulvo
Involvi, ac totis Vulcanum spargere tectis.
Id vero horrendum ac visu mirabile ferri:
Namque fore illustrem fama fatisque canebant
Ipsam, sed populo magnum portendere bellum.
At rex sollicitus monstris, oracula Fauni,
Fatidici genitoris, adit, lucosque sub alta
Consulit Albunea, nemorum quae maxima sacro
Fonte sonat, saevamque exhalat opaca mephitim.
Hinc Italae gentes omnisque Oenotria tellus
In dubiis responsa petunt. Huc dona sacerdos
Quum tulit, et caesarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit,
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque deorum
Colloquio, atque imis Acheronta affatur Avernis.
Hic et tunc pater ipse petens responsa Latinus
Centum lanigeras mactabat rite bidentes,
Atque harum effultus tergo stratisque jacebat
Velleribus: subita ex alto vox reddita luco est:
Ne pete connubiis natam sociare Latinis,
O mea progenies, thalamis neu crede paratis;
Externi veniunt generi, qui sanguine nostrum
Nomen in astra ferant, quorumque ab stirpe nepotes
Omnia sub pedibus, qua Sol utrumque recurrens
Adspicit Oceanum, vertique regique videbunt.
Haec responsa patris Fauni, monitusque silenti
Nocte datos non ipse suo premit ore Latinus;
Sed circum late volitans jam Fama per urbes
Ausonias tulerat, quum Laomedontia pubes
Gramineo ripae religavit ab aggere classem.
  Aeneas primique duces et pulcher Iulus
Corpora sub ramis deponunt arboris altae,
Instituuntque dapes, et adorea liba per herbam
Subjiciunt epulis — sic Jupiter ille monebat —
Et Cereale solum pomis agrestibus augent.
Consumtis hic forte aliis, ut vertere morsus
Exiguam in Cererem penuria adegit edendi,

Et violare manu malisque audacibus orbem
Fatalis crusti, patulis nec parcere quadris;
Heus! etiam mensas consumimus? inquit Iulus;
Nec plura alludens. Ea vox audita laborum
Prima tulit finem, primamque loquentis ab ore
Eripuit pater ac stupefactus numine pressit.
Continuo, Salve fatis mihi debita tellus,
Vosque, ait, o fidi Trojae salvete Penates!
Hic domus, haec patria est: genitor mihi talia namque,
Nunc repeto, Anchises fatorum arcana reliquit.
Quum te, nate, fames ignota ad litora vectum
Accisis coget dapibus consumere mensas;
Tum sperare domos defessus, ibique memento
Prima locare manu molirique aggere tecta.
Haec erat illa fames; haec nos suprema manebat,
Exitiis positura modum.
Quare agite et primo laeti cum lumine solis,
Quae loca, quive habeant homines, ubi moenia gentis,
Vestigemus, et a portu diversa petamus.
Nunc pateras libate Jovi, precibusque vocate
Anchisen genitorem, et vina reponite mensis.
Sic deinde effatus frondenti tempora ramo
Implicat, et Geniumque loci primamque deorum
Tellurem, nymphasque, et adhuc ignota precatur
Flumina; tum Noctem Noctisque orientia signa
Idaeumque Jovem Phrygiamque ex ordine Matrem
Invocat, et duplices Coeloque Ereboque parentes.
Hic pater omnipotens ter coelo clarus ab alto
Intonuit, radiisque ardentem lucis et auro
Ipse manu quatiens ostendit ab aethere nubem.
Diditur hic subito Trojana per agmina rumor,
Advenisse diem, quo debita moenia condant.
Certatim instaurant epulas, atque omine magno
Crateras laeti statuunt et vina coronant.
Postera quum prima lustrabat lampade terras
Orta dies; urbem et fines et litora gentis
Diversi explorant: haec fontis stagna Numici,
Hunc Thybrim fluvium, hic fortes habitare Latinos.
Tum satus Anchisa delectos ordine ab omni
Centum oratores augusta ad moenia regis

Ire jubet, ramis velatos Palladis omnes,
Donaque ferre viro, pacemque exposcere Teucris.
Haud mora ; festinant jussi rapidisque feruntur
Passibus. Ipse humili designat moenia fossa,
Moliturque locum, primasque in litore sedes,
Castrorum in morem, pinnis atque aggere cingit.
Jamque iter emensi, turres ac tecta Latinorum
Ardua cernebant juvenes, muroque subibant:
Ante urbem pueri et primaevo flore juventus
Exercentur equis, domitantque in pulvere currus,
Aut acres tendunt arcus, aut lenta lacertis
Spicula contorquent, cursuque ictuque lacessunt ;
Quum praevectus equo longaevi regis ad aures
Nuntius ingentes ignota in veste reportat
Advenisse viros. Ille intra tecta vocari
Imperat, et solio medius consedit avito.
Tectum augustum, ingens, centum sublime columnis,
Urbe fuit summa, Laurentis regia Pici,
Horrendum silvis et religione parentum.
Hic sceptra accipere et primos attollere fasces
Regibus omen erat ; hoc illis curia templum,
Hae sacris sedes epulis ; hic ariete caeso
Perpetuis soliti patres considere mensis.
Quin etiam veterum effigies ex ordine avorum
Antiqua e cedro, Italusque, paterque Sabinus,
Vitisator curvam servans sub imagine falcem,
Saturnusque senex, Janique bifrontis imago,
Vestibulo adstabant, aliique ab origine reges,
Martia qui ob patriam pugnando vulnera passi.
Multaque praeterea sacris in postibus arma,
Captivi pendent currus, curvaeque secures
Et cristae capitum, et portarum ingentia claustra,
Spiculaque, clypeique, ereptaque rostra carinis.
Ipse Quirinali lituo, parvaque sedebat
Succinctus trabea, laevaque ancile gerebat
Picus, equum domitor, quem capta cupidine conjux,
Aurea percussum virga, versumque venenis,
Fecit avem Circe, sparsitque coloribus alas.
Tali intus templo divum patriaque Latinus
Sede sedens Teucros ad sese in tecta vocavit,

Atque haec ingressis placido prior edidit ore :
Dicite, Dardanidae, neque enim nescimus et urbem,
Et genus, auditique advertitis aequore cursum,
Quid petitis ? quae caussa rates aut cujus egentes
Litus ad Ausonium tot per vada caerula vexit ?
Sive errore viae, seu tempestatibus acti —
Qualia multa mari nautae patiuntur in alto —
Fluminis intrastis ripas portuque sedetis ;
Ne fugite hospitium, neve ignorate Latinos
Saturni gentem, haud vinclo nec legibus aequam,
Sponte sua veterisque dei se more tenentem.
Atque equidem memini — fama est obscurior annis —
Auruncos ita ferre senes, his ortus ut agris
Dardanus Idaeas Phrygiae penetrarit ad urbes,
Threïciamque Samon, quae nunc Samothracia fertur.
Hinc illum, Corythi Tyrrhena ab sede profectum,
Aurea nunc solio stellantis regia coeli
Accipit, et numerum divorum altaribus addit.
Dixerat, et dicta Ilioneus sic voce secutus :
Rex, genus egregium Fauni, nec fluctibus actos
Atra subegit hiems vestris succedere terris,
Nec sidus regione viae litusve fefellit ;
Consilio hanc omnes animisque volentibus urbem
Afferimur, pulsi regnis, quae maxima quondam
Extremo veniens Sol adspiciebat Olympo.
Ab Jove principium generis : Jove Dardana pubes
Gaudet avo ; rex ipse Jovis de gente suprema,
Troïus Aeneas, tua nos ad limina misit.
Quanta per Idaeos saevis effusa Mycenis
Tempestas ierit campos, quibus actus uterque
Europae atque Asiae fatis concurrerit orbis,
Audiit, et si quem tellus extrema refuso
Submovet Oceano, et si quem extenta plagarum
Quatuor in medio dirimit plaga Solis iniqui.
Diluvio ex illo tot vasta per aequora vecti
Dis sedem exiguam patriis litusque rogamus
Innocuum, et cunctis undamque auramque patentem.
Non erimus regno indecores ; nec vestra feretur
Fama levis, tantive abolescet gratia facti ;
Nec Trojam Ausonios gremio excepisse pigebit.

Fata per Aeneae juro dextramque potentem,
Sive fide, seu quis bello est expertus et armis:
Multi nos populi, multae — ne temne, quod ultro
Praeferimus manibus vittas ac verba precantia —
Et petiere sibi et voluere adjungere gentes.
Sed nos fata deum vestras exquirere terras
Imperiis egere suis. Hinc Dardanus ortus:
Huc repetit; jussisque ingentibus urget Apollo
Tyrrhenum ad Thybrim, et fontis vada sacra Numici.
Dat tibi praeterea Fortunae parva prioris
Munera, reliquias Troja ex ardente receptas.
Hoc pater Anchises auro libabat ad aras;
Hoc Priami gestamen erat, quum jura vocatis
More daret populis, sceptrumque, sacerque tiaras,
Iliadumque labor vestes.
Talibus Ilionei dictis defixa Latinus
Obtutu tenet ora, soloque immobilis haeret,
Intentos volvens oculos. Nec purpura regem
Picta movet, nec sceptra movent Priameïa tantum,
Quantum in connubio natae thalamoque moratur,
Et veteris Fauni volvit sub pectore sortem.
Hunc illum fatis externa ab sede profectum
Portendi generum, paribusque in regna vocari
Auspiciis; huic progeniem virtute futuram
Egregiam, et totum quae viribus occupet orbem.
Tandem laetus ait: Di nostra incepta secundent,
Auguriumque suum! Dabitur, Trojane, quod optas,
Munera nec sperno. Non vobis, rege Latino,
Divitis uber agri Trojaeve opulentia deerit.
Ipse modo Aeneas, nostri si tanta cupido est,
Si jungi hospitio properat, sociusque vocari,
Adveniat, vultus neve exhorrescat amicos.
Pars mihi pacis erit dextram tetigisse tyranni.
Vos contra regi mea nunc mandata referte.
Est mihi nata, viro gentis quam jungere nostrae
Non patrio ex adyto sortes, non plurima coelo
Monstra sinunt: generos externis affore ab oris,
Hoc Latio restare canunt, qui sanguine nostrum
Nomen in astra ferant. Hunc illum poscere fata
Et reor et, si quid veri mens augurat, opto.

Haec effatus, equos numero pater eligit omni.
Stabant ter centum nitidi in praesepibus altis :
Omnibus extemplo Teucris jubet ordine duci
Instratos ostro alipedes pictisque tapetis ;
Aurea pectoribus demissa monilia pendent ;
Tecti auro, fulvum mandunt sub dentibus aurum ;
Absenti Aeneae currum geminosque jugales
Semine ab aetherio, spirantes naribus ignem,
Illorum de gente, patri quos daedala Circe
Supposita de matre nothos furata creavit.
Talibus Aeneadae donis dictisque Latini
Sublimes in equis redeunt, pacemque reportant.
  Ecce autem Inachiis sese referebat ab Argis
Saeva Jovis conjux, aurasque invecta tenebat ;
Et laetum Aeneam classemque ex aethere longe
Dardaniam Siculo prospexit ab usque Pachyno.
Moliri jam tecta videt, jam fidere terrae ;
Deseruisse rates. Stetit acri fixa dolore ;
Tum quassans caput, haec effundit pectore dicta :
Heu stirpem invisam et fatis contraria nostris
Fata Phrygum ! num Sigeis occumbere campis,
Num capti potuere capi ? num incensa cremavit
Troja viros ? Medias acies mediosque per ignes
Invenere viam. At, credo, mea numina tandem
Fessa jacent, odiis aut exsaturata quievi —
Quin etiam patria excussos infesta per undas
Ausa sequi, et profugis toto me opponere ponto.
Absumtae in Teucros vires coelique marisque.
Quid Syrtes aut Scylla mihi, quid vasta Charybdis
Profuit ? Optato conduntur Thybridis alveo,
Securi pelagi atque mei. Mars perdere gentem
Immanem Lapithum valuit ; concessit in iras
Ipse deum antiquam genitor Calydona Dianae ;
Quod scelus aut Lapithas tantum, aut Calydona merentem ?
Ast ego, magna Jovis conjux, nil linquere inausum
Quae potui infelix, quae memet in omnia verti,
Vincor ab Aenea ! Quod si mea numina non sunt
Magna satis ; dubitem haud equidem implorare quod usquam est.
Flectere si nequeo Superos, Acheronta movebo.

Non dabitur regnis, esto, prohibere Latinis,
Atque immota manet fatis Lavinia conjux;
At trahere atque moras tantis licet addere rebus,
At licet amborum populos exscindere regum.
Hac gener atque socer coëant mercede suorum.
Sanguine Trojano et Rutulo dotabere, virgo;
Et Bellona manet te pronuba. Nec face tantum
Cisseis praegnans ignes enixa jugales;
Quin idem Veneri partus suus et Paris alter,
Funestaeque iterum recidiva in Pergama taedae.
Haec ubi dicta dedit, terras horrenda petivit.
Luctificam Allecto dirarum ab sede dearum
Infernisque ciet tenebris: cui tristia bella,
Iraeque, insidiaeque, et crimina noxia cordi.
Odit et ipse pater Pluton, odere sorores
Tartareae monstrum: tot sese vertit in ora,
Tam saevae facies, tot pullulat atra colubris.
Quam Juno his acuit verbis, ac talia fatur:
Hunc mihi da proprium, virgo sata Nocte, laborem,
Hanc operam, ne noster honos infractave cedat
Fama loco, neu connubiis ambire Latinum
Aeneadae possint, Italosve obsidere fines.
Tu potes unanimos armare in proelia fratres,
Atque odiis versare domos; tu verbera tectis
Funereasque inferre faces; tibi nomina mille,
Mille nocendi artes: fecundum concute pectus,
Disjice compositam pacem, sere crimina belli;
Arma velit poscatque simul, rapiatque juventus!
Exin Gorgoneis Allecto infecta venenis
Principio Latium et Laurentis tecta tyranni
Celsa petit, tacitumque obsedit limen Amatae,
Quam super adventu Teucrum Turnique hymenaeis
Femineae ardentem curaeque iraeque coquebant.
Huic dea caeruleis unum de crinibus anguem
Conjicit, inque sinum praecordia ad intima subdit,
Quo furibunda domum monstro permisceat omnem.
Ille, inter vestes et levia pectora lapsus,
Volvitur attactu nullo, fallitque furentem,
Vipeream inspirans animam: fit tortile collo
Aurum ingens coluber, fit longae taenia vittae,

Innectitque comas, et membris lubricus errat.
Ac dum prima lues udo sublapsa veneno
Pertentat sensus, atque ossibus implicat ignem,
Necdum animus toto percepit pectore flammam,
Mollius, et solito matrum de more, loquuta est,
Multa super natae lacrymans Phrygiisque hymenaeis:
Exsulibusne datur ducenda Lavinia Teucris,
O genitor ? nec te miseret gnataeque tuique ?
Nec matris miseret, quam primo aquilone relinquet
Perfidus, alta petens abducta virgine praedo ?
At non sic Phrygius penetrat Lacedaemona pastor,
Ledaeamque Helenam Trojanas vexit ad urbes.
Quid tua sancta fides ? quid cura antiqua tuorum,
Et consanguineo toties data dextera Turno?
Si gener externa petitur de gente Latinis,
Idque sedet, Faunique premunt te jussa parentis:
Omnem equidem sceptris terram quae libera nostris
Dissidet, externam reor, et sic dicere divos.
Et Turno, si prima domus repetatur origo,
Inachus Acrisiusque patres, mediaeque Mycenae.
His ubi nequidquam dictis experta Latinum
Contra stare videt, penitusque in viscera lapsum
Serpentis furiale malum, totamque pererrat,
Tum vero infelix, ingentibus excita monstris,
Immensam sine more furit lymphata per urbem:
Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent: ille actus habena
Curvatis fertur spatiis; stupet inscia supra
Impubesque manus, mirata volubile buxum;
Dant animos plagae. Non cursu segnior illo
Per medias urbes agitur populosque feroces.
Quin etiam in silvas, simulato numine Bacchi,
Majus adorta nefas majoremque orsa furorem,
Evolat, et natam frondosis montibus abdit,
Quo thalamum eripiat Teucris, taedasque moretur,
Evoe Bacche! fremens, solum te virgine dignum
Vociferans: etenim molles tibi sumere thyrsos,
Te lustrare choro, sacrum tibi pascere crinem.
Fama volat, furiisque accensas pectore matres

Idem omnes simul ardor agit, nova quaerere tecta.
Deseruere domos; ventis dant colla comasque.
Ast aliae tremulis ululatibus aethera complent,
Pampineasque gerunt incinctae pellibus hastas.
Ipsa inter medias flagrantem fervida pinum
Sustinet, ac natae Turnique canit hymenaeos,
Sanguineam torquens aciem, torvumque repente
Clamat: Io matres, audite, ubi quaeque, Latinae;
Si qua piis animis manet infelicis Amatae
Gratia, si juris materni cura remordet,
Solvite crinales vittas, capite orgia mecum!
Talem inter silvas, inter deserta ferarum,
Reginam Allecto stimulis agit undique Bacchi.
  Postquam visa satis primos acuisse furores,
Consiliumque omnemque domum vertisse Latini,
Protenus hinc fuscis tristis dea tollitur alis
Audacis Rutuli ad muros, quam dicitur urbem
Acrisioneis Danaë fundasse colonis,
Praecipiti delata Noto. Locus Ardea quondam
Dictus avis: et nunc magnum tenet Ardea nomen;
Sed fortuna fuit. Tectis hic Turnus in altis
Iam mediam nigra carpebat nocte quietem.
Allecto torvam faciem et furialia membra
Exuit; in vultus sese transformat aniles,
Et frontem obscenam rugis arat; induit albos
Cum vitta crines; tum ramum innectit olivae;
Fit Calybe Junonis anus templique sacerdos,
Et juveni ante oculos his se cum vocibus offert:
Turne, tot incassum fusos patiere labores,
Et tua Dardaniis transscribi sceptra colonis?
Rex tibi conjugium et quaesitas sanguine dotes
Abnegat, externusque in regnum quaeritur heres.
I nunc, ingratis offer te, irrise, periclis;
Tyrrhenas, i, sterne acies; tege pace Latinos.
Haec adeo tibi me, placida quum nocte jaceres,
Ipsa palam fari omnipotens Saturnia jussit.
Quare age, et armari pubem portisque moveri
Laetus in arma para, et Phrygios, qui flumine pulchro
Consedere, duces pictasque exure carinas.
Coelestum vis magna jubet. Rex ipse Latinus,

Ni dare conjugium et dicto parere fatetur,
Sentiat et tandem Turnum experiatur in armis.
Hic juvenis, vatem irridens, sic orsa vicissim
Ore refert: Classes invectas Thybridis undam
Non, ut rere, meas effugit nuntius aures:
Ne tantos mihi finge metus: nec regia Juno
Immemor est nostri;
Sed te victa situ verique effeta senectus,
O mater, curis nequidquam exercet, et arma
Regum inter falsa vatem formidine ludit.
Cura tibi, divum effigies et templa tueri;
Bella viri pacemque gerant, quis bella gerenda.
Talibus Allecto dictis exarsit in iras.
At juveni oranti subitus tremor occupat artus;
Deriguere oculi: tot Erinys sibilat hydris,
Tantaque se facies aperit. Tum flammea torquens
Lumina, cunctantem et quaerentem dicere plura
Repulit, et geminos erexit crinibus angues,
Verberaque insonuit, rabidoque haec addidit ore:
En ego victa situ, quam veri effeta senectus
Arma inter regum falsa formidine ludit;
Respice ad haec: adsum dirarum ab sede sororum;
Bella manu letumque gero.
Sic effata, facem juveni conjecit, et atro
Lumine fumantes fixit sub pectore taedas.
Olli somnum ingens rumpit pavor, ossaque et artus
Perfundit toto proruptus corpore sudor.
Arma amens fremit, arma toro tectisque requirit.
Saevit amor ferri, et scelerata insania belli,
Ira super: magno veluti quum flamma sonore
Virgea suggeritur costis undantis aheni,
Exsultantque aestu latices; furit intus aquai
Fumidus atque alte spumis exuberat amnis;
Nec jam se capit unda; volat vapor ater ad auras.
Ergo iter ad regem polluta pace Latinum
Indicit primis juvenum, et jubet arma parari,
Tutari Italiam, detrudere finibus hostem;
Se satis ambobus Teucrisque venire Latinisque.
Haec ubi dicta dedit, divosque in vota vocavit,
Certatim sese Rutuli exhortantur in arma.

Hunc decus egregium formae movet atque juventae,
Hunc atavi reges, hunc claris dextera factis.
  Dum Turnus Rutulos animis audacibus implet,
Allecto in Teucros Stygiis se concitat alis.
Arte nova, speculata locum, quo litore pulcher
Insidiis cursuque feras agitabat Iulus,
Hic subitam canibus rabiem Cocytia virgo
Objicit, et noto nares contingit odore,
Ut cervum ardentes agerent: quae prima laborum
Caussa fuit, belloque animos accendit agrestes.
Cervus erat forma praestanti et cornibus ingens,
Tyrrhidae pueri quem matris ab ubere raptum
Nutribant Tyrrheusque pater, cui regia parent
Armenta et late custodia credita campi.
Assuetum imperiis soror omni Silvia cura
Mollibus intexens ornabat cornua sertis,
Pectebatque ferum, puroque in fonte lavabat.
Ille, manum patiens mensaeque assuetus herili,
Errabat silvis, rursusque ad limina nota
Ipse domum sera quamvis se nocte ferebat.
Hunc procul errantem rabidae venantis Iuli
Commovere canes, fluvio quum forte secundo
Deflueret, ripaque aestus viridante levaret.
Ipse etiam, eximiae laudis succensus amore,
Ascanius curvo direxit spicula cornu;
Nec dextrae erranti deus afuit, actaque multo
Perque uterum sonitu perque ilia venit arundo.
Saucius at quadrupes nota intra tecta refugit,
Successitque gemens stabulis, questuque cruentus
Atque imploranti similis tectum omne replebat.
Silvia prima soror, palmis percussa lacertos,
Auxilium vocat et duros conclamat agrestes.
Olli, pestis enim tacitis latet aspera silvis,
Improvisi adsunt, hic torre armatus obusto,
Stipitis hic gravidi nodis; quod cuique repertum
Rimanti, telum ira facit. Vocat agmina Tyrrheus,
Quadrifidam quercum cuneis ut forte coactis
Scindebat, rapta spirans immane securi.
At saeva e speculis tembus deanacta nocendi
Ardua tecta petit stabuli, et de culmine summo

Pastorale canit signum, cornuque recurvo
Tartaream intendit vocem: qua protenus omne
Contremuit nemus et silvae insonuere profundae;
Audiit et Triviae longe lacus, audiit amnis
Sulfurea Nar albus aqua, fontesque Velini;
Et trepidae matres pressere ad pectora natos.
Tum vero ad vocem celeres, qua buccina signum
Dira dedit, raptis concurrunt undique telis
Indomiti agricolae; nec non et Troïa pubes
Ascanio auxilium castris effundit apertis.
Direxere acies. Non jam certamine agresti
Stipitibus duris agitur sudibusve praeustis;
Sed ferro ancipiti decernunt, atraque late
Horrescit strictis seges ensibus, aeraque fulgent
Sole lacessita et lucem sub nubila jactant:
Fluctus uti primo coepit quum albescere vento,
Paullatim sese tollit mare et altius undas
Erigit, inde imo consurgit ad aethera fundo.
Hic juvenis primam ante aciem stridente sagitta,
Natorum Tyrrhei fuerat qui maximus, Almo
Sternitur; haesit enim sub gutture vulnus, et udae
Vocis iter tenuemque inclusit sanguine vitam.
Corpora multa virum circa, seniorque Galaesus,
Dum paci medium se offert, justissimus unus
Qui fuit, Ausoniisque olim ditissimus arvis:
Quinque greges illi balantum, quina redibant
Armenta, et terram centum vertebat aratris.
Atque ea per campos aequo dum Marte geruntur,
Promissi dea facta potens, ubi sanguine bellum
Imbuit, et primae commisit funera pugnae,
Deserit Hesperiam, et, coeli conversa per auras,
Junonem victrix affatur voce superba:
En perfecta tibi bello discordia tristi;
Dic, in amicitiam coëant et foedera jungant.
Quandoquidem Ausonio respersi sanguine Teucros,
Hoc etiam his addam, tua si mihi certa voluntas:
Finitimas in bella feram rumoribus urbes,
Accendamque animos insani Martis amore,
Undique ut auxilio veniant; spargam arma per agros.
Tum contra Juno: Terrorum et fraudis abunde est.

Stant belli caussae ; pugnatur comminus armis ;
Quae fors prima dedit, sanguis novus imbuit arma.
Talia conjugia et tales celebrent hymenaeos
Egregium Veneris genus et rex ipse Latinus.
Te super aetherias errare licentius auras
Haud Pater ille velit, summi regnator Olympi.
Cede locis. Ego, si qua super fortuna laborum est,
Ipsa regam. Tales dederat Saturnia voces ;
Illa autem attollit stridentes anguibus alas,
Cocytique petit sedem, supera ardua linquens.
Est locus Italiae medio sub montibus altis,
Nobilis et fama multis memoratus in oris,
Amsancti valles ; densis hunc frondibus atrum
Urget utrimque latus nemoris, medioque fragosus
Dat sonitum saxis et torto vertice torrens.
Hic specus horrendum et saevi spiracula Ditis
Monstrantur, ruptoque ingens Acheronte vorago
Pestiferas aperit fauces ; quis condita Erinys,
Invisum numen, terras coelumque levabat.
  Nec minus interea extremam Saturnia bello
Imponit regina manum. Ruit omnis in urbem
Pastorum ex acie numerus, caesosque reportant
Almonem puerum foedatique ora Galaesi,
Implorantque deos, obtestanturque Latinum.
Turnus adest, medioque in crimine caedis et igni
Terrorem ingeminat : Teucros in regna vocari ;
Stirpem admisceri Phrygiam ; se limine pelli.
Tum, quorum attonitae Baccho nemora avia matres
Insultant thiasis — neque enim leve nomen Amatae —
Undique collecti coëunt, Martemque fatigant.
Ilicet infandum cuncti contra omina bellum,
Contra fata deum, perverso numine poscunt ;
Certatim regis circumstant tecta Latini.
Ille velut pelagi rupes immota resistit,
Ut pelagi rupes, magno veniente fragore,
Quae sese, multis circum latrantibus undis,
Mole tenet ; scopuli nequidquam et spumea circum
Saxa fremunt, laterique illisa refunditur alga.
Verum ubi nulla datur caecum exsuperare potestas
Consilium, et saevae nutu Junonis eunt res,

Multa deos aurasque pater testatus inanes,
Frangimur heu fatis, inquit, ferimurque procella!
Ipsi has sacrilego pendetis sanguine poenas,
O miseri. Te, Turne, nefas, te triste manebit
Supplicium, votisque deos venerabere seris.
Nam mihi parta quies, omnisque in limine portus;
Funere felici spolior. Nec plura locutus
Sepsit se toctis, rerumque reliquit habenas.
  Mos erat Hesperio in Latio, quem protenus urbes
Albanae coluere sacrum, nunc maxima rerum
Roma colit, quum prima movent in proelia Martem,
Sive Getis inferre manu lacrymabile bellum
Hyrcanisve Arabisve parant, seu tendere ad Indos,
Auroramque sequi, Parthosque reposcere signa:
Sunt geminae Belli portae — sic nomine dicunt —
Religione sacrae et saevi formidine Martis;
Centum aerei claudunt vectes aeternaque ferri
Robora, nec custos absistit limine Janus.
Has, ubi certa sedet patribus sententia pugnae,
Ipse, Quirinali trabea cinctuque Gabino
Insignis, reserat stridentia limina Consul;
Ipse vocat pugnas, sequitur tum cetera pubes,
Aereaque adsensu conspirant cornua rauco.
Hoc et tum Aeneadis indicere bella Latinus
More jubebatur, tristesque recludere portas.
Abstinuit tactu pater, aversusque refugit
Foeda ministeria, et caecis se condidit umbris.
Tum regina deum coelo delapsa morantes
Impulit ipsa manu portas, et cardine verso
Belli ferratos rumpit Saturnia postes.
Ardet inexcita Ausonia atque immobilis ante;
Pars pedes ire parat campis, pars arduus altis
Pulverulentus equis furit; omnes arma requirunt.
Pars leves clypeos et spicula lucida tergent
Arvina pingui, subiguntque in cote secures;
Signaque ferre juvat, sonitusque audire tubarum.
Quinque adeo magnae positis incudibus urbes
Tela novant, Atina potens, Tiburque superbum,
Ardea, Crustumerique, et turrigerae Antemnae.
Tegmina tuta cavant capitum, flectuntque salignas

Umbonum crates; alii thoracas ahenos
Aut leves ocreas lento ducunt argento;
Vomeris huc et falcis honos, huc omnis aratri
Cessit amor; recoquunt patrios fornacibus enses.
Classica jamque sonant, it bello tessera signum.
Hic galeam tectis trepidus rapit, ille frementes
Ad juga cogit equos, clypeumque auroque trilicem
Loricam induitur, fidoque accingitur ense.
Pandite nunc Helicona, deae, cantusque movete,
Qui bello exciti reges, quae quemque secutae
Complerint campos acies, quibus Itala jam tum
Floruerit terra alma viris, quibus arserit armis;
Et meministis enim, divae, et memorare potestis;
Ad nos vix tenuis famae perlabitur aura.
Primus init bellum Tyrrhenis asper ab oris
Contemptor divum Mezentius, agminaque armat.
Filius huic juxta Lausus, quo pulchrior alter
Non fuit, excepto Laurentis corpore Turni.
Lausus, equum domitor debellatorque ferarum,
Ducit Agyllina nequidquam ex urbe secutos
Mille viros, dignus, patriis qui laetior esset
Imperiis, et cui pater haud Mezentius esset.
Post hos insignem palma per gramina currum
Victoresque ostentat equos satus Hercule pulchro
Pulcher Aventinus, clypeoque insigne paternum
Centum angues cinctamque gerit serpentibus Hydram;
Collis Aventini silva quem Rhea sacerdos
Furtivum partu sub luminis edidit oras,
Mixta deo mulier, postquam Laurentia victor,
Geryone exstincto, Tirynthius attigit arva,
Tyrrhenoque boves in flumine lavit Iberas.
Pila manu saevosque gerunt in bella dolones,
Et tereti pugnant mucrone veruque Sabello.
Ipse pedes, tegumen torquens immane leonis,
Terribili impexum seta, cum dentibus albis,
Indutus capiti, sic regia tecta subibat,
Horridus, Herculeoque humeros innexus amictu.
Tum gemini fratres Tiburtia moenia linquunt,
Fratris Tiburti dictam cognomine gentem,
Catillusque acerque Coras, Argiva juventus,

Et primam ante aciem densa inter tela feruntur:
Ceu duo nubigenae quum vertice montis ab alto
Descendunt Centauri, Homolen Othrymque nivalem
Linquentes cursu rapido; dat euntibus ingens
Silva locum, et magno cedunt virgulta fragore.
Nec Praenestinae fundator defuit urbis,
Vulcano genitum pecora inter agrestia regem
Inventumque focis omnis quem credidit aetas,
Caeculus. Hunc legio late comitatur agrestis,
Quique altum Praeneste viri, quique arva Gabinae
Junonis gelidumque Anienem et roscida rivis
Hernica saxa colunt; quos dives Anagnia pascit,
Quos, Amasene pater. Non illis omnibus arma
Nec clypei currusve sonant: pars maxima glandes
Liventis plumbi spargit; pars spicula gestat
Bina manu; fulvosque lupi de pelle galeros
Tegmen habent capiti; vestigia nuda sinistri
Instituere pedis; crudus tegit altera pero.
At Messapus, equum domitor, Neptunia proles,
Quem neque fas igni cuiquam nec sternere ferro,
Jam pridem resides populos desuetaque bello
Agmina in arma vocat subito, ferrumque retractat.
Hi Fescenninas acies Aequosque Faliscos,
Hi Soractis habent arces Flaviniaque arva
Et Cimini cum monte lacum lucosque Capenos.
Ibant aequati numero, regemque canebant:
Ceu quondam nivei liquida inter nubila cycni,
Quum sese e pastu referunt et longa canoros
Dant per colla modos; sonat amnis et Asia longe
Pulsa palus.
Nec quisquam aeratas acies ex agmine tanto
Misceri putet, aëriam sed gurgite ab alto
Urgeri volucrum raucarum ad litora nubem.
Ecce, Sabinorum prisco de sanguine magnum
Agmen agens Clausus, magnique ipse agminis instar,
Claudia nunc a quo diffunditur et tribus et gens
Per Latium, postquam in partem data Roma Sabinis.
Una ingens Amiterna cohors priscique Quirites,
Ereti manus omnis, oliviferaeque Mutuscae;
Qui Nomentum urbem, qui Rosea rura Velini,

Qui Tetricae horrentes rupes montemque Severum
Casperiamque colunt, Forulosque, et flumen Himellae;
Qui Thybrim Fabarimque bibunt, quos frigida misit
Nursia, et Hortinae classes, populique Latini;
Quosque secans infaustum interluit Allia nomen:
Quam multi Libyco volvuntur marmore fluctus,
Saevus ubi Orion hibernis conditur undis,
Vel quum sole novo densae torrentur aristae,
Aut Hermi campo aut Lyciae flaventibus arvis.
Scuta sonant, pulsuque pedum conterrita tellus.
Hinc Agamemnonius, Trojani nominis hostis,
Curru jungit Halaesus equos, Turnoque feroces
Mille rapit populos, vertunt felicia Baccho
Massica qui rastris, et quos de collibus altis
Aurunci misere patres, Sidicinaque juxta
Aequora, quique Cales linquunt, amnisque vadosi
Accola Vulturni, pariterque Saticulus asper
Oscorumque manus. Teretes sunt aclydes illis
Tela; sed haec lento mos est aptare flagello.
Laevas caetra tegit; falcati comminus enses.
Nec tu carminibus nostris indictus abibis,
Oebale, quem generasse Telon Sebethide nympha
Fertur, Teleboum Capreas quum regna teneret,
Jam senior; patriis sed non et filius arvis
Contentus, late jam tum dicione premebat
Sarrastes populos, et quae rigat aequora Sarnus,
Quique Rufras Batulumque tenent atque arva Celennae,
Et quos maliferae despectant moenia Abellae:
Teutonico ritu soliti torquere cateias;
Tegmina quis capitum raptus de subere cortex,
Aerataeque micant peltae, micat aereus ensis.
Et te montosae misere in proelia Nersae,
Ufens, insignem fama et felicibus armis:
Horrida praecipue cui gens assuetaque multo
Venatu nemorum, duris Aequicula glebis.
Armati terram exercent, semperque recentes
Convectare juvat praedas, et vivere rapto.
Quin et Marruvia venit de gente sacerdos,
Fronde super galeam et felici comtus oliva,
Archippi regis missu, fortissimus Umbro:

Vipereo generi et graviter spirantibus hydris
Spargere qui somnos cantuque manuque solebat,
Mulcebatque iras et morsus arte levabat.
Sed non Dardaniae medicari cuspidis ictum
Evaluit, neque eum juvere in vulnera cantus
Somniferi, et Marsis quaesitae montibus herbae.
Te nemus Anguitiae, vitrea te Fucinus unda,
Te liquidi flevere lacus.
Ibat et Hippolyti proles pulcherrima bello,
Virbius, insignem quem mater Aricia misit,
Eductum Egeriae lucis humentia circum
Litora, pinguis ubi et placabilis ara Dianae.
Namque ferunt fama Hippolytum, postquam arte novercae
Occiderit, patriasque explerit sanguine poenas
Turbatis distractus equis, ad sidera rursus
Aetheria et superas coeli venisse sub auras,
Paeoniis revocatum herbis et amore Dianae.
Tum Pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina surgere vitae,
Ipse repertorem medicinae talis et artis
Fulmine Phoebigenam Stygias detrusit ad undas.
At Trivia Hippolytum secretis alma recondit
Sedibus, et nymphae Egeriae nemorique relegat,
Solus ubi in silvis Italis ignobilis aevum
Exigeret, versoque ubi nomine Virbius esset.
Unde etiam templo Triviae lucisque sacratis
Cornipedes arcentur equi, quod litore currum
Et juvenem monstris pavidi effudere marinis.
Filius ardentes haud secius aequore campi
Exercebat equos, curruque in bella ruebat.
Ipse inter primos praestanti corpore Turnus
Vertitur arma tenens, et toto vertice supra est:
Cui triplici crinita juba galea alta Chimaeram
Sustinet, Aetnaeos efflantem faucibus ignes,
Tam magis illa fremens, et tristibus effera flammis,
Quam magis effuso crudescunt sanguine pugnae.
At levem clypeum sublatis cornibus Io
Auro insignibat, jam setis obsita, jam bos,
Argumentum ingens, et custos virginis Argus,
Caelataque amnem fundens pater Inachus urna.

Insequitur nimbus peditum, clypeataque totis
Agmina densentur campis, Argivaque pubes,
Auruncaeque manus, Rutuli, veteresque Sicani,
Et Sacranae acies, et picti scuta Labici:
Qui saltus, Tiberine, tuos, sacrumque Numici
Litus arant, Rutulosque exercent vomere colles,
Circaeumque jugum; quis Jupiter Anxurus arvis
Praesidet, et viridi gaudens Feronia luco;
Qua Saturae jacet atra palus, gelidusque per imas
Quaerit iter valles atque in mare conditur Ufens.
Hos super advenit Volsca de gente Camilla,
Agmen agens equitum et florentes aere catervas,
Bellatrix: non illa colo calathisve Minervae
Femineas assueta manus, sed proelia virgo
Dura pati, cursuque pedum praevertere ventos.
Illa vel intactae segetis per summa volaret
Gramina, nec teneras cursu laesisset aristas;
Vel mare per medium, fluctu suspensa tumenti,
Ferret iter, celeres nec tingueret aequore plantas.
Illam omnis tectis agrisque effusa juventus
Turbaque miratur matrum et prospectat euntem,
Attonitis inhians animis, ut regius ostro
Velet honos leves humeros, ut fibula crinem
Auro internectat, Lyciam ut gerat ipsa pharetram
Et pastoralem praefixa cuspide myrtum.

AENEIDOS

LIBER OCTAVUS.

Ut belli signum Laurenti Turnus ab arce
Extulit, et rauco strepuerunt cornua cantu,
Utque acres concussit equos, utque impulit arma;
Extemplo turbati animi, simul omne tumultu
Conjurat trepido Latium, saevitque juventus
Effera. Ductores primi, Messapus et Ufens
Contemtorque deum Mezentius, undique cogunt

Auxilia, et latos vastant cultoribus agros.
Mittitur et magni Venulus Diomedis ad urbem,
Qui petat auxilium, et, Latio consistere Teucros,
Advectum Aenean classi victosque Penates
Inferre, et fatis regem se dicere posci,
Edoceat, multasque viro se adjungere gentes
Dardanio, et late Latio increbrescere nomen.
Quid struat his coeptis, quem, si Fortuna sequatur,
Eventum pugnae cupiat, manifestius ipsi,
Quam Turno regi aut regi apparere Latino.
 Talia per Latium. Quae Laomedontius heros
Cuncta videns magno curarum fluctuat aestu;
Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat:
Sicut aquae tremulum labris ubi lumen ahenis
Sole repercussum, aut radiantis imagine Lunae,
Omnia pervolitat late loca, jamque sub auras
Erigitur, summique ferit laquearia tecti.
Nox erat, et terras animalia fessa per omnes
Alituum pecudumque genus sopor altus habebat:
Quum pater in ripa gelidique sub aetheris axe
Aeneas, tristi turbatus pectora bello,
Procubuit, seramque dedit per membra quietem.
Huic deus ipse loci fluvio Tiberinus amoeno
Populeas inter senior se attollere frondes
Visus; eum tenuis glauco velabat amictu
Carbasus, et crines umbrosa tegebat arundo;
Tum sic affari et curas his demere dictis:
 O sate gente deum, Trojanam ex hostibus urbem
Qui revehis nobis, aeternaque Pergama servas,
Exspectate solo Laurenti arvisque Latinis,
Hic tibi certa domus, certi, ne absiste, Penates;
Neu belli terrere minis: tumor omnis et irae
Concessere deum.
Jamque tibi, ne vana putes haec fingere somnum,
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fetus enixa, jacebit,
Alba, solo recubans, albi circum ubera nati.
Hic locùs urbis erit, requies ea certa laborum:
Ex quo ter denis urbem redeuntibus annis

Ascanius clari condet cognominis Albam.
Haud incerta cano. Nunc qua ratione, quod instat,
Expedias victor, paucis, adverte, docebo.
Arcades his oris, genus a Pallante profectum,
Qui regem Evandrum comites, qui signa secuti,
Delegere locum et posuere in montibus urbem,
Pallantis proavi de nomine Pallanteum:
Hi bellum assidue ducunt cum gente Latina;
Hos castris adhibe socios, et foedera junge.
Ipse ego te ripis et recto flumine ducam,
Adversum remis superes subvectus ut amnem.
Surge age, nate dea, primisque cadentibus astris
Junoni fer rite preces, iramque minasque
Supplicibus supera votis. Mihi victor honorem
Persolves. Ego sum, pleno quem flumine cernis
Stringentem ripas et pinguia culta secantem,
Caeruleus Thybris, coelo gratissimus amnis.
Hic mihi magna domus, celsis caput urbibus, exit.
  Dixit, deinde lacu Fluvius se condidit alto,
Ima petens; nox Aenean somnusque reliquit.
Surgit et, aetherii spectans orientia solis
Lumina, rite cavis undam de flumine palmis
Sustinet, ac tales effundit ad aethera voces:
Nymphae, Laurentes nymphae, genus amnibus unde est,
Tuque, o Thybri tuo genitor cum flumine sancto,
Accipite Aenean et tandem arcete periclis!
Quo te cumque lacus miserantem incommoda nostra
Fonte tenet, quocumque solo pulcherrimus exis,
Semper honore meo, semper celebrabere donis,
Corniger Hesperidum fluvius regnator aquarum.
Adsis o tantum, et propius tua numina firmes!
Sic memorat, geminasque legit de classe biremes,
Remigioque aptat; socios simul instruit armis.
  Ecce autem subitum atque oculis mirabile monstrum,
Candida per silvam cum fetu concolor albo
Procubuit, viridique in litore conspicitur sus:
Quam pius Aeneas tibi enim, tibi, maxima Juno,
Mactat, sacra ferens, et cum grege sistit ad aram.
Thybris ea fluvium, quam longa est, nocte tumentem
Leniit, et tacita refluens ita substitit unda,

Mitis ut in morem stagni placidaeque paludis
Sterneret aequor aquis, remo ut luctamen abesset.
Ergo iter inceptum celerant rumore secundo.
Labitur uncta vadis abies, mirantur et undae,
Miratur nemus insuetum fulgentia longe
Scuta virum fluvio, pictasque innare carinas.
Olli remigio noctemque diemque fatigant,
Et longos superant flexus, variisque teguntur
Arboribus, viridesque secant placido aequore silvas.
Sol medium coeli conscenderat igneus orbem,
Quum muros arcemque procul ac rara domorum
Tecta vident, quae nunc Romana potentia coelo
Aequavit, tunc res inopes Evandrus habebat.
Ocius advertunt proras, urbique propinquant.
  Forte die solemnem illo rex Arcas honorem
Amphitryoniadae magno divisque ferebat
Ante urbem in luco. Pallas huic filius una,
Una omnes juvenum primi pauperque senatus
Tura dabant, tepidusque cruor fumabat ad aras.
Ut celsas videre rates, atque inter opacum
Allabi nemus, et tacitis incumbere remis,
Terrentur visu subito, cunctique relictis
Consurgunt mensis. Audax quos rumpere Pallas
Sacra vetat, raptoque volat telo obvius ipse,
Et procul e tumulo: Juvenes, quae caussa subegit
Ignotas tentare vias? Quo tenditis? inquit.
Qui genus? Unde domo? Pacemne huc fertis, an arma?
Tum pater Aeneas puppi sic fatur ab alta,
Paciferaeque manu ramum praetendit olivae:
Trojugenas ac tela vides inimica Latinis,
Quos illi bello profugos egere superbo.
Evandrum petimus. Ferte haec et dicite lectos
Dardaniae venisse duces, socia arma rogantes.
Obstupuit tanto percussus nomine Pallas;
Egredere o quicumque es, ait, coramque parentem
Alloquere, ac nostris succede penatibus hospes!
Excepitque manu, dextramque amplexus inhaesit.
Progressi subeunt luco, fluviumque relinquunt.
  Tum regem Aeneas dictis affatur amicis:
Optime Grajugenum, cui me Fortuna precari,

Et vitta comtos voluit praetendere ramos,
Non equidem extimui, Danaum quod ductor et Arcas,
Quodque ab stirpe fores geminis conjunctus Atridis;
Sed mea me virtus et sancta oracula divum,
Cognatique patres, tua terris didita fama,
Conjunxere tibi, et fatis egere volentem.
Dardanus, Iliacae primus pater urbis et auctor,
Electra, ut Graii perhibent, Atlantîde cretus,
Advehitur Teucros; Electram maximus Atlas
Edidit, aetherios humero qui sustinet orbes.
Vobis Mercurius pater est, quem candida Maia
Cyllenae gelido conceptum vertice fudit;
At Maiam, auditis si quidquam credimus, Atlas,
Idem Atlas generat, coeli qui sidera tollit.
Sic genus amborum scindit se sanguine ab uno.
His fretus non legatos neque prima per artem
Tentamenta tui pepigi; me, me ipse, meumque
Objeci caput, et supplex ad limina veni.
Gens eadem, quae te, crudeli Daunia bello
Insequitur; nos si pellant, nihil afore credunt,
Quin omnem Hesperiam penitus sua sub juga mittant,
Et mare, quod supra, teneant, quodque alluit infra.
Accipe, daque fidem. Sunt nobis fortia bello
Pectora, sunt animi et rebus spectata juventus.
  Dixerat Aeneas. Ille os oculosque loquentis
Jam dudum et totum lustrabat lumine corpus;
Tum sic pauca refert: Ut te, fortissime Teucrum,
Accipio agnoscoque libens! ut verba parentis
Et vocem Anchisae magni vultumque recordor!
Nam memini Hesionae visentem regna sororis
Laomedontiaden Priamum, Salamina petentem,
Protenus Arcadiae gelidos invisere fines.
Tum mihi prima genas vestibat flore juventa,
Mirabarque duces Teucros, mirabar et ipsum
Laomedontiaden; sed cunctis altior ibat
Anchises. Mihi mens juvenali ardebat amore
Compellare virum, et dextrae conjungere dextram.
Accessi, et cupidus Phenei sub moenia duxi.
Ille mihi insignem pharetram Lyciasque sagittas
Discedens chlamydemque auro dedit intertextam,

Frenaque bina, meus quae nunc habet, aurea, Pallas.
Ergo et, quam petitis, juncta est mihi foedere dextra,
Et, lux quum primum terris se crastina reddet,
Auxilio laetos dimittam, opibusque juvabo.
Interea sacra haec, quando huc venistis amici,
Annua, quae differre nefas, celebrate faventes
Nobiscum, et jam nunc sociorum assuescite mensis.
Haec ubi dicta, dapes jubet et sublata reponi
Pocula, gramineoque viros locat ipse sedili,
Praecipuumque toro et villosi pelle leonis
Accipit Aenean, solioque invitat acerno.
Tum lecti juvenes certatim araeque sacerdos
Viscera tosta ferunt taurorum, onerantque canistris
Dona laboratae Cereris, Bacchumque ministrant.
Vescitur Aeneas, simul et Trojana juventus,
Perpetui tergo bovis et lustralibus extis.
Postquam exemta fames et amor compressus edendi,
Rex Evandrus ait: Non haec solemnia nobis,
Has ex more dapes, hanc tanti numinis aram
Vana superstitio veterumque ignara deorum
Imposuit; saevis, hospes Trojane, periclis
Servati facimus, meritosque novamus honores.
Jam primum saxis suspensam hanc adspice rupem:
Disjectae procul ut moles, desertaque montis
Stat domus, et scopuli ingentem traxere ruinam.
Hic spelunca fuit, vasto submota recessu,
Semihominis Caci facies quam dira tenebat,
Solis inaccessam radiis; semperque recenti
Caede tepebat humus, foribusque affixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes, magna se mole ferebat.
Attulit et nobis aliquando optantibus aetas
Auxilium adventumque dei. Nam maximus ultor,
Tergemini nece Geryonae spoliisque superbus,
Alcides aderat, taurosque hac victor agebat
Ingentes, vallemque boves amnemque tenebant.
At furiis Caci mens effera, ne quid inausum
Aut intractatum scelerisve dolive fuisset,
Quatuor a stabulis praestanti corpore tauros

Avertit, totidem forma superante juvencas.
Atque hos, ne qua forent pedibus vestigia rectis,
Cauda in speluncam tractos, versisque viarum
Indiciis raptos, saxo occultabat opaco.
Quaerenti nulla ad speluncam signa ferebant.
Interea, quum jam stabulis saturata moveret
Amphitryoniades armenta abitumque pararet,
Discessu mugire boves, atque omne querelis
Impleri nemus, et colles clamore relinqui.
Reddidit una boum vocem, vastoque sub antro
Mugiit et Caci spem custodita fefellit.
Hic vero Alcidae furiis exarserat atro
Felle dolor: rapit arma manu nodisque gravatum
Robur, et aërii cursu petit ardua montis.
Tum primum nostri Cacum videre timentem
Turbatumque oculis. Fugit ilicet ocior Euro,
Speluncamque petit: pedibus timor addidit alas.
Ut sese inclusit, ruptisque immane catenis
Dejecit saxum, ferro quod et arte paterna
Pendebat, fultosque emuniit objice postes,
Ecce furens animis aderat Tirynthius, omnemque
Accessum lustrans huc ora ferebat et illuc,
Dentibus infrendens. Ter totum fervidus ira
Lustrat Aventini montem, ter saxea tentat
Limina nequidquam, ter fessus valle resedit.
Stabat acuta silex, praecisis undique saxis
Speluncae dorso insurgens, altissima visu,
Dirarum nidis domus opportuna volucrum:
Hanc, ut prona jugo laevum incumbebat ad amnem,
Dexter in adversum nitens concussit, et imis
Avulsam solvit radicibus, inde repente
Impulit; impulsu quo maximus intonat aether,
Dissultant ripae refluitque exterritus amnis.
At specus et Caci detecta apparuit ingens
Regia, et umbrosae penitus patuere cavernae:
Non secus, ac si qua penitus vi terra dehiscens
Infernas reseret sedes et regna recludat
Pallida, dis invisa, superque immane barathrum
Cernatur, trepidentque immisso lumine Manes.
Ergo insperata deprensum in luce repente

Inclusumque cavo saxo atque insueta rudentem,
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis vastisque molaribus instat.
Ille autem, neque enim fuga jam super ulla pericli
Faucibus ingentem fumum — mirabile dictu —
Evomit, involvitque domum caligine caeca,
Prospectum eripiens oculis, glomeratque sub antro
Fumiferam noctem commixtis igne tenebris.
Non tulit Alcides animis, seque ipse per ignem
Praecipiti jecit saltu, qua plurimus undam
Fumus agit nebulaque ingens specus aestuat atra.
Hic Cacum in tenebris incendia vana vomentem
Corripit, in nodum complexus, et angit inhaerens
Elisos oculos et siccum sanguine guttur.
Panditur extemplo foribus domus atra revulsis,
Abstractaeque boves abjurataeque rapinae
Coelo ostenduntur, pedibusque informe cadaver
Protrahitur. Nequeunt expleri corda tuendo
Terribiles oculos, vultum villosaque setis
Pectora semiferi, atque exstinctos faucibus ignes.
Ex illo celebratus honos, laetique minores
Servavere diem; primusque Potitius auctor,
Et domus Herculei custos Pinaria sacri
Hanc aram luco statuit, quae Maxima semper
Dicetur nobis, et erit quae maxima semper.
Quare agite, o juvenes, tantarum in munere laudum
Cingite fronde comas et pocula porgite dextris,
Communemque vocate deum, et date vina volentes.
Dixerat, Herculea bicolor quum populus umbra
Velavitque comas foliisque innexa pependit,
Et sacer implevit dextram scyphus. Ocius omnes
In mensam laeti libant, divosque precantur.
Devexo interea propior fit Vesper Olympo,
Jamque sacerdotes primusque Potitius ibant,
Pellibus in morem cincti, flammasque ferebant.
Instaurant epulas, et mensae grata secundae
Dona ferunt, cumulantque oneratis lancibus aras.
Tum Salii ad cantus incensa altaria circum
Populeis adsunt evincti tempora ramis;
Hic juvenum chorus, ille senum: qui carmine laudes

Herculeas et facta ferunt: ut prima novercae
Monstra manu geminosque premens eliserit angues;
Ut bello egregias idem disjecerit urbes,
Trojamque Oechaliamque; ut duros mille labores
Rege sub Eurystheo fatis Junonis iniquae
Pertulerit. Tu nubigenas, invicte, bimembres,
Hylaeumque Pholumque, manu, tu Cresia mactas
Prodigia et vastum Nemea sub rupe leonem.
Te Stygii tremuere lacus, te janitor Orci
Ossa super recubans antro semiesa cruento;
Nec te ullae facies, non terruit ipse Typhoeus,
Arduus arma tenens, non te rationis egentem
Lernaeus turba capitum circumstetit anguis.
Salve, vera Jovis proles, decus addite divis,
Et nos et tua dexter adi pede sacra secundo.
Talia carminibus celebrant; super omnia Caci
Speluncam adjiciunt spirantemque ignibus ipsum.
Consonat omne nemus strepitu, collesque resultant.
  Exin se cuncti divinis rebus ad urbem
Perfectis referunt. Ibat rex obsitus aevo,
Et comitem Aenean juxta natumque tenebat
Ingrediens, varioque viam sermone levabat.
Miratur facilesque oculos fert omnia circum
Aeneas, capiturque locis, et singula laetus
Exquiritque auditque virum monumenta priorum.
Tum rex Evandrus, Romanae conditor arcis:
Haec nemora indigenae Fauni nymphaeque tenebant,
Gensque virum truncis et duro robore nata,
Quis neque mos neque cultus erat, nec jungere tauros
Aut componere opes norant, aut parcere parto;
Sed rami atque asper victu venatus alebat.
Primus ab aetherio venit Saturnus Olympo,
Arma Jovis fugiens et regnis exsul ademtis:
Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit, Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.
Aurea quae perhibent, illo sub rege fuere
Saecula: sic placida populos in pace regebat;
Deterior donec paullatim ac decolor aetas
Et belli rabies et amor successit habendi.

Tum manus Ausonia et gentes venere Sicanae,
Saepius et nomen posuit Saturnia tellus.
Tum reges, asperque immani corpore Thybris,
A quo post Itali fluvium cognomine Thybrim
Diximus: amisit verum vetus Albula nomen.
Me pulsum patria pelagique extrema sequentem
Fortuna omnipotens et ineluctabile fatum
His posuere locis, matrisque egere tremenda
Carmentis nymphae monita et deus auctor Apollo.
Vix ea dicta; dehinc progressus, monstrat et aram,
Et Carmentalem Romani nomine portam
Quam memorant, nymphae priscum Carmentis honorem,
Vatis fatidicae, cecinit quae prima futuros
Aeneadas magnos et nobile Pallanteum.
Hinc lucum ingentem, quem Romulus acer Asylum
Retulit, et gelida monstrat sub rupe Lupercal,
Parrhasio dictum Panos de more Lycaei;
Nec non et sacri monstrat nemus Argileti,
Testaturque locum et letum docet hospitis Argi.
Hinc ad Tarpeiam sedem et Capitolia ducit,
Aurea nunc, olim silvestribus horrida dumis.
Jam tum religio pavidos terrebat agrestes
Dira loci; jam tum silvam saxumque tremebant.
Hoc nemus, hunc, inquit, frondoso vertice collem,
Quis deus, incertum est, habitat deus. Arcades ipsum
Credunt se vidisse Jovem, quum saepe nigrantem
Aegida concuteret dextra, nimbosque cieret.
Haec duo praeterea disjectis oppida muris,
Reliquias veterumque vides monumenta virorum:
Hanc Janus pater, hanc Saturnus condidit arcem;
Janiculum huic, illi fuerat Saturnia nomen.
Talibus inter se dictis ad tecta subibant
Pauperis Evandri, passimque armenta videbant
Romanoque Foro et lautis mugire Carinis.
Ut ventum ad sedes; Haec, inquit, limina victor
Alcides subiit, haec illum regia cepit:
Aude, hospes, contemnere opes, et te quoque dignum
Finge deo, rebusque veni non asper egenis.
Dixit, et angusti subter fastigia tecti
Ingentem Aenean duxit, stratisque locavit
Effultum foliis et pelle Libystidis ursae.

Nox ruit et fuscis tellurem amplectitur alis.
At Venus haud animo nequidquam exterrita mater,
Laurentumque minis et duro mota tumultu,
Vulcanum alloquitur, thalamoque haec conjugis aureo
Incipit, et dictis divinum adspirat amorem:
Dum bello Argolici vastabant Pergama reges
Debita casurasque inimicis ignibus arces,
Non ullum auxilium miseris, non arma rogavi
Artis opisque tuae, nec te, carissime conjux,
Incassumve tuos volui exercere labores;
Quamvis et Priami deberem plurima natis,
Et durum Aeneae flevissem saepe laborem.
Nunc Jovis imperiis Rutulorum constitit oris:
Ergo eadem supplex venio, et sanctum mihi numen
Arma rogo, genetrix nato. Te filia Nerei,
Te potuit lacrymis Tithonia flectere conjux.
Adspice, qui coëant populi, quae moenia clausis
Ferrum acuant portis in me excidiumque meorum.
Dixerat, et niveis hinc atque hinc diva lacertis
Cunctantem amplexu molli fovet. Ille repente
Accepit solitam flammam, notusque medullas
Intravit calor et labefacta per ossa cucurrit:
Non secus atque olim, tonitru quum rupta corusco
Ignea rima micans percurrit lumine nimbos.
Sensit laeta dolis et formae conscia conjux.
Tum pater aeterno fatur devinctus amore:
Quid caussas petis ex alto? fiducia cessit
Quo tibi, diva, mei? Similis si cura fuisset,
Tum quoque fas nobis Teucros armare fuisset:
Nec pater omnipotens Trojam nec fata vetabant
Stare, decemque alios Priamum superesse per annos.
Et nunc, si bellare paras atque haec tibi mens est,
Quidquid in arte mea possum promittere curae,
Quod fieri ferro liquidove potest electro,
Quantum ignes animaeque valent, absiste precando
Viribus indubitare tuis. Ea verba locutus
Optatos dedit amplexus, placidumque petivit
Conjugis infusus gremio per membra soporem.
Inde ubi prima quies medio jam noctis abactae
Curriculo expulerat somnum, quum femina primum,

Cui tolerare colo vitam tenuique Minerva
Impositum, cinerem et sopitos suscitat ignes,
Noctem addens operi, famulasque ad lumina longo
Exercet penso, castum ut servare cubile
Conjugis et possit parvos educere natos:
Haud secus Ignipotens nec tempore segnior illo
Mollibus e stratis opera ad fabrilia surgit.
Insula Sicanium juxta latus Aeoliamque
Erigitur Liparen, fumantibus ardua saxis,
Quam subter specus et Cyclopum exesa caminis
Antra Aetnaea tonant, validique incudibus ictus
Auditi referunt gemitum, striduntque cavernis
Stricturae Chalybum, et fornacibus ignis anhelat;
Vulcani domus et Vulcania nomine tellus.
Hoc tunc Ignipotens coelo descendit ab alto.
Ferrum exercebant vasto Cyclopes in antro,
Brontesque Steropesque et nudus membra Pyracmon.
His informatum manibus jam parte polita
Fulmen erat; toto genitor quae plurima coelo
Dejicit in terras; pars imperfecta manebat:
Tres imbris torti radios, tres nubis aquosae
Addiderant, rutili tres ignis et alitis austri;
Fulgores nunc terrificos sonitumque metumque
Miscebant operi, flammisque sequacibus iras.
Parte alia Marti currumque rotasque volucres
Instabant, quibus ille viros, quibus excitat urbes;
Aegidaque horriferam, turbatae Palladis arma,
Certatim squamis serpentum auroque polibant,
Connexosque angues, ipsamque in pectore divae
Gorgona, desecto vertentem lumina collo.
Tollite cuncta, inquit, coeptosque auferte labores,
Aetnaei Cyclopes, et huc advertite mentem.
Arma acri facienda viro. Nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistra.
Praecipitate moras! Nec plura effatus, at illi
Ocius incubuere omnes, pariterque laborem
Sortiti. Fluit aes rivis aurique metallum,
Vulnificusque chalybs vasta fornace liquescit.
Ingentem clypeum informant, unum omnia contra
Tela Latinorum, septenosque orbibus orbes

Impediunt. Alii ventosis follibus auras
Accipiunt redduntque ; alii stridentia tinguunt
Aera lacu ; gemit impositis incudibus antrum.
Illi inter sese multa vi brachia tollunt
In numerum, versantque tenaci forcipe massam.
Haec pater Aeoliis properat dum Lemnius oris,
Evandrum ex humili tecto lux suscitat alma
Et matutini volucrum sub culmine cantus.
Consurgit senior, tunicaque inducitur artus,
Et Tyrrhena pedum circumdat vincula plantis ;
Tum lateri atque humeris Tegeaeum subligat ensem,
Demissa ab laeva pantherae terga retorquens.
Nec non et gemini custodes limine ab alto
Praecedunt gressumque canes comitantur herilem.
Hospitis Aeneae sedem et secreta petebat,
Sermonum memor et promissi muneris, heros.
Nec minus Aeneas se matutinus agebat.
Filius huic Pallas, illi comes ibat Achates.
Congressi jungunt dextras, mediisque residunt
Aedibus, et licito tandem sermone fruuntur.
Rex prior haec :
Maxime Teucrorum ductor, quo sospite numquam
Res equidem Trojae victas aut regna fatebor,
Nobis ad belli auxilium pro nomine tanto
Exiguae vires : hinc Tusco claudimur amni,
Hinc Rutulus premit et murum circumsonat armis.
Sed tibi ego ingentes populos opulentaque regnis
Jungere castra paro : quam fors inopina salutem
Ostentat. Fatis huc te poscentibus affers.
Haud procul hinc saxo incolitur fundata vetusto
Urbis Agyllinae sedes, ubi Lydia quondam
Gens, bello praeclara, jugis insedit Etruscis.
Hanc multos florentem annos rex deinde superbo
Imperio et saevis tenuit Mezentius armis.
Quid memorem infandas caedes ? quid facta tyranni
Effera ? Di capiti ipsius generique reservent !
Mortua quin etiam jungebat corpora vivis,
Componens manibusque manus atque oribus ora,
Tormenti genus, et sanie taboque fluentes
Complexu in misero longa sic morte necabat.

At fessi tandem cives infanda furentem
Armati circumsistunt ipsumque domumque,
Obtruncant socios, ignem ad fastigia jactant.
Ille, inter caedem Rutulorum elapsus, in agros
Confugere, et Turni defendier hospitis armis.
Ergo omnis furiis surrexit Etruria justis;
Regem ad supplicium praesenti Marte reposcunt.
His ego te, Aenea, ductorem millibus addam.
Toto namque fremunt condensae litore puppes,
Signaque ferre jubent; retinet longaevus haruspex,
Fata canens: O Maeoniae delecta juventus,
Flos veterum virtusque virum, quos justus in hostem
Fert dolor et merita accendit Mezentius ira,
Nulli fas Italo tantam subjungere gentem;
Externos optate duces. Tum Etrusca resedit
Hoc acies campo, monitis exterrita divum.
Ipse oratores ad me regnique coronam
Cum sceptro misit, mandatque insignia Tarchon,
Succedam castris, Tyrrhenaque regna capessam.
Sed mihi tarda gelu saeclisque effeta senectus
Invidet imperium, seraeque ad fortia vires.
Gnatum exhortarer, ni mixtus matre Sabella
Hinc partem patriae traheret. Tu, cujus et annis
Et generi fata indulgent, quem numina poscunt,
Ingredere, o Teucrum atque Italum fortissime ductor.
Hunc tibi praeterea, spes et solatia nostri,
Pallanta adjungam: sub te tolerare magistro
Militiam et grave Martis opus, tua cernere facta
Assuescat, primis et te miretur ab annis.
Arcadas huic equites bis centum, robora pubis
Lecta, dabo, totidemque suo tibi nomine Pallas.
  Vix ea fatus erat: defixique ora tenebant
Aeneas Anchisiades et fidus Achates;
Multaque dura suo tristi cum corde putabant,
Ni signum coelo Cytherea dedisset aperto.
Namque improviso vibratus ab aethere fulgor
Cum sonitu venit, et ruere omnia visa repente,
Tyrrhenusque tubae mugire per aethera clangor.
Suspiciunt; iterum atque iterum fragor increpat ingens.
Arma inter nubem coeli in regione serena

Per sudum rutilare vident et pulsa tonare.
Obstupuere animis alii; sed Troïus heros
Agnovit sonitum et divae promissa parentis.
Tum memorat: Ne vero, hospes, ne quaere profecto,
Quem casum portenta ferant: ego poscor Olympo.
Hoc signum cecinit missuram diva creatrix,
Si bellum ingrueret, Vulcaniaque arma per auras
Laturam auxilio.
Heu quantae miseris caedes Laurentibus instant!
Quas poenas mihi, Turne, dabis! quam multa sub undas
Scuta virum galeasque et fortia corpora volves,
Thybri pater! Poscant acies et foedera rumpant!
  Haec ubi dicta dedit, solio se tollit ab alto,
Et primum Herculeis sopitas ignibus aras
Excitat, hesternumque Larem parvosque Penates
Laetus adit; mactant lectas de more bidentes
Evandrus pariter, pariter Trojana juventus.
Post hinc ad naves graditur, sociosque revisit;
Quorum de numero, qui sese in bella sequantur,
Praestantes virtute legit; pars cetera prona
Fertur aqua, segnisque secundo defluit amni,
Nuntia ventura Ascanio rerumque patrisque.
Dantur equi Teucris Tyrrhena petentibus arva;
Ducunt exsortem Aeneae, quem fulva leonis
Pellis obit totum, praefulgens unguibus aureis.
  Fama volat parvam subito vulgata per urbem,
Ocius ire equites Tyrrheni ad litora regis;
Vota metu duplicant matres, propiusque periclo
It timor, et major Martis jam apparet imago.
Tum pater Evandrus, dextram complexus euntis,
Haeret, inexpletus lacrymans, ac talia fatur:
O mihi praeteritos referat si Jupiter annos,
Qualis eram, quum primam aciem Praeneste sub ipsa
Stravi, scutorumque incendi victor acervos,
Et regem hac Herilum dextra sub Tartara misi,
Nascenti cui tres animas Feronia mater —
Horrendum dictu — dederat, terna arma movenda;
Ter leto sternendus erat; cui tunc tamen omnes
Abstulit haec animas dextra et totidem exuit armis.
Non ego nunc dulci amplexu divellerer usquam,

Nate, tuo, neque finitimo Mezentius umquam
Huic capiti insultans tot ferro saeva dedisset
Funera, tam multis viduasset civibus urbem.
At vos, o superi, et divum tu maxime rector
Jupiter, Arcadii, quaeso, miserescite regis,
Et patrias audite preces: Si numina vestra
Incolumem Pallanta mihi, si fata reservant,
Si visurus eum vivo et venturus in unum,
Vitam oro; patior quemvis durare laborem;
Sin aliquem infandum casum, Fortuna, minaris:
Nunc, nunc o liceat crudelem abrumpere vitam,
Dum curae ambiguae, dum spes incerta futuri,
Dum te, care puer, mea sola et sera voluptas,
Complexus teneo; gravior neu nuntius aures
Vulneret. Haec genitor digressu dicta supremo
Fundebat; famuli collapsum in tecta ferebant.
Jamque adeo exierat portis equitatus apertis,
Aeneas inter primos et fidus Achates,
Inde alii Trojae proceres; ipse agmine Pallas
In medio, chlamyde et pictis conspectus in armis:
Qualis ubi Oceani perfusus Lucifer unda,
Quem Venus ante alios astrorum diligit ignes,
Extulit os sacrum coelo tenebrasque resolvit.
Stant pavidae in muris matres, oculisque sequuntur
Pulveream nubem et fulgentes aere catervas.
Olli per dumos, qua proxima meta viarum,
Armati tendunt; it clamor, et agmine facto
Quadrupedante putrem sonitu quatit ungula campum.
Est ingens gelidum lucus prope Caeritis amnem,
Religione patrum late sacer; undique colles
Inclusere cavi et nigra nemus abiete cingunt.
Silvano fama est veteres sacrasse Pelasgos,
Arvorum pecorisque deo, lucumque diemque,
Qui primi fines aliquando habuere Latinos.
Haud procul hinc Tarcho et Tyrrheni tuta tenebant
Castra locis, celsoque omnis de colle videri
Jam poterat legio, et latis tendebat in arvis.
Huc pater Aeneas et bello lecta juventus
Succedunt, fessique et equos et corpora curant.
At Venus aetherios inter dea candida nimbos

Dona ferens aderat; natumque in valle reducta
Ut procul egelido secretum flumine vidit,
Talibus affata est dictis, seque obtulit ultro:
En perfecta mei promissa conjugis arte
Munera; ne mox aut Laurentes, nate, superbos,
Aut acrem dubites in proelia poscere Turnum.
Dixit et amplexus nati Cytherea petivit;
Arma sub adversa posuit radiantia quercu.
Ille, deae donis et tanto laetus honore,
Expleri nequit atque oculos per singula volvit,
Miraturque interque manus et brachia versat
Terribilem cristis galeam flammasque vomentem,
Fatiferumque ensem, loricam ex aere rigentem,
Sanguineam, ingentem, qualis quum caerula nubes
Solis inardescit radiis longeque refulget;
Tum leves ocreas electro auroque recocto,
Hastamque, et clypei non enarrabile textum.
Illic res Italas Romanorumque triumphos,
Haud vatum ignarus venturique inscius aevi,
Fecerat Ignipotens; illic genus omne futurae
Stirpis ab Ascanio pugnataque in ordine bella.
Fecerat et viridi fetam Mavortis in antro
Procubuisse lupam: geminos huic ubera circum
Ludere pendentes pueros, et lambere matrem
Impavidos; illam tereti cervice reflexam
Mulcere alternos, et corpora fingere lingua.
Nec procul hinc Romam et raptas sine more Sabinas
Consessu caveae, magnis Circensibus actis,
Addiderat, subitoque novum consurgere bellum
Romulidis Tatioque seni Curibusque severis.
Post idem, inter se posito certamine, reges
Armati Jovis ante aram paterasque tenentes
Stabant et caesa jungebant foedera porca.
Haud procul inde citae Metum in diversa quadrigae
Distulerant — at tu dictis, Albane, maneres! —
Raptabatque viri mendacis viscera Tullus
Per silvam, et sparsi rorabant sanguine vepres.
Nec non Tarquinium ejectum Porsenna jubebat
Accipere, ingentique urbem obsidione premebat;
Aeneadae in ferrum pro libertate ruebant.

Illum indignanti similem similemque minanti
Adspiceres, pontem auderet quia vellere Cocles,
Et fluvium vinclis innaret Cloelia ruptis.
In summo custos Tarpeiae Manlius arcis
Stabat pro templo et Capitolia celsa tenebat,
Romuleoque recens horrebat regia culmo.
Atque hic auratis volitans argenteus anser
Porticibus Gallos in limine adesse canebat;
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris et dono noctis opacae:
Aurea caesaries ollis atque aurea vestis;
Virgatis lucent sagulis; tum lactea colla
Auro innectuntur; duo quisque Alpina coruscant
Gaesa manu, scutis protecti corpora longis.
Hic exsultantes Salios nudosque Lupercos,
Lanigerosque apices et lapsa ancilia coelo
Extuderat; castae ducebant sacra per urbem
Pilentis matres in mollibus. Hinc procul addit
Tartareas etiam sedes, alta ostia Ditis,
Et scelerum poenas, et te, Catilina, minaci
Pendentem scopulo Furiarumque ora trementem;
Secretosque pios; his dantem jura Catonem.
Haec inter tumidi late maris ibat imago,
Aurea, sed fluctu spumabant caerula cano;
Et circum argento clari delphines in orbem
Aequora verrebant caudis, aestumque secabant.
In medio classes aeratas, Actia bella,
Cernere erat; totumque instructo Marte videres
Fervere Leucaten, auroque effulgere fluctus.
Hinc Augustus agens Italos in proelia Caesar
Cum Patribus Populoque, Penatibus et magnis Dis,
Stans celsa in puppi: geminas cui tempora flammas
Laeta vomunt, patriumque aperitur vertice sidus.
Parte alia ventis et dis Agrippa secundis
Arduus agmen agens: cui, belli insigne superbum,
Tempora navali fulgent rostrata corona.
Hinc ope barbarica variisque Antonius armis,
Victor ab Aurorae populis et litore rubro,
Aegyptum viresque Orientis et ultima secum
Bactra vehit; sequiturque, nefas! Aegyptia conjux.

Una omnes ruere, ac totum spumare reductis
Convulsum remis rostrisque tridentibus aequor.
Alta petunt: pelago credas innare revulsas
Cycladas, aut montes concurrere montibus altos:
Tanta mole viri turritis puppibus instant.
Stuppea flamma manu telique volatile ferrum
Spargitur; arva nova Neptunia caede rubescunt.
Regina in mediis patrio vocat agmina sistro,
Necdum etiam geminos a tergo respicit angues.
Omnigenumque deum monstra et latrator Anubis
Contra Neptunum et Venerem contraque Minervam
Tela tenent. Saevit medio in certamine Mavors
Caelatus ferro, tristesque ex aethere Dirae;
Et scissa gaudens vadit Discordia palla,
Quam cum sanguineo sequitur Bellona flagello.
Actius haec cernens arcum intendebat Apollo
Desuper: omnis eo terrore Aegyptus et Indi,
Omnis Arabs, omnes vertebant terga Sabaei.
Ipsa videbatur ventis regina vocatis
Vela dare, et laxos jam jamque immittere funes.
Illam inter caedes pallentem morte futura
Fecerat ignipotens undis et Iapyge ferri;
Contra autem magno maerentem corpore Nilum,
Pandentemque sinus et tota veste vocantem
Caeruleum in gremium latebrosaque flumina victos.
At Caesar, triplici invectus Romana triumpho
Moenia, dis Italis votum immortale sacrabat,
Maxima tercentum totam delubra per Urbem.
Laetitia ludisque viae plausuque fremebant;
Omnibus in templis matrum chorus, omnibus arae;
Ante aras terram caesi stravere juvenci.
Ipse, sedens niveo candentis limine Phoebi,
Dona recognoscit populorum, aptatque superbis
Postibus; incedunt victae longo ordine gentes,
Quam variae linguis, habitu tam vestis et armis.
Hic Nomadum genus et discinctos Mulciber Afros,
Hic Lelegas Carasque sagittiferosque Gelonos
Finxerat; Euphrates ibat jam mollior undis,
Extremique hominum Morini, Rhenusque bicornis,
Indomitique Dahae, et pontem indignatus Araxes.

Talia per clypeum Vulcani, dona parentis,
Miratur, rerumque ignarus imagine gaudet,
Attollens humero famamque et fata nepotum.

AENEIDOS

LIBER NONUS.

Atque ea diversa penitus dum parte geruntur,
Irim de coelo misit Saturnia Juno
Audacem ad Turnum. Luco tum forte parentis
Pilumni Turnus sacrata valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est:
Turne, quod optanti divum promittere nemo
Auderet, volvenda dies, en, attulit ultro.
Aeneas, urbe et sociis et classe relicta,
Sceptra Palatini sedemque petit Evandri.
Nec satis: extremas Corythi penetravit ad urbes,
Lydorumque manum collectosque armat agrestes.
Quid dubitas? Nunc tempus equos, nunc poscere currus.
Rumpe moras omnes et turbata arripe castra.
Dixit, et in coelum paribus se sustulit alis,
Ingentemque fuga secuit sub nubibus arcum.
Agnovit juvenis, duplicesque ad sidera palmas
Sustulit, ac tali fugientem est voce secutus:
Iri, decus coeli, quis te mihi nubibus actam
Detulit in terras? unde haec tam clara repente
Tempestas? Medium video discedere coelum,
Palantesque polo stellas. Sequor omina tanta,
Quisquis in arma vocas. Et sic effatus ad undam
Processit, summoque hausit de gurgite lymphas,
Multa deos orans, oneravitque aethera votis.
   Jamque omnis campis exercitus ibat apertis,
Dives equum, dives pictai vestis et auri: —
Messapus primas acies, postrema coërcent
Tyrrhidae juvenes; medio dux agmine Turnus
[Vertitur arma tenens, et toto vertice supra est:] —

Ceu septem surgens sedatis amnibus altus
Per tacitum Ganges, aut pingui flumine Nilus
Quum refluit campis et jam se condidit alveo.
Hic subitam nigro glomerari pulvere nubem
Prospiciunt Teucri, ac tenebras insurgere campis.
Primus ab adversa conclamat mole Caïcus:
Quis globus, o cives, caligine volvitur atra?
Ferte citi ferrum, date tela, ascendite muros:
Hostis adest, eia! Ingenti clamore per omnes
Condunt se Teucri portas, et moenia complent.
Namque ita discedens praeceperat optimus armis
Aeneas, si qua interea fortuna fuisset,
Neu struere auderent aciem, neu credere campo;
Castra modo et tutos servarent aggere muros.
Ergo, etsi conferre manum pudor iraque monstrat,
Objiciunt portas tamen, et praecepta facessunt,
Armatique cavis exspectant turribus hostem.
Turnus, ut ante volans tardum praecesserat agmen,
Viginti lectis equitum comitatus et urbi
Improvisus adest: maculis quem Thracius albis
Portat equus, cristaque tegit galea aurea rubra.
Ecquis erit, mecum, juvenes, qui primus in hostem . . . . . ?
En! ait; et jaculum attorquens emittit in auras,
Principium pugnae, et campo sese arduus infert.
Clamore excipiunt socii, fremituque sequuntur
Horrisono; Teucrum mirantur inertia corda,
Non aequo dare se campo, non obvia ferre
Arma viros, sed castra fovere. Huc turbidus atque huc
Lustrat equo muros, aditumque per avia quaerit.
Ac veluti pleno lupus insidiatus ovili
Quum fremit ad caulas, ventos perpessus et imbres,
Nocte super media; tuti sub matribus agni
Balatum exercent; ille asper et improbus ira
Saevit in absentes; collecta fatigat edendi
Ex longo rabies, et siccae sanguine fauces:
Haud aliter Rutulo muros et castra tuenti
Ignescunt irae; duris dolor ossibus ardet,
Qua tentet ratione aditus, et quae via clausos
Excutiat Teucros vallo atque effundat in aequum.
Classem, quae lateri castrorum adjuncta latebat,

Aggeribus septam circum et fluvialibus undis,
Invadit, sociosque incendia poscit ovantes,
Atque manum pinu flagranti fervidus implet.
Tum vero incumbunt: urget praesentia Turni;
Atque omnis facibus pubes accingitur atris.
Diripuere focos; piceum fert fumida lumen
Taeda, et commixtam Vulcanus ad astra favillam.
  Quis deus, o Musae, tam saeva incendia Teucris
Avertit? tantos ratibus quis depulit ignes?
Dicite! Prisca fides facto, sed fama perennis.
Tempore quo primum Phrygia formabat in Ida
Aeneas classem, et pelagi petere alta parabat,
Ipsa deum fertur genetrix Berecyntia magnum
Vocibus his affata Jovem: Da, nate, petenti,
Quod tua cara parens domito te poscit Olympo.
Pinea silva mihi, multos dilecta per annos;
Lucus in arce fuit summa, quo sacra ferebant,
Nigranti picea trabibusque obscurus acernis:
Has ego Dardanio juveni, quum classis egeret,
Laeta dedi; nunc sollicitam timor anxius angit.
Solve metus, atque hoc precibus sine posse parentem,
Neu cursu quassatae ullo, neu turbine venti
Vincantur; prosit nostris in montibus ortas.
Filius huic contra, torquet qui sidera mundi:
O genetrix, quo fata vocas, aut quid petis istis?
Mortaline manu factae immortale carinae
Fas habeant, certusque incerta pericula lustret
Aeneas? Cui tanta deo permissa potestas?
Immo, ubi defunctae finem portusque tenebunt
Ausonios olim, quaecumque evaserit undis
Dardaniumque ducem Laurentia vexerit arva,
Mortalem eripiam formam, magnique jubebo
Aequoris esse deas, qualis Nereïa Doto
Et Galatea secant spumantem pectore pontum.
Dixerat, idque ratum Stygii per flumina fratris,
Per pice torrentes atraque voragine ripas
Annuit, et totum nutu tremefecit Olympum.
  Ergo aderat promissa dies, et tempora Parcae
Debita complerant: quum Turni injuria Matrem
Admonuit ratibus sacris depellere taedas.

Hic primum nova lux oculis offulsit, et ingens
Visus ab Aurora coelum transcurrere nimbus,
Idaeique chori; tum vox horrenda per auras
Excidit et Troum Rutulorumque agmina complet:
Ne trepidate meas, Teucri, defendere naves,
Neve armate manus: maria ante exurere Turno,
Quam sacras dabitur pinus. Vos ite solutae,
Ite deae pelagi: genetrix jubet. Et sua quaeque
Continuo puppes abrumpunt vincula ripis,
Delphinumque modo demersis aequora rostris
Ima petunt; hinc virgineae, mirabile monstrum,
Reddunt se totidem facies, pontoque feruntur,
[Quot prius aeratae steterant ad litora prorae.]
Obstupuere animi Rutulis; conterritus ipse
Turbatis Messapus equis; cunctatur et amnis
Rauca sonans, revocatque pedem Tiberinus ab alto.
At non audaci Turno fiducia cessit;
Ultro animos tollit dictis, atque increpat ultro:
Trojanos haec monstra petunt; his Jupiter ipse
Auxilium solitum eripuit; non tela neque ignes
Exspectant Rutulos. Ergo maria invia Teucris,
Nec spes ulla fugae: rerum pars altera ademta est;
Terra autem in nostris manibus: tot millia, gentes
Arma ferunt Italae. Nil me fatalia terrent,
Si qua Phryges prae se jactant, responsa deorum.
Sat fatis Venerique datum, tetigere quod arva
Fertilis Ausoniae Troës. Sunt et mea contra
Fata mihi, ferro sceleratam exscindere gentem,
Conjuge praerepta; nec solos tangit Atridas
Iste dolor, solisque licet capere arma Mycenis.
Sed periisse semel satis est. Peccare fuisset
Ante satis, penitus modo non genus omne perosos
Femineum; quibus haec medii fiducia valli
Fossarumque morae, leti discrimina parva,
Dant animos. At non viderunt moenia Trojae
Neptuni fabricata manu considere in ignes?
Sed vos, o lecti, ferro quis scindere vallum
Apparat et mecum invadit trepidantia castra?
Non armis mihi Vulcani, non mille carinis
Est opus in Teucros. Addant se protenus omnes

Etrusci socios. Tenebras et inertia furta
Palladii, caesis summae custodibus arcis,
Ne timeant; nec equi caeca condemur in alvo:
Luce palam certum est igni circumdare muros.
Haud sibi cum Danais rem faxo et pube Pelasga
Esse putent, decimum quos distulit Hector in annum.
Nunc adeo, melior quoniam pars acta diei,
Quod superest, laeti bene gestis corpora rebus
Procurate, viri, et pugnam sperate parari.
Interea vigilum excubiis obsidere portas
Cura datur Messapo, et moenia cingere flammis.
Bis septem Rutuli, muros qui milite servent,
Delecti; ast illos centeni quemque sequuntur
Purpurei cristis juvenes auroque corusci.
Discurrunt, variantque vices, fusique per herbam
Indulgent vino, et vertunt crateras ahenos.
Collucent ignes; noctem custodia ducit
Insomnem ludo.
  Haec super e vallo prospectant Troës, et armis
Alta tenent, nec non trepidi formidine portas
Explorant, pontesque et propugnacula jungunt,
Tela gerunt. Instant Mnestheus acerque Serestus,
Quos pater Aeneas, si quando adversa vocarent,
Rectores juvenum et rerum dedit esse magistros.
Omnis per muros legio, sortita periclum,
Excubat exercetque vices, quod cuique tuendum est.
Nisus erat portae custos, acerrimus armis,
Hyrtacides, comitem Aeneae quem miserat Ida
Venatrix, jaculo celerem levibusque sagittis;
Et juxta comes Euryalus, quo pulchrior alter
Non fuit Aeneadum, Trojana neque induit arma,
Ora puer prima signans intonsa juventa.
His amor unus erat, pariterque in bella ruebant;
Tum quoque communi portam statione tenebant.
Nisus ait: Dine hunc ardorem mentibus addunt,
Euryale, an sua cuique deus fit dira cupido?
Aut pugnam, aut aliquid jam dudum invadere magnum
Mens agitat mihi, nec placida contenta quiete est.
Cernis, quae Rutulos habeat fiducia rerum:
Lumina rara micant; somno vinoque soluti

Procubuere; silent late loca. Percipe porro,
Quid dubitem, et quae nunc animo sententia surgat.
Aenean acciri omnes, populusque patresque,
Exposcunt, mittique viros, qui certa reportent.
Si, tibi quae posco, promittunt — nam mihi facti
Fama sat est — tumulo videor reperire sub illo
Posse viam ad muros et moenia Pallantea.
Obstupuit magno laudum percussus amore
Euryalus; simul his ardentem affatur amicum:
Mene igitur socium summis adjungere rebus,
Nise, fugis? Solum te in tanta pericula mittam?
Non ita me genitor, bellis assuetus Opheltes,
Argolicum terrorem inter Trojaeque labores
Sublatum erudiit; nec tecum talia gessi,
Magnanimum Aenean et fata extrema secutus:
Est hic, est animus lucis contemtor, et istum
Qui vita bene credat emi, quo tendis, honorem.
Nisus ad haec: Equidem de te nil tale verebar;
Nec fas; non: ita me referat tibi magnus ovantem
Jupiter, aut quicumque oculis haec adspicit aequis.
Sed si quis — quae multa vides discrimine tali, —
Si quis in adversum rapiat casusve deusve,
Te superesse velim: tua vita dignior aetas.
Sit, qui me raptum pugna pretiove redemtum
Mandet humo; solita aut si qua id fortuna vetabit,
Absenti ferat inferias decoretque sepulcro.
Neu matri miserae tanti sim caussa doloris,
Quae te sola, puer, multis e matribus ausa,
Persequitur, magni nec moenia curat Acestae.
Ille autem: Caussas nequidquam nectis inanes,
Nec mea jam mutata loco sententia cedit.
Acceleremus, ait; vigiles simul excitat. Illi
Succedunt servantque vices; statione relicta
Ipse comes Niso graditur, regemque requirunt.
  Cetera per terras omnes animalia somno
Laxabant curas et corda oblita laborum;
Ductores Teucrum primi, delecta juventus,
Consilium summis regni de rebus habebant,
Quid facerent, quisve Aeneae jam nuntius esset;
Stant longis adnixi hastis et scuta tenentes

Castrorum et campi medio. Tum Nisus et una
Euryalus confestim alacres admittier orant:
Rem magnam, pretiumque morae fore. Primus Iulus
Accepit trepidos, ac Nisum dicere jussit.
Tum sic Hyrtacides: Audite o mentibus aequis,
Aeneadae, neve haec nostris spectentur ab annis,
Quae ferimus. Rutuli somno vinoque soluti
Conticuere; locum insidiis conspeximus ipsi,
Qui patet in bivio portae, quae proxima ponto;
Interrupti ignes, aterque ad sidera fumus
Erigitur: si fortuna permittitis uti,
Quaesitum Aenean et moenia Pallantea;
Mox hic cum spoliis, ingenti caede peracta,
Affore cernetis. Nec nos via fallit euntes:
Vidimus obscuris primam sub vallibus urbem
Venatu assiduo, et totum cognovimus amnem.
Hic annis gravis atque animi maturus Aletes:
Di patrii, quorum semper sub numine Troja est,
Non tamen omnino Teucros delere paratis,
Quum tales animos juvenum et tam certa tulistis
Pectora. Sic memorans, humeros dextrasque tenebat
Amborum, et vultum lacrymis atque ora rigabat:
Quae vobis, quae digna, viri, pro laudibus istis
Praemia posse rear solvi? Pulcherrima primum
Di moresque dabunt vestri; tum cetera reddet
Actutum pius Aeneas, atque integer aevi
Ascanius, meriti tanti non immemor umquam.
Immo ego vos, cui sola salus genitore reducto,
Excipit Ascanius, per magnos, Nise, Penates
Assaracique Larem et canae penetralia Vestae
Obtestor: quaecumque mihi fortuna fidesque est,
In vestris pono gremiis: revocate parentem,
Reddite conspectum; nihil illo triste recepto.
Bina dabo argento perfecta atque aspera signis
Pocula, devicta genitor quae cepit Arisba,
Et tripodas geminos, auri duo magna talenta,
Cratera antiquum, quem dat Sidonia Dido.
Si vero capere Italiam, sceptrisque potiri
Contigerit victori, et praedae dicere sortem:
Vidisti, quo Turnus equo, quibus ibat in armis

Aureus: ipsum illum, clypeum cristasque rubentes
Excipiam sorti, jam nunc tua praemia, Nise.
Praeterea bis sex genitor lectissima matrum
Corpora captivosque dabit, suaque omnibus arma;
Insuper his, campi quod rex habet ipse Latinus.
Te vero, mea quem spatiis propioribus aetas
Insequitur, venerande puer, jam pectore toto
Accipio et comitem casus complector in omnes.
Nulla meis sine te quaeretur gloria rebus;
Seu pacem seu bella geram, tibi maxima rerum
Verborumque fides. Contra quem talia fatur
Euryalus: Me nulla dies tam fortibus ausis
Dissimilem arguerit: tantum fortuna secunda
Haud adversa cadat. Sed te super omnia dona
Unum oro: genetrix Priami de gente vetusta
Est mihi, quam miseram tenuit non Ilia tellus
Mecum excedentem, non moenia regis Acestae:
Hanc ego nunc ignaram hujus quodcumque pericli est
Inque salutatam linquo; Nox et tua testis
Dextera, quod nequeam lacrymas perferre parentis;
At tu, oro, solare inopem, et succurre relictae.
Hanc sine me spem ferre tui: audentior ibo
In casus omnes. Percussa mente dedere
Dardanidae lacrymas, ante omnes pulcher Iulus,
Atque animum patriae strinxit pietatis imago.
Tum sic effatur:
Sponde digna tuis ingentibus omnia coeptis:
Namque erit ista mihi genetrix, nomenque Creusae
Solum defuerit, nec partum gratia talem
Parva manet. Casus factum quicumque sequentur:
Per caput hoc juro, per quod pater ante solebat:
Quae tibi polliceor reduci rebusque secundis,
Haec eadem matrique tuae generique manebunt.
Sic ait illacrymans; humero simul exuit ensem
Auratum, mira quem fecerat arte Lycaon
Gnosius atque habilem vagina aptarat eburna.
Dat Niso Mnestheus pellem horrentisque leonis
Exuvias; galeam fidus permutat Aletes.
Protenus armati incedunt; quos omnis euntes
Primorum manus ad portas, juvenumque senumque,

Prosequitur votis. Nec non et pulcher Iulus,
Ante annos animumque gerens curamque virilem,
Multa patri mandata dabat portanda. Sed aurae
Omnia discerpunt et nubibus irrita donant.
  Egressi superant fossas, noctisque per umbram
Castra inimica petunt, multis tamen ante futuri
Exitio. Passim somno vinoque per herbam
Corpora fusa vident, arrectos litore currus,
Inter lora rotasque viros, simul arma, jacere,
Vina simul. Prior Hyrtacides sic ore locutus:
Euryale, audendum dextra: nunc ipsa vocat res.
Hac iter est: tu, ne qua manus se attollere nobis
A tergo possit, custodi et consule longe;
Haec ego vasta dabo, et lato te limite ducam.
Sic memorat, vocemque premit; simul ense superbum
Rhamnetem aggreditur, qui forte tapetibus altis
Extructus toto proflabat pectore somnum;
Rex idem et regi Turno gratissimus augur:
Sed non augurio potuit depellere pestem.
Tres juxta famulos, temere inter tela jacentes,
Armigerumque Remi premit, aurigamque sub ipsis
Nactus equis, ferroque secat pendentia colla.
Tum caput ipsi aufert domino, truncumque relinquit
Sanguine singultantem: atro tepefacta cruore
Terra torique madent. Nec non Lamyrumque Lamumque,
Et juvenem Serranum, illa qui plurima nocte
Luserat, insignis facie, multoque jacebat
Membra deo victus: felix, si protenus illum
Aequasset nocti ludum in lucemque tulisset.
Impastus ceu plena leo per ovilia turbans —
Suadet enim vesana fames — manditque trahitque
Molle pecus mutumque metu; fremit ore cruento.
Nec minor Euryali caedes: incensus et ipse
Perfurit, ac multam in medio sine nomine plebem,
Fadumque Herbesumque subit, Rhoetumque Abarimque,
Ignaros, Rhoetum vigilantem et cuncta videntem;
Sed magnum metuens se post cratera tegebat.
Pectore in adverso totum cui comminus ensem
Condidit assurgenti, et multa morte recepit.
Purpuream vomit ille animam, et cum sanguine mixta

Vina refert moriens; hic furto fervidus instat.
Jamque ad Messapi socios tendebat; ibi ignem
Deficere extremum et religatos rite videbat
Carpere gramen equos: breviter quum talia Nisus —
Sensit enim nimia caede atque cupidine ferri —
Absistamus, ait; nam lux inimica propinquat.
Poenarum exhaustum satis est, via facta per hostes.
Multa virum solido argento perfecta relinquunt
Armaque, craterasque simul, pulchrosque tapetas.
Euryalus phaleras Rhamnetis et aurea bullis
Cingula, Tiburti Remulo ditissimus olim
Quae mittit dona, hospitio quum jungeret absens,
Caedicus; ille suo moriens dat habere nepoti;
Post mortem bello Rutuli pugnaque potiti.
Haec rapit atque humeris nequidquam fortibus aptat;
Tum galeam Messapi habilem cristisque decoram
Induit. Excedunt castris, et tuta capessunt.
  Interea praemissi equites ex urbe Latina,
Cetera dum legio campis instructa moratur,
Ibant et Turno regi responsa ferebant,
Tercentum, scutati omnes, Volscente magistro;
Jamque propinquabant castris, muroque subibant,
Quum procul hos laevo flectentes limite cernunt,
Et galea Euryalum sublustri noctis in umbra
Prodidit immemorem radiisque adversa refulsit.
Haud temere est visum: conclamat ab agmine Volscens:
State, viri! Quae caussa viae? quive estis in armis?
Quove tenetis iter? Nihil illi tendere contra;
Sed celerare fugam in silvas et fidere nocti.
Objiciunt equites sese ad divortia nota
Hinc atque hinc, omnemque abitum custode coronant.
Silva fuit, late dumis atque ilice nigra
Horrida, quam densi complerant undique sentes;
Rara per occultos lucebat semita calles.
Euryalum tenebrae ramorum onerosaque praeda
Impediunt, fallitque timor regione viarum.
Nisus abit; jamque imprudens evaserat hostes
Atque locos, qui post Albae de nomine dicti
Albani, tum rex stabula alta Latinus habebat:
Ut stetit et frustra absentem respexit amicum;

Euryale infelix, qua te regione reliqui?
Quave sequar, rursus perplexum iter omne revolvens
Fallacis silvae? Simul et vestigia retro
Observata legit, dumisque silentibus errat.
Audit equos, audit strepitus et signa sequentum.
Nec longum in medio tempus, quum clamor ad aures
Pervenit, ac videt Euryalum, quem jam manus omnis
Fraude loci et noctis, subito turbante tumultu,
Oppressum rapit et conantem plurima frustra.
Quid faciat? qua vi juvenem, quibus audeat armis
Eripere? an sesė medios moriturus in hostes
Inferat, et pulchram properet per vulnera mortem?
Ocius adducto torquens hastile lacerto,
Suspiciens altam Lunam, sic voce precatur:
Tu, dea, tu praesens nostro succurre labori,
Astrorum decus et nemorum Latonia custos!
Si qua tuis umquam pro me pater Hyrtacus aris
Dona tulit, si qua ipse meis venatibus auxi,
Suspendive tholo, aut sacra ad fastigia fixi;
Hunc sine me turbare globum, et rege tela per auras!
Dixerat, et toto connixus corpore ferrum
Conjicit. Hasta volans noctis diverberat umbras,
Et venit aversi in tergum Sulmonis, ibique
Frangitur ac fisso transit praecordia ligno.
Volvitur ille vomens calidum de pectore flumen
Frigidus, et longis singultibus ilia pulsat.
Diversi circumspiciunt: hoc acrior idem
Ecce aliud summa telum librabat ab aure.
Dum trepidant, iit hasta Tago per tempus utrumque,
Stridens, trajectoque haesit tepefacta cerebro.
Saevit atrox Volscens, nec teli conspicit usquam
Auctorem, nec quo se ardens immittere possit.
Tu tamen interea calido mihi sanguine poenas
Persolves amborum, inquit; simul ense recluso
Ibat in Euryalum. Tum vero exterritus, amens,
Conclamat Nisus, nec se celare tenebris
Amplius aut tantum potuit perferre dolorem.
Me, me, adsum qui feci, in me convertite ferrum,
O Rutuli! mea fraus omnis; nihil iste nec ausus,
Nec potuit: coelum hoc et conscia sidera testor;

Tantum infelicem nimium dilexit amicum.
Talia dicta dabat; sed viribus ensis adactus
Transabiit costas, et candida pectora rumpit.
Volvitur Euryalus leto, pulchrosque per artus
It cruor, inque humeros cervix collapsa recumbit:
Purpureus veluti quum flos, succisus aratro,
Languescit moriens, lassove papavera collo
Demisere caput, pluvia quum forte gravantur.
At Nisus ruit in medios, solumque per omnes
Volscentem petit; in solo Volscente moratur.
Quem circum glomerati hostes hinc comminus atque hinc
Proturbant. Instat non secius ac rotat ensem
Fulmineum, donec Rutuli clamantis in ore
Condidit adverso, et moriens animam abstulit hosti.
Tum super exanimum sese projecit amicum
Confossus, placidaque ibi demum morte quievit.
Fortunati ambo! si quid mea carmina possunt,
Nulla dies umquam memori vos eximet aevo,
Dum domus Aeneae Capitoli immobile saxum
Accolet, imperiumque pater Romanus habebit.
Victores praeda Rutuli spoliisque potiti,
Volscentem exanimum flentes in castra ferebant.
Nec minor in castris luctus, Rhamnete reperto
Exsangui, et primis una tot caede peremtis,
Serranoque Numaque: ingens concursus ad ipsa
Corpora seminecesque viros, tepidaque recentem
Caede locum et pleno spumantes sanguine rivos.
Agnoscunt spolia inter se, galeamque nitentem
Messapi, et multo phaleras sudore receptas.
Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile:
Jam sole infuso, jam rebus luce retectis,
Turnus in arma viros, armis circumdatus ipse,
Suscitat, aeratasque acies in proelia cogit
Quisque suas, variisque acuunt rumoribus iras.
Quin ipsa arrectis, visu miserabile! in hastis
Praefigunt capita et multo clamore sequuntur
Euryali et Nisi.
Aeneadae duri murorum in parte sinistra
Opposuere aciem, — nam dextera cingitur amni —

Ingentesque tenent fossas, et turribus altis
Stant maesti; simul ora virum praefixa movebant,
Nota nimis miseris atroque fluentia tabo.
  Interea pavidam volitans pennata per urbem
Nuntia Fama ruit, matrisque allabitur aures
Euryali. At subitus miserae calor ossa reliquit;
Excussi manibus radii revolutaque pensa.
Evolat infelix, et femineo ululatu,
Scissa comam, muros amens atque agmina cursu
Prima petit, non illa virum, non illa pericli
Telorumque memor; coelum dehinc questibus implet:
Hunc ego te, Euryale, adspicio? tune ille senectae
Sera meae requies, potuisti linquere solam
Crudelis? nec te, sub tanta pericula missum,
Affari extremum miserae data copia matri?
Heu, terra ignota canibus date praeda Latinis
Alitibusque jaces! nec te in tua funera mater
Produxi, pressive oculos, aut vulnera lavi,
Veste tegens, tibi quam noctes festina diesque
Urgebam et tela curas solabar aniles.
Quo sequar, aut quae nunc artus avulsaque membra
Et funus lacerum tellus habet? Hoc mihi de te,
Nate, refers? hoc sum terraque marique secuta?
Figite me, si qua est pietas; in me omnia tela
Conjicite, o Rutuli; me primam absumite ferro;
Aut tu, magne pater divum, miserere, tuoque
Invisum hoc detrude caput sub Tartara telo,
Quando aliter nequeo crudelem abrumpere vitam.
Hoc fletu concussi animi, maestusque per omnes
It gemitus; torpent infractae ad proelia vires.
Illam incendentem luctus Idaeus et Actor,
Ilionei monitu et multum lacrymantis Iuli,
Corripiunt interque manus sub tecta reponunt.
  At tuba terribilem sonitum procul aere canoro
Increpuit; sequitur clamor, coelumque remugit.
Accelerant acta pariter testudine Volsci,
Et fossas implere parant ac vellere vallum;
Quaerunt pars aditum, et scalis adscendere muros,
Qua rara est acies, interlucetque corona
Non tam spissa viris. Telorum effundere contra

Omne genus Teucri ac duris detrudere contis,
Assueti longo muros defendere bello.
Saxa quoque infesto volvebant pondere, si qua
Possent tectam aciem perrumpere; quum tamen omnes
Ferre juvat subter densa testudine casus.
Nec jam sufficiunt: nam, qua globus imminet ingens,
Immanem Teucri molem volvuntque ruuntque,
Quae stravit Rutulos late, armorumque resolvit
Tegmina. Nec curant caeco contendere Marte
Amplius audaces Rutuli, sed pellere vallo
Missilibus certant.
Parte alia horrendus visu quassabat Etruscam
Pinum, et fumiferos infert Mezentius ignes;
At Messapus equum domitor, Neptunia proles,
Rescindit vallum et scalas in moenia poscit.
Vos, o Calliope, precor, adspirate canenti,
Quas ibi tunc ferro strages, quae funera Turnus
Ediderit, quem quisque virum demiserit Orco;
Et mecum ingentes oras evolvite belli:
[Et meministis enim, divae, et memorare potestis.]
Turris erat vasto suspectu et pontibus altis,
Opportuna loco: summis quam viribus omnes
Expugnare Itali summaque evertere opum vi
Certabant, Troes contra defendere saxis
Perque cavas densi tela intorquere fenestras.
Princeps ardentem conjecit lampada Turnus,
Et flammam affixit lateri, quae plurima vento
Corripuit tabulas et postibus haesit adesis.
Turbati trepidare intus, frustraque malorum
Velle fugam. Dum se glomerant, retroque residunt
In partem, quae peste caret, tum pondere turris
Procubuit subito, et coelum tonat omne fragore.
Semineces ad terram, immani mole secuta,
Confixique suis telis et pectora duro
Transfossi ligno veniunt. Vix unus Helenor
Et Lycus elapsi: quorum primaevus Helenor,
Maeonio regi quem serva Licymnia furtim
Sustulerat vetitisque ad Trojam miserat armis,
Ense levis nudo parmaque inglorius alba.
Isque ubi se Turni media inter millia vidit,

Hinc acies, atque hinc acies adstare Latinas:
Ut fera, quae, densa venantum septa corona,
Contra tela furit, seseque haud nescia morti
Injicit et saltu supra venabula fertur,
Haud aliter juvenis medios moriturus in hostes
Irruit, et, qua tela videt densissima, tendit.
At pedibus longe melior Lycus inter et hostes
Inter et arma fuga muros tenet, altaque certat
Prendere tecta manu, sociumque attingere dextras.
Quem Turnus, pariter cursu teloque secutus,
Increpat his victor: Nostrasne evadere, demens,
Sperasti te posse manus? simul arripit ipsum
Pendentem, et magna muri cum parte revellit:
Qualis ubi aut leporem aut candenti corpore cycnum
Sustulit alta petens pedibus Jovis armiger uncis,
Quaesitum aut matri multis balatibus agnum
Martius a stabulis rapuit lupus. Undique clamor
Tollitur. Invadunt et fossas aggere complent;
Ardentes taedas alii ad fastigia jactant.
Ilioneus saxo atque ingenti fragmine montis
Lucetium, portae subeuntem ignesque ferentem,
Emathiona Liger, Corynaeum sternit Asylas,
Hic jaculo bonus, hic longe fallente sagitta;
Ortygium Caeneus, victorem Caenea Turnus;
Turnus Itym Cloniumque, Dioxippum Promolumque,
Et Sagarim et summis stantem pro turribus Idan;
Privernum Capys. Hunc primo levis hasta Themillae
Strinxerat; ille manum projecto tegmine demens
Ad vulnus tulit: ergo alis allapsa sagitta
Et laevo infixa est lateri manus, abditaque intus
Spiramenta animae letali vulnere rupit.
Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem et ferrugine clarus Hibera,
Insignis facie, genitor quem miserat Arcens
Eductum matris luco Symaethia circum
Flumina, pinguis ubi et placabilis ara Palici:
Stridentem fundam positis Mezentius hastis
Ipse ter adducta circum caput egit habena,
Et media adversi liquefacto tempora plumbo
Diffidit, ac multa porrectum extendit arena.

Tum primum bello celerem intendisse sagittam
Dicitur, ante feras solitus terrere fugaces,
Ascanius, fortemque manu fudisse Numanum,
Cui Remulo cognomen erat, Turnique minorem
Germanam nuper thalamo sociatus habebat.
Is primam ante aciem digna atque indigna relatu
Vociferans, tumidusque novo praecordia regno
Ibat et ingentem sese clamore ferebat:
  Non pudet obsidione iterum valloque teneri,
Bis capti Phryges, et morti praetendere muros?
En, qui nostra sibi bello connubia poscunt!
Quis deus Italiam, quae vos dementia adegit?
Non hic Atridae, nec fandi fictor Ulixes.
Durum ab stirpe genus natos ad flumina primum
Deferimus, saevoque gelu duramus et undis;
Venatu invigilant pueri silvasque fatigant,
Flectere ludus equos et spicula tendere cornu;
At patiens operum parvoque assueta juventus
Aut rastris terram domat, aut quatit oppida bello.
Omne aevum ferro teritur, versaque juvencum
Terga fatigamus hasta; nec tarda senectus
Debilitat vires animi mutatque vigorem.
Canitiem galea premimus, semperque recentes
Comportare juvat praedas et vivere rapto.
Vobis picta croco et fulgenti murice vestis,
Desidiae cordi; juvat indulgere choreis;
Et tunicae manicas et habent redimicula mitrae.
O vere Phrygiae, neque enim Phryges, ite per alta
Dindyma, ubi assuetis biforem dat tibia cantum.
Tympana vos buxusque vocat Berecyntia Matris
Idaeae: sinite arma viris, et cedite ferro!
Talia jactantem dictis ac dira canentem
Non tulit Ascanius, nervoque obversus equino
Contendit telum, diversaque brachia ducens
Constitit, ante Jovem supplex per vota precatus:
Jupiter omnipotens, audacibus annue coeptis:
Ipse tibi ad tua templa feram solemnia dona,
Et statuam ante aras aurata fronte juvencum,
Candentem, pariterque caput cum matre ferentem,
Jam cornu petat et pedibus qui spargat arenam.

Audiit et coeli Genitor de parte serena
Intonuit laevum: sonat una fatifer arcus.
Effugit horrendum stridens adducta sagitta,
Perque caput Remuli venit et cava tempora ferro
Trajicit. I, verbis virtutem illude superbis!
Bis capti Phryges haec Rutulis responsa remittunt.
Hoc tantum Ascanius; Teucri clamore sequuntur,
Laetitiaque fremunt animosque ad sidera tollunt.
Aetheria tum forte plaga crinitus Apollo
Desuper Ausonias acies urbemque videbat,
Nube sedens, atque his victorem affatur Iulum:
Macte nova virtute, puer: sic itur ad astra,
Dis genite et geniture deos. Jure omnia bella
Gente sub Assaraci fato ventura resident,
Nec te Troja capit. Simul haec effatus ab alto
Aethere se mittit, spirantes dimovet auras,
Ascaniumque petit; formam tum vertitur oris
Antiquum in Buten. Hic Dardanio Anchisae
Armiger ante fuit fidusque ad limina custos;
Tum comitem Ascanio pater addidit. Ibat Apollo
Omnia longaevo similis, vocemque coloremque
Et crines albos et saeva sonoribus arma;
Atque his ardentem dictis affatur Iulum:
Sit satis, Aenide, telis impune Numanum
Oppetiisse tuis: primam hanc tibi magnus Apollo
Concedit laudem, et paribus non invidet armis;
Cetera parce, puer, bello. Sic orsus Apollo
Mortales medio adspectus sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
Agnovere deum proceres divinaque tela
Dardanidae, pharetramque fuga sensere sonantem.
Ergo avidum pugnae dictis ac numine Phoebi
Ascanium prohibent, ipsi in certamina rursus
Succedunt, animasque in aperta pericula mittunt.
It clamor totis per propugnacula muris;
Intendunt acres arcus, amentaque torquent.
Sternitur omne solum telis; tum scuta cavaeque
Dant sonitum flictu galeae: pugna aspera surgit,
Quantus ab occasu veniens pluvialibus Haedis
Verberat imber humum, quam multa grandine nimbi

In vada praecipitant, quum Jupiter horridus austris
Torquet aquosam hiemem et coelo cava nubila rumpit.
  Pandarus et Bitias, Idaeo Alcanore creti,
Quos Jovis eduxit luco silvestris Iaera
Abietibus juvenes patriis et montibus aequos,
Portam, quae ducis imperio commissa, recludunt,
Freti armis, ultroque invitant moenibus hostem.
Ipsi intus dextra ac laeva pro turribus adstant,
Armati ferro et cristis capita alta corusci;
Quales aëriae liquentia flumina circum,
Sive Padi ripis, Athesim seu propter amoenum,
Consurgunt geminae quercus, intonsaque coelo
Attollunt capita et sublimi vertice nutant.
Irrumpunt, aditus Rutuli ut videre patentes.
Continuo Quercens et pulcher Aquicolus armis
Et praeceps animi Tmarus et Mavortius Haemon
Agminibus totis aut versi terga dedere,
Aut ipso portae posuere in limine vitam.
Tum magis increscunt animis discordibus irae,
Et jam collecti Troës glomerantur eodem,
Et conferre manum et procurrere longius audent.
  Ductori Turno, diversa in parte furenti
Turbantique viros, perfertur nuntius, hostem
Fervere caede nova, et portas praebere patentes.
Deserit inceptum atque immani concitus ira
Dardaniam ruit ad portam fratresque superbos.
Et primum Antiphaten, is enim se primus agebat,
Thebana de matre nothum Sarpedonis alti,
Conjecto sternit jaculo: volat Itala cornus
Aëra per tenerum, stomachoque infixa sub altum
Pectus abit; reddit specus atri vulneris undam
Spumantem, et fixo ferrum in pulmone tepescit.
Tum Meropem atque Erymanta manu, tum sternit Aphidnum;
Tum Bitian ardentem oculis animisque frementem,
Non jaculo — neque enim jaculo vitam ille dedisset —
Sed magnum stridens contorta phalarica venit,
Fulminis acta modo; quam nec duo taurea terga,
Nec duplici squama lorica fidelis et auro
Sustinuit: collapsa ruunt immania membra.
Dat tellus gemitum, et clypeum super intonat ingens.

Talis in Euboico Baiarum litore quondam
Saxea pila cadit, magnis quam molibus ante
Constructam ponto jaciunt; sic illa ruinam
Prona trahit, penitusque vadis illisa recumbit;
Miscent se maria et nigrae attolluntur arenae;
Tum sonitu Prochyta alta tremit, durumque cubile
Inarime Jovis imperiis imposta Typhoeo.
  Hic Mars armipotens animum viresque Latinis
Addidit, et stimulos acres sub pectore vertit,
Immisitque fugam Teucris atrumque timorem.
Undique conveniunt, quoniam data copia pugnae,
Bellatorque animo deus incidit.
Pandarus ut fuso germanum corpore cernit,
Et quo sit fortuna loco, qui casus agat res:
Portam vi multa converso cardine torquet,
Obnixus latis humeris, multosque suorum
Moenibus exclusos duro in certamine linquit;
Ast alios secum includit recipitque ruentes,
Demens, qui Rutulum in medio non agmine regem
Viderit irrumpentem, ultroque incluserit urbi,
Immanem veluti pecora inter inertia tigrim.
Continuo nova lux oculis effulsit, et arma
Horrendum sonuere; tremunt in vertice cristae
Sanguineae, clypeoque micantia fulmina mittit.
Agnoscunt faciem invisam atque immania membra
Turbati subito Aeneadae. Tum Pandarus ingens
Emicat, et mortis fraternae fervidus ira
Effatur: Non haec dotalis regia Amatae,
Nec muris cohibet patriis media Ardea Turnum;
Castra inimica vides; nulla hinc exire potestas.
Olli subridens sedato pectore Turnus:
Incipe, si qua animo virtus, et consere dextram:
Hic etiam inventum Priamo narrabis Achillen.
Dixerat; ille rudem nodis et cortice crudo
Intorquet summis adnixus viribus hastam.
Excepere aurae: vulnus Saturnia Juno
Detorsit veniens, portaeque infigitur hasta.
At non hoc telum, mea quod vi dextera versat,
Effugies: neque enim is teli nec vulneris auctor.
Sic ait, et sublatum alte consurgit in ensem,

Et mediam ferro gemina inter tempora frontem
Dividit, impubesque immani vulnere malas.
Fit sonus: ingenti concussa est pondere tellus.
Collapsos artus atque arma cruenta cerebro
Sternit humi moriens, atque illi partibus aequis
Huc caput atque illuc humero ex utroque pependit.
Diffugiunt versi trepida formidine Troës:
Et si continuo victorem ea cura subisset,
Rumpere claustra manu sociosque immittere portis,
Ultimus ille dies bello gentique fuisset.
Sed furor ardentem caedisque insana cupido
Egit in adversos.
Principio Phalerim et, succiso poplite, Gygen
Excipit; hinc raptas fugientibus ingerit hastas
In tergum: Juno vires animumque ministrat.
Addit Halym comitem et confixa Phegea parma,
Ignaros deinde in muris Martemque cientes
Alcandrumque Haliumque Noëmonaque Prytanimque.
Lyncea tendentem contra sociosque vocantem
Vibranti gladio connixus ab aggere dexter
Occupat: huic uno dejectum comminus ictu
Cum galea longe jacuit caput. Inde ferarum
Vastatorem Amycum, quo non felicior alter
Unguere tela manu ferrumque armare veneno,
Et Clytium Aeoliden, et amicum Crethea Musis,
Crethea Musarum comitem, cui carmina semper
Et citharae cordi, numerosque intendere nervis;
Semper equos atque arma virum pugnasque canebat.
  Tandem ductores, audita caede suorum,
Conveniunt Teucri, Mnestheus acerque Serestus,
Palentesque vident socios hostemque receptum.
Et Mnestheus, Quo deinde fugam, quo tenditis? inquit.
Quos alios muros, quae jam ultra moenia habetis?
Unus homo, et vestris, o cives, undique septus
Aggeribus, tantas strages impune per urbem
Ediderit? juvenum primos tot miserit Orco?
Non infelicis patriae veterumque deorum
Et magni Aeneae segnes miseretque pudetque?
Talibus accensi firmantur, et agmine denso
Consistunt. Turnus paullatim excedere pugna,

Et fluvium petere ac partem, quae cingitur unda.
Acrius hoc Teucri clamore incumbere magno,
Et glomerare manum : ceu saevum turba leonem
Quum telis premit infensis ; at territus ille,
Asper, acerba tuens, retro redit, et neque terga
Ira dare aut virtus patitur, nec tendere contra,
Ille quidem hoc cupiens, potis est per tela virosque.
Haud aliter retro dubius vestigia Turnus
Improperata refert, et mens exaestuat ira.
Quin etiam bis tum medios invaserat hostes,
Bis confusa fuga per muros agmina vertit.
Sed manus e castris propere coit omnis in unum ;
Nec contra vires audet Saturnia Juno
Sufficere : aëriam coelo nam Jupiter Irim
Demisit, germanae haud mollia jussa ferentem,
Ni Turnus cedat Teucrorum moenibus altis.
Ergo nec clypeo juvenis subsistere tantum,
Nec dextra valet : injectis sic undique telis
Obruitur. Strepit assiduo cava tempora circum
Tinnitu galea, et saxis solida aera fatiscunt ;
Discussaeque jubae capiti ; nec sufficit umbo
Ictibus ; ingeminant hastis et Troës et ipse
Fulmineus Mnestheus. Tum toto corpore sudor
Liquitur et piceum — nec respirare potestas —
Flumen agit ; fessos quatit aeger anhelitus artus.
Tum demum praeceps saltu sese omnibus armis
In fluvium dedit. Ille suo cum gurgite flavo
Accepit venientem ac mollibus extulit undis,
Et laetum sociis abluta caede remisit.

AENEIDOS

LIBER DECIMUS.

Panditur interea domus omnipotentis Olympi,
Conciliumque vocat divum pater atque hominum rex
Sideream in sedem, terras unde arduus omnes
Castraque Dardanidum adspectat populosque Latinos.
Considunt tectis bipatentibus. Incipit ipse:
  Coelicolae magni, quianam sententia vobis
Versa retro, tantumque animis certatis iniquis?
Abnueram bello Italiam concurrere Teucris.
Quae contra vetitum discordia? quis metus aut hos
Aut hos arma sequi ferrumque lacessere suasit?
Adveniet justum pugnae, ne arcessite, tempus,
Quum fera Carthago Romanis arcibus olim
Exitium magnum atque Alpes immittet apertas:
Tum certare odiis, tum res rapuisse licebit;
Nunc sinite, et placitum laeti componite foedus.
  Jupiter haec paucis; at non Venus aurea contra
Pauca refert:
O pater, o hominum rerumque aeterna potestas, —
Namque aliud quid sit, quod jam implorare queamus? —
Cernis, ut insultent Rutuli, Turnusque feratur
Per medios insignis equis tumidusque secundo
Marte ruat? Non clausa tegunt jam moenia Teucros.
Quin intra portas atque ipsis proelia miscent
Aggeribus moerorum, et inundant sanguine fossae.
Aeneas ignarus abest. Numquamne levari
Obsidione sines? Muris iterum imminet hostis
Nascentis Trojae, nec non exercitus alter;
Atque iterum in Teucros Aetolis surgit ab Arpis
Tydides. Equidem credo, mea vulnera restant,
Et tua progenies mortalia demoror arma!
Si sine pace tua atque invito numine Troës
Italiam petiere: luant peccata, neque illos
Juveris auxilio; sin tot responsa secuti,

Quae Superi Manesque dabant: cur nunc tua quisquam
Vertere jussa potest, aut cur nova condere fata?
Quid repetam exustas Erycino in litore classes?
Quid tempestatum regem ventosque furentes
Aeolia excitos, aut actam nubibus Irim?
Nunc etiam Manes — haec intentata manebat
Sors rerum — movet, et superis immissa repente
Allecto medias Italum bacchata per urbes.
Nil super imperio moveor: speravimus ista,
Dum fortuna fuit; vincant, quos vincere mavis.
Si nulla est regio, Teucris quam det tua conjux
Dura; per eversae, genitor, fumantia Trojae
Excidia obtestor, liceat dimittere ab armis
Incolumem Ascanium, liceat superesse nepotem.
Aeneas sane ignotis jactetur in undis
Et, quamcumque viam dederit fortuna, sequatur;
Hunc tegere et dirae valeam subducere pugnae.
Est Amathus, est celsa mihi Paphus atque Cythera,
Idaliaeque domus: positis inglorius armis
Exigat hic aevum. Magna dicione jubeto
Carthago premat Ausoniam: nihil urbibus inde
Obstabit Tyriis. Quid pestem evadere belli
Juvit et Argolicos medium fugisse per ignes,
Totque maris vastaeque exhausta pericula terrae,
Dum Latium Teucri recidivaque Pergama quaerunt?
Non satius, cineres patriae insedisse supremos
Atque solum, quo Troja fuit? Xanthum et Simoënta
Redde, oro, miseris, iterumque revolvere casus
Da, pater, Iliacos Teucris. Tum regia Juno,
Acta furore gravi: Quid me alta silentia cogis
Rumpere et obductum verbis vulgare dolorem?
Aenean hominum quisquam divumque subegit
Bella sequi, aut hostem regi se inferre Latino?
Italiam petiit fatis auctoribus: esto;
Cassandrae impulsus furiis. Num linquere castra
Hortati sumus, aut vitam committere ventis?
Num puero summam belli, num credere muros,
Tyrrhenamque fidem aut gentes agitare quietas?
Quis deus in fraudem, quae dura potentia nostri
Egit? ubi hic Juno, demissave nubibus Iris?

Indignum est, Italos Trojam circumdare flammis
Nascentem, et patria Turnum consistere terra,
Cui Pilumnus avus, cui diva Venilia mater:
Quid, face Trojanos atra vim ferre Latinis?
Arva aliena jugo premere atque avertere praedas?
Quid, soceros legere et gremiis abducere pactas?
Pacem orare manu, praefigere puppibus arma?
Tu potes Aenean manibus subducere Graium,
Proque viro nebulam et ventos obtendere inanes;
Et potes in totidem classem convertere nymphas;
Nos aliquid Rutulos contra juvisse nefandum est?
Aeneas ignarus abest: ignarus et absit:
Est Paphus Idaliumque tibi, sunt alta Cythera.
Quid gravidam bellis urbem et corda aspera tentas?
Nosne tibi fluxas Phrygiae res vertere fundo
Conamur? nos? an miseros qui Troas Achivis
Objecit? Quae caussa fuit, consurgere in arma
Europamque Asiamque et foedera solvere furto?
Me duce Dardanius Spartam expugnavit adulter,
Aut ego tela dedi, fovive cupidine bella?
Tum decuit metuisse tuis; nunc sera querelis
Haud justis assurgis, et irrita jurgia jactas.
  Talibus orabat Juno, cunctique fremebant
Coelicolae assensu vario: ceu flamina prima
Quum deprensa fremunt silvis, et caeca volutant
Murmura, venturos nautis prodentia ventos.
Tum Pater omnipotens, rerum cui prima potestas,
Infit. Eo dicente deum domus alta silescit,
Et tremefacta solo tellus; silet arduus aether;
Tum Zephyri posuere, premit placida aequora pontus.
Accipite ergo animis atque haec mea figite dicta.
Quandoquidem Ausonios conjungi foedera Teucris
Haud licitum, nec vestra capit discordia finem:
Quae cuique est fortuna hodie, quam quisque secat spem,
Tros Rutulusve fuat, nullo discrimine habebo,
Seu fatis Italum castra obsidione tenentur,
Sive errore malo Trojae monitisque sinistris.
Nec Rutulos solvo. Sua cuique exorsa laborem
Fortunamque ferent. Rex Jupiter omnibus idem:
Fata viam invenient. Stygii per flumina fratris,

Per pice torrentes atraque voragine ripas
Adnuit, et totum nutu tremefecit Olympum.
Hic finis fandi ; solio tum Jupiter aureo
Surgit, coelicolae medium quem ad limina ducunt.
  Interea Rutuli portis circum omnibus instant
Sternere caede viros, et moenia cingere flammis.
At legio Aeneadum vallis obsessa tenetur ;
Nec spes ulla fugae ; miseri stant turribus altis
Nequidquam, et rara muros cinxere corona.
Asius Imbrasides Hicetaoniusque Thymoetes
Assaracique duo et senior cum Castore Thymbris
Prima acies ; hos germani Sarpedonis ambo
Et Clarus et Themon Lycia comitantur ab alta.
Fert ingens toto connixus corpore saxum,
Haud partem exiguam montis, Lyrnesius Acmon,
Nec Clytio genitore minor, nec fratre Menestheo.
Hi jaculis, illi certant defendere saxis,
Molirique ignem, nervoque aptare sagittas.
Ipse inter medios, Veneris justissima cura,
Dardanius caput, ecce, puer detectus honestum,
Qualis gemma, micat, fulvum quae dividit aurum,
Aut collo decus aut capiti, vel quale per artem
Inclusum buxo, aut Oricia terebintho,
Lucet ebur ; fusos cervix cui lactea crines
Accipit et molli subnectens circulus auro.
Te quoque magnanimae viderunt, Ismare, gentes
Vulnera dirigere, et calamos armare veneno,
Maeonia generose domo : ubi pinguia culta
Exercentque viri, Pactolosque irrigat auro.
Adfuit et Mnestheus, quem pulsi pristina Turni
Aggere moerorum sublimem gloria tollit,
Et Capys : hinc nomen Campanae ducitur urbi.
  Illi inter sese duri certamina belli
Contulerant ; media Aeneas freta nocte secabat.
Namque, ut ab Evandro castris ingressus Etruscis,
Regem adit et regi memorat nomenque genusque,
Quidve petat, quidve ipse ferat ; Mezentius arma
Quae sibi conciliet, violentaque pectora Turni
Edocet ; humanis quae sit fiducia rebus
Admonet, immiscetque preces. Haud fit mora : Tarchon

Jungit opes, foedusque ferit; tum libera fati
Classem conscendit jussis gens Lydia divum,
Externo commissa duci. Aeneïa puppis
Prima tenet, rostro Phrygios subjuncta leones;
Imminet Ida super, profugis gratissima Teucris.
Hic magnus sedet Aeneas, secumque volutat
Eventus belli varios; Pallasque sinistro
Affixus lateri jam quaerit sidera, opacae
Noctis iter, jam quae passus terraque marique.
  Pandite nunc Helicona, deae, cantusque movete,
Quae manus interea Tuscis comitetur ab oris
Aenean, armetque rates, pelagoque vehatur.
  Massicus aerata princeps secat aequora Tigri;
Sub quo mille manus juvenum, qui moenia Clusi,
Quique urbem liquere Cosas; quis tela sagittae
Gorytique leves humeris et letifer arcus.
Una torvus Abas: huic totum insignibus armis
Agmen et aurato fulgebat Apolline puppis.
Sexcentos illi dederat Populonia mater
Expertos belli juvenes; ast Ilva trecentos
Insula, inexhaustis Chalybum generosa metallis.
Tertius, ille hominum divumque interpres Asilas,
Cui pecudum fibrae, coeli cui sidera parent,
Et linguae volucrum, et praesagi fulminis ignes,
Mille rapit densos acie atque horrentibus hastis.
Hos parere jubent Alpheae ab origine Pisae,
Urbs Etrusca solo. Sequitur pulcherrimus Astur,
Astur equo fidens et versicoloribus armis.
Tercentum adjiciunt; mens omnibus una sequendi,
Qui Caerete domo, qui sunt Minionis in arvis,
Et Pyrgi veteres, intempestaeque Graviscae.
  Non ego te, Ligurum ductor fortissime bello,
Transierim, Cinyra, et paucis comitate Cupavo,
Cujus olorinae surgunt de vertice pennae —
Crimen amor vestrum — formaeque insigne paternae.
Namque ferunt, luctu Cycnum Phaëthontis amati,
Populeas inter frondes umbramque sororum
Dum canit et maestum Musa solatur amorem,
Canentem molli pluma duxisse senectam,
Linquentem terras et sidera voce sequentem.

Filius, aequales comitatus classe catervas,
Ingentem remis Centaurum promovet, — ille
Instat aquae, saxumque undis immane minatur
Arduus — et longa sulcat maria alta carina.
Ille etiam patriis agmen ciet Ocnus ab oris,
Fatidicae Mantus et Tusci filius amnis,
Qui muros matrisque dedit tibi, Mantua, nomen;
Mantua dives avis, sed non genus omnibus unum;
Gens illi triplex, populi sub gente quaterni;
Ipsa caput populis: Tusco de sanguine vires.
Hinc quoque quingentos in se Mezentius armat,
Quos patre Benaco velatus arundine glauca
Mincius infesta ducebat in aequora pinu.
It gravis Aulestes, centenaque arbore fluctum
Verberat assurgens: spumant vada marmore verso.
Hunc vehit immanis Triton et caerula concha
Exterrens freta, cui laterum tenus hispida nanti
Frons hominem praefert, in pristim desinit alvus;
Spumea semifero sub pectore murmurat unda.
Tot lecti proceres ter denis navibus ibant
Subsidio Trojae, et campos salis aere secabant.
Jamque dies coelo concesserat, almaque curru
Noctivago Phoebe medium pulsabat Olympum:
Aeneas — neque enim membris dat cura quietem —
Ipse sedens clavumque regit velisque ministrat.
Atque illi medio in spatio chorus, ecce, suarum
Occurrit comitum: Nymphae, quas alma Cybebe
Numen habere maris Nymphasque e navibus esse
Jusserat, innabant pariter fluctusque secabant,
Quot prius aeratae steterant ad litora prorae.
Agnoscunt longe regem, lustrantque choreis.
Quarum quae fandi doctissima, Cymodocea
Pone sequens dextra puppim tenet, ipsaque dorso
Eminet, ac laeva tacitis subremigat undis.
Tum sic ignarum alloquitur: Vigilasne, deum gens,
Aenea? Vigila, et velis immitte rudentes.
Nos sumus, Idaeae sacro de vertice pinus,
Nunc pelagi Nymphae, classis tua. Perfidus ut nos
Praecipites ferro Rutulus flammaque premebat;
Rupimus invitae tua vincula, teque per aequor

Quaerimus. Hanc genetrix faciem miserata refecit,
Et dedit esse deas aevumque agitare sub undis.
At puer Ascanius muro fossisque tenetur
Tela inter media atque horrentes Marte Latinos.
Jam loca jussa tenet forti permixtus Etrusco
Arcas eques; medias illis opponere turmas,
Ne castris jungant, certa est sententia Turno.
Surge age, et Aurora socios veniente vocari
Primus in arma jube, et clypeum cape, quem dedit ipse
Invictum Ignipotens atque oras ambiit auro.
Crastina lux, mea si non irrita dicta putaris,
Ingentes Rutulae spectabit caedis acervos.
Dixerat, et dextra discedens impulit altam,
Haud ignara modi, puppim. Fugit illa per undas
Ocior et jaculo et ventos aequante sagitta.
Inde aliae celerant cursus. Stupet inscius ipse
Tros Anchisiades, animos tamen omine tollit.
Tum breviter supera adspectans convexa precatur:
Alma parens Idaea deum, cui Dindyma cordi
Turrigeraeque urbes bijugique ad frena leones,
Tu mihi nunc pugnae princeps, tu rite propinques
Augurium, Phrygibusque adsis pede, diva, secundo.
Tantum effatus: et interea revoluta ruebat
Matura jam luce dies noctemque fugarat:
Principio sociis edicit, signa sequantur,
Atque animos aptent armis, pugnaeque parent se.
Jamque in conspectu Teucros habet et sua castra,
Stans celsa in puppi: clypeum quum deinde sinistra
Extulit ardentem. Clamorem ad sidera tollunt
Dardanidae e muris: spes addita suscitat iras;
Tela manu jaciunt: quales sub nubibus atris
Strymoniae dant signa grues, atque aethera tranant
Cum sonitu, fugiuntque Notos clamore secundo.
At Rutulo regi ducibusque ea mira videri
Ausoniis, donec versas ad litora puppes
Respiciunt, totumque allabi classibus aequor.
Ardet apex capiti, cristisque a vertice flamma
Funditur, et vastos umbo vomit aereus ignes:
Non secus ac liquida si quando nocte cometae
Sanguinei lugubre rubent, aut Sirius ardor,

Ille sitim morbosque ferens mortalibus aegris,
Nascitur et laevo contristat lumine coelum.
Haud tamen audaci Turno fiducia cessit
Litora praecipere, et venientes pellere terra.
[Ultro animos tollit dictis, atque increpat ultro:]
Quod votis optastis, adest, perfringere dextra.
In manibus Mars ipse, viri. Nunc conjugis esto
Quisque suae tectique memor; nunc magna referto
Facta, patrum laudes. Ultro occurramus ad undam,
Dum trepidi egressique labant vestigia prima.
Audentes Fortuna juvat.
Haec ait, et secum versat, quos ducere contra,
Vel quibus obsessos possit concredere muros.
Interea Aeneas socios de puppibus altis
Pontibus exponit. Multi servare recursus
Languentis pelagi, et brevibus se credere saltu;
Per remos alii. Speculatus litora Tarchon,
Qua vada non spirant nec fracta remurmurat unda,
Sed mare inoffensum crescenti allabitur aestu,
Advertit subito proras, sociosque precatur:
Nunc, o lecta manus, validis incumbite remis;
Tollite, ferte rates; inimicam findite rostris
Hanc terram, sulcumque sibi premat ipsa carina.
Frangere nec tali puppim statione recuso,
Arrepta tellure semel. Quae talia postquam
Effatus Tarchon, socii consurgere tonsis,
Spumantesque rates arvis inferre Latinis,
Donec rostra tenent siccum et sedere carinae
Omnes innocuae. Sed non puppis tua, Tarchon.
Namque inflicta vadis dorso dum pendet iniquo,
Anceps sustentata diu, fluctusque fatigat,
Solvitur atque viros mediis exponit in undis;
Fragmina remorum quos et fluitantia transtra
Impediunt, retrahitque pedes simul unda relabens.
Nec Turnum segnis retinet mora; sed rapit acer
Totam aciem in Teucros, et contra in litore sistit.
Signa canunt. Primus turmas invasit agrestes
Aeneas, omen pugnae, stravitque Latinos,
Occiso Therone, virum qui maximus ultro
Aenean petit. Huic gladio perque aerea suta,

Per tunicam squalentem auro, latus haurit apertum.
Inde Lichan ferit, exsectum jam matre peremta,
Et tibi, Phoebe, sacrum, casus evadere ferri
Quod licuit parvo. Nec longe, Cissea durum
Immanemque Gyan, sternentes agmina clava,
Dejecit leto; nihil illos Herculis arma
Nec validae juvere manus genitorque Melampus,
Alcidae comes, usque graves dum terra labores
Praebuit. Ecce Pharo, voces dum jactat inertes,
Intorquens jaculum clamanti sistit in ore.
Tu quoque, flaventem prima lanugine malas
Dum sequeris Clytium infelix, nova gaudia, Cydon,
Dardania stratus dextra, securus amorum,
Qui juvenum tibi semper erant, miserande jaceres,
Ni fratrum stipata cohors foret obvia, Phorci
Progenies, septem numero, septenaque tela
Conjiciunt; partim galea clypeoque resultant
Irrita, deflexit partim stringentia corpus
Alma Venus. Fidum Aeneas affatur Achaten:
Suggere tela mihi: non ullum dextera frustra
Torserit in Rutulos, steterunt quae in corpore Graium
Iliacis campis. Tum magnam corripit hastam,
Et jacit: illa volans clypei transverberat aera
Maeonis, et thoraca simul cum pectore rumpit.
Huic frater subit Alcanor, fratremque ruentem
Sustentat dextra: trajecto missa lacerto
Protinus hasta fugit servatque cruenta tenorem,
Dexteraque ex humero nervis moribunda pependit.
Tum Numitor, jaculo fratris de corpore rapto,
Aenean petiit; sed non et figere contra
Est licitum, magnique femur perstrinxit Achatae.
Hic Curibus, fidens primaevo corpore, Clausus
Advenit, et rigida Dryopem ferit eminus hasta
Sub mentum, graviter pressa, pariterque loquentis
Vocem animamque rapit, trajecto gutture; at ille
Fronte ferit terram et crassum vomit ore cruorem.
Tres quoque Threïcios Boreae de gente suprema,
Et tres, quos Idas pater et patria Ismara mittit,
Per varios sternit casus. Accurrit Halaesus
Auruncaeque manus, subit et Neptunia proles,

Insignis Messapus equis. Expellere tendunt
Nunc hi, nunc illi; certatur limine in ipso
Ausoniae. Magno discordes aethere venti
Proelia ceu tollunt animis et viribus aequis;
Non ipsi inter se, non nubila, non mare cedit;
Anceps pugna diu; stant obnixa omnia contra:
Haud aliter Trojanae acies aciesque Latinae
Concurrunt: haeret pede pes densusque viro vir.
At parte ex alia, qua saxa rotantia late
Impulerat torrens arbustaque diruta ripis,
Arcadas, insuetos acies inferre pedestres,
Ut vidit Pallas Latio dare terga sequaci,
Aspera quis natura loci dimittere quando
Suasit equos, unum quod rebus restat egenis,
Nunc prece, nunc dictis virtutem accendit amaris:
Quo fugitis, socii? Per vos et fortia facta,
Per ducis Evandri nomen devictaque bella,
Spemque meam, patriae quae nunc subit aemula laudi,
Fidite ne pedibus. Ferro rumpenda per hostes
Est via. Qua globus ille virum densissimus urguet,
Hac vos et Pallanta ducem patria alta reposcit.
Numina nulla premunt; mortali urguemur ab hoste
Mortales; totidem nobis animaeque manusque.
Ecce, maris magna claudit nos objice pontus;
Deest jam terra fugae: pelagus Trojamne petemus?
Haec ait et medius densos prorumpit in hostes.
Obvius huic primum, fatis adductus iniquis,
Fit Lagus: hunc, magno vellit dum pondere saxum,
Intorto figit telo, discrimina costis
Per medium qua spina dabat, hastamque receptat
Ossibus haerentem. Quem non super occupat Hisbo,
Ille quidem hoc sperans; nam Pallas ante ruentem,
Dum furit, incautum crudeli morte sodalis,
Excipit, atque ensem tumido in pulmone recondit.
Hinc Sthenelum petit, et Rhoeti de gente vetusta
Anchemolum, thalamos ausum incestare novercae.
Vos etiam gemini Rutulis cecidistis in arvis,
Daucia, Laride Thymberque, simillima proles,
Indiscreta suis gratusque parentibus error;
At nunc dura dedit vobis discrimina Pallas:

Nam tibi, Thymbre, caput Evandrius abstulit ensis;
Te decisa suum, Laride, dextera quaerit,
Semianimesque micant digiti ferrumque retractant.
Arcadas accensos monitu, et praeclara tuentes
Facta viri, mixtus dolor et pudor armat in hostes.
Tum Pallas bijugis fugientem Rhoetea praeter
Trajicit. Hoc spatium, tantumque morae fuit Ilo:
Ilo namque procul validam direxerat hastam,
Quam medius Rhoeteus intercipit, optime Teuthra,
Te fugiens fratremque Tyren; curruque volutus
Caedit semianimis Rutulorum calcibus arva.
Ac velut, optato ventis aestate coortis,
Dispersa immittit silvis incendia pastor;
Correptis subito mediis, extenditur una
Horrida per latos acies Vulcania campos;
Ille sedens victor flammas despectat ovantes:
Non aliter socium virtus coit omnis in unum,
Teque juvat, Palla. Sed bellis acer Halaesus
Tendit in adversos, seque in sua colligit arma.
Hic mactat Ladona Pheretaque Demodocumque;
Strymonio dextram fulgenti deripit ense
Elatam in jugulum; saxo ferit ora Thoantis,
Ossaque dispersit cerebro permixta cruento.
Fata canens silvis genitor celarat Halaesum;
Ut senior leto canentia lumina solvit,
Injecere manum Parcae telisque sacrarunt
Evandri. Quem sic Pallas petit ante precatus:
Da nunc, Thybri pater, ferro, quod missile libro,
Fortunam atque viam duri per pectus Halaesi.
Haec arma exuviasque viri tua quercus habebit.
Audiit illa deus: dum texit Imaona Halaesus,
Arcadio infelix telo dat pectus inermum.
At non caede viri tanta perterrita Lausus,
Pars ingens belli, sinit agmina: primus Abantem
Oppositum interimit, pugnae nodumque moramque.
Sternitur Arcadiae proles, sternuntur Etrusci,
Et vos, o Graiis imperdita corpora, Teucri.
Agmina concurrunt ducibusque et viribus aequis;
Extremi addensent acies, nec turba moveri
Tela manusque sinit. Hinc Pallas instat et urguet,

Hinc contra Lausus; nec multum discrepat aetas;
Egregii forma, sed quis fortuna negarat
In patriam reditus. Ipsos concurrere passus
Haud tamen inter se magni regnator Olympi:
Mox illos sua fata manent majore sub hoste.
Interea soror alma monet succedere Lauso
Turnum, qui volucri curru medium secat agmen.
Ut vidit socios: Tempus desistere pugnae;
Solus ego in Pallanta feror; soli mihi Pallas
Debetur; cuperem ipse parens spectator adesset.
Haec ait, et socii cesserunt aequore jusso.
At, Rutulum abscessu, juvenis tum, jussa superba
Miratus, stupet in Turno, corpusque per ingens
Lumina volvit, obitque truci procul omnia visu,
Talibus et dictis it contra dicta tyranni:
Aut spoliis ego jam raptis laudabor opimis,
Aut leto insigni; sorti pater aequus utrique est.
Tolle minas. Fatus medium procedit in aequor.
Frigidus Arcadibus coit in praecordia sanguis.
Desiluit Turnus bijugis: pedes apparat ire
Comminus. Utque leo, specula quum vidit ab alta
Stare procul campis meditantem in proelia taurum,
Advolat: haud alia est Turni venientis imago.
Hunc ubi contiguum missae fore credidit hastae,
Ire prior Pallas, si qua fors adjuvet ausum
Viribus imparibus, magnumque ita ad aethera fatur:
Per patris hospitium et mensas, quas advena adisti,
Te precor, Alcide, coeptis ingentibus adsis!
Cernat semineci sibi me rapere arma cruenta,
Victoremque ferant morientia lumina Turni.
Audiit Alcides juvenem, magnumque sub imo
Corde premit gemitum, lacrymasque effundit inanes.
Tum genitor natum dictis affatur amicis:
Stat sua cuique dies; breve et irreparabile tempus
Omnibus est vitae; sed famam extendere factis,
Hoc virtutis opus. Trojae sub moenibus altis
Tot nati cecidere deum; quin occidit una
Sarpedon, mea progenies. Etiam sua Turnum
Fata vocant, metasque dati pervenit ad aevi.
Sic ait, atque oculos Rutulorum rejicit arvis.

At Pallas magnis emittit viribus hastam,
Vaginaque cava fulgentem deripit ensem.
Illa volans, humeri surgunt qua tegmina summa,
Incidit, atque, viam clypei molita per oras,
Tandem etiam magno strinxit de corpore Turni.
Hic Turnus ferro praefixum robur acuto
In Pallanta diu librans jacit, atque ita fatur:
Adspice, num mage sit nostrum penetrabile telum.
Dixerat; at clypeum, tot ferri terga, tot aeris,
Quum pellis toties obeat circumdata tauri,
Vibranti medium cuspis transverberat ictu,
Loricaeque moras et pectus perforat ingens.
Ille rapit calidum frustra de vulnere telum:
Una eademque via sanguis animusque sequuntur.
Corruit in vulnus; sonitum super arma dedere;
Et terram hostilem moriens petit ore cruento.
Quem Turnus super adsistens,
Arcades, haec, inquit, memores mea dicta referte
Evandro: Qualem meruit, Pallanta remitto.
Quisquis honos tumuli, quidquid solamen humandi est,
Largior. Haud illi stabunt Aeneïa parvo
Hospitia. Et laevo pressit pede, talia fatus,
Exanimem, rapiens immania pondera baltei,
Impressumque nefas: una sub nocte jugali
Caesa manus juvenum foede, thalamique cruenti;
Quae Clonus Eurytides multo caelaverat auro.
Quo nunc Turnus ovat spolio gaudetque potitus.
Nescia mens hominum fati sortisque futurae,
Et servare modum, rebus sublata secundis!
Turno tempus erit, magno quum optaverit emtum
Intactum Pallanta, et quum spolia ista diemque
Oderit. At socii multo gemitu lacrymisque
Impositum scuto referunt Pallanta frequentes.
O dolor atque decus magnum rediture parenti!
Haec te prima dies bello dedit, haec eadem aufert,
Quum tamen ingentes Rutulorum linquis acervos!
Nec jam fama mali tanti, sed certior auctor
Advolat Aeneae, tenui discrimine leti
Esse suos: tempus, versis succurrere Teucris.
Proxima quaeque metit gladio, latumque per agmen

Ardens limitem agit ferro, te, Turne, superbum
Caede nova quaerens. Pallas, Evander, in ipsis
Omnia sunt oculis, mensae, quas advena primas
Tunc adiit, dextraeque datae. Sulmone creatos
Quatuor hic juvenes, totidem, quos educat Ufens,
Viventes rapit, inferias quos immolet umbris,
Captivoque rogi perfundat sanguine flammas.
Inde Mago procul infensam contenderat hastam;
Ille astu subit, at tremebunda supervolat hasta;
Et genua amplectens effatur talia supplex:
Per patrios Manes et spes surgentis Iuli,
Te precor, hanc animam serves gnatoque patrique.
Est domus alta; jacent penitus defossa talenta
Caelati argenti; sunt auri pondera facti
Infectique mihi. Non hic victoria Teucrum
Vertitur, aut anima una dabit discrimina tanta.
Dixerat; Aeneas contra cui talia reddit:
Argenti atque auri memoras quae multa talenta,
Gnatis parce tuis. Belli commercia Turnus
Sustulit ista prior jam tum Pallante peremto.
Hoc patris Anchisae Manes, hoc sentit Iulus.
Sic fatus galeam laeva tenet, atque reflexa
Cervice orantis capulo tenus applicat ensem.
Nec procul Haemonides, Phoebi Triviaeque sacerdos,
Infula cui sacra redimibat tempora vitta,
Totus collucens veste atque insignibus armis:
Quem congressus agit campo, lapsumque superstans
Immolat, ingentique umbra tegit; arma Serestus
Lecta refert humeris, tibi, rex Gradive, tropaeum.
Instaurant acies Vulcani stirpe creatus
Caeculus et veniens Marsorum montibus Umbro.
Dardanides contra furit. Anxuris ense sinistram
Et totum clypei ferro dejecerat orbem; —
Dixerat ille aliquid magnum, vimque affore verbo
Crediderat, coeloque animum fortasse ferebat,
Canitiemque sibi et longos promiserat annos; —
Tarquitus exsultans contra fulgentibus armis,
Silvicolae Fauno Dryope quem nympha crearat,
Obvius ardenti sese obtulit. Ille reducta
Loricam clypeique ingens onus impedit hasta.

Tum caput orantis nequidquam et multa parantis
Dicere deturbat terrae, truncumque tepentem
Provolvens, super haec inimico pectore fatur:
Istic nunc, metuende, jace! Non te optima mater
Condet humo, patrioque onerabit membra sepulcro;
Alitibus linquere feris, aut gurgite mersum
Unda feret, piscesque impasti vulnera lambent.
Protenus Antaeum et Lucam, prima agmina Turni,
Persequitur, fortemque Numam, fulvumque Camertem,
Magnanimo Volscente satum, ditissimus agri
Qui fuit Ausonidum et tacitis regnavit Amyclis.
Aegaeon qualis, centum cui brachia dicunt
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse, Jovis quum fulmina contra
Tot paribus streperet clypeis, tot stringeret enses:
Sic toto Aeneas desaevit in aequore victor,
Ut semel intepuit mucro. Quin ecce Niphaei
Quadrijuges in equos adversaque pectora tendit;
Atque illi longe gradientem et dira frementem
Ut videre, metu versi retroque ruentes
Effunduntque ducem, rapiuntque ad litora currus.
Iterea bijugis infert se Lucagus albis
In medios fraterque Liger; sed frater habenis
Flectit equos, strictum rotat acer Lucagus ensem.
Haud tulit Aeneas tanto fervore furentes:
Irruit, adversaque ingens apparuit hasta.
Cui Liger:
Non Diomedis equos, nec currum cernis Achilli,
Aut Phrygiae campos; nunc belli finis et aevi
His dabitur terris. Vesano talia late
Dicta volant Ligeri; sed non et Troïus heros
Dicta parat [contra: jaculum nam torquet in hostem].
Lucagus ut pronus pendens in verbera telo
Admonuit bijugos, projecto dum pede laevo
Aptat se pugnae; subit oras hasta per imas
Fulgentis clypei, tum laevum perforat inguen:
Excussus curru moribundus volvitur arvis.
Quem pius Aeneas dictis affatur amaris:
Lucage, nulla tuos currus fuga segnis equorum
Prodidit, aut vanae vertere ex hostibus umbrae;

Ipse rotis saliens juga deseris. Haec ita fatus
Arripuit bijugos. Frater tendebat inertes
Infelix palmas, curru delapsus eodem:
Per te, per qui te talem genuere parentes,
Vir Trojane, sine hanc animam, et miserere precantis!
Pluribus oranti Aeneas: Haud talia dudum
Dicta dabas. Morere, et fratrem ne desere frater.
Tum latebras animae, pectus, mucrone recludit.
Talia per campos edebat funera ductor
Dardanius, torrentis aquae vel turbinis atri
More furens. Tandem erumpunt et castra relinquunt
Ascanius puer et nequidquam obsessa juventus.
  Junonem interea compellat Jupiter ultro:
O germana mihi atque eadem gratissima conjux,
Ut rebare, Venus — nec te sententia fallit —
Trojanas sustentat opes: non vivida bello
Dextra viris, animusque ferox, patiensque pericli.
Cui Juno submissa: Quid, o pulcherrime conjux,
Sollicitas aegram et tua tristia dicta timentem?
Si mihi, quae quondam fuerat, quamque esse decebat,
Vis in amore foret. Non hoc mihi namque negares,
Omnipotens, quin et pugnae subducere Turnum,
Et Dauno possem incolumem servare parenti.
Nunc pereat, Teucrisque pio det sanguine poenas.
Ille tamen nostra deducit origine nomen,
Pilumnusque illi quartus pater, et tua larga
Saepe manu multisque oneravit limina donis.
Cui rex aetherii breviter sic fatus Olympi:
Si mora praesentis leti tempusque caduco
Oratur juveni, meque hoc ita ponere sentis,
Tolle fuga Turnum atque instantibus eripe fatis:
Hactenus indulsisse vacat. Sin altior istis
Sub precibus venia ulla latet, totumque moveri
Mutarive putas bellum, spes pascis inanes.
Et Juno allacrymans: Quid, si, quae voce gravaris,
Mente dares, atque haec Turno rata vita maneret?
Nunc manet insontem gravis exitus, aut ego veri
Vana feror. Quod ut o potius formidine falsa
Ludar, et in melius tua, qui potes, orsa reflectas!
Haec ubi dicta dedit, coelo se protenus alto

Misit, agens hiemem, nimbo succincta, per auras,
Iliacamque aciem et Laurentia castra petivit.
Tum dea nube cava tenuem sine viribus umbram
In faciem Aeneae — visu mirabile monstrum —
Dardaniis ornat telis, clypeumque jubasque
Divini assimulat capitis, dat inania verba,
Dat sine mente sonum, gressusque effingit euntis:
Morte obita quales fama est volitare figuras,
Aut quae sopitos deludunt somnia sensus.
At primas laeta ante acies exsultat imago,
Irritatque virum telis et voce lacessit.
Instat cui Turnus, stridentemque eminus hastam
Conjicit; illa dato vertit vestigia tergo.
Tum vero Aenean aversum ut cedere Turnus
Credidit, atque animo spem turbidus hausit inanem:
Quo fugis, Aenea? Thalamos ne desere pactos!
Hac dabitur dextra tellus quaesita per undas.
Talia vociferans sequitur, strictumque coruscat
Mucronem, nec ferre videt sua gaudia ventos.
Forte ratis celsi conjuncta crepidine saxi
Expositis stabat scalis et ponte parato,
Qua rex Clusinis advectus Osinius oris.
Huc sese trepida Aeneae fugientis imago
Conjicit in latebras; nec Turnus segnior instat,
Exsuperatque moras et pontes transilit altos.
Vix proram attigerat: rumpit Saturnia funem,
Avulsamque rapit revoluta per aequora navem.
Tum levis haud ultra latebras jam quaerit imago,
Sed sublime volans nubi se immiscuit atrae.
Illum autem Aeneas absentem in proelia poscit;
Obvia multa virum demittit corpora morti:
Quum Turnum medio interea fert aequore turbo.
Respicit ignarus rerum ingratusque salutis,
Et duplices cum voce manns ad sidera tendit:
Omnipotens genitor, tanton' me crimine dignum
Duxisti, et tales voluisti expendere poenas?
Quo feror? unde abii? quae me fuga, quemve reducit?
Laurentesne iterum muros aut castra videbo?
Quid manus illa virum, qui me meaque arma secuti,
Quosque — nefas — omnes infanda in morte reliqui,

Et nunc palantes video, gemitumque cadentum
Accipio? Quid ago, aut quae jam satis ima dehiscat
Terra mihi? Vos o potius miserescite, venti!
In rupes, in saxa — volens vos Turnus adoro —
Ferte ratem, saevisque vadis immittite Syrtis,
Quo neque me Rutuli, nec conscia fama sequatur.
Haec memorans animo nunc huc nunc fluctuat illuc,
An sese mucrone ob tantum dedecus amens
Induat, et crudum per costas exigat ensem;
Fluctibus an jaciat mediis, et litora nando
Curva petat, Teucrumque iterum se reddat in arma.
Ter conatus utramque viam: ter maxima Juno
Continuit, juvenemque animo miserata repressit.
Labitur alta secans fluctuque aestuque secundo,
Et patris antiquam Dauni defertur ad urbem.
  At Jovis interea monitis Mezentius ardens
Succedit pugnae, Teucrosque invadit ovantes.
Concurrunt Tyrrhenae acies, atque omnibus uni,
Uni odiisque viro telisque frequentibus instant.
Ille, velut rupes, vastum quae prodit in aequor
Obvia ventorum furiis expostaque ponto,
Vim cunctam atque minas perfert coelique marisque,
Ipsa immota manens; prolem Dolichaonis Hebrum
Sternit humi, cum quo Latagum Palmumque fugacem:
Sed Latagum saxo atque ingenti fragmine montis
Occupat os faciemque adversam, poplite Palmum
Succiso volvi segnem sinit; armaque Lauso
Donat habere humeris et vertice figere cristas.
Nec non Evanthen Phrygium, Paridisque Mimanta
Aequalem comitemque, una quem nocte Theano
In lucem genitori Amyco dedit, et face praegnans
Cisseïs regina Parim: Paris urbe paterna
Occubat, ignarum Laurens habet ora Mimanta.
Ac velut ille canum morsu de montibus altis
Actus aper, multos Vesulus quem pinifer annos
Defendit, multosque palus Laurentia, silva
Pastus arundinea, postquam inter retia ventum est,
Substitit, infremuitque ferox et inhorruit armos;
Nec cuiquam irasci propiusve accedere virtus,
Sed jaculis tutisque procul clamoribus instant;

Ille autem impavidus partes cunctatur in omnes,
Dentibus infrendens, et tergo decutit hastas:
Haud aliter, justae quibus est Mezentius irae,
Non ulli est animus stricto concurrere ferro;
Missilibus longe et vasto clamore lacessunt.
Venerat antiquis Corythi de finibus Acron,
Graius homo, infectos linquens profugus hymenaeos:
Hunc ubi miscentem longe media agmina vidit,
Purpureum pennis et pactae conjugis ostro;
Impastus stabula alta leo ceu saepe peragrans —
Suadet enim vesana fames — si forte fugacem
Conspexit capream aut surgentem in cornua cervum,
Gaudet, hians immane, comasque arrexit, et haeret
Visceribus super incumbens; lavit improba teter
Ora cruor:
Sic ruit in densos alacer Mezentius hostes.
Sternitur infelix Acron, et calcibus atram
Tundit humum exspirans, infractaque tela cruentat.
Atque idem fugientem haud est dignatus Oroden
Sternere, nec jacta caecum dare cuspide vulnus;
Obvius adversoque occurrit, seque viro vir
Contulit, haud furto melior sed fortibus armis.
Tum super abjectum posito pede nixus et hasta:
Pars belli haud temnenda, viri, jacet altus Orodes.
Conclamant socii laetum paeana secuti.
Ille autem exspirans: Non me, quicumque es, inulto,
Victor, nec longum laetabere: te quoque fata
Prospectant paria, atque eadem mox arva tenebis.
Ad quem subridens mixta Mezentius ira:
Nunc morere; ast de me divum pater atque hominum rex
Viderit! Hoc dicens eduxit corpore telum.
Olli dura quies oculos et ferreus urget
Somnus, in aeternam clauduntur lumina noctem.
Caedicus Alcathoum obtruncat, Sacrator Hydaspen;
Partheniumque Rapo et praedurum viribus Orsen;
Messapus Cloniumque Lycaoniumque Ericeten;
Illum infrenis equi lapsu tellure jacentem,
Hunc peditem pedes. Et Lycius processerat Agis,
Quem tamen haud expers Valerus virtutis avitae
Dejicit; at Thronium Salius, Saliumque Nealces,
Insignis jaculo et longe fallente sagitta.

Jam gravis aequabat luctus et mutua Mavors
Funera ; caedebant pariter pariterque ruebant
Victores victique ; neque his fuga nota neque illis.
Di Jovis in tectis iram miserantur inanem
Amborum, et tantos mortalibus esse labores:
Hinc Venus, hinc contra spectat Saturnia Juno ;
Pallida Tisiphone media inter millia saevit.
At vero ingentem quatiens Mezentius hastam
Turbidus ingreditur campo. Quam magnus Orion,
Quum pedes incedit medii per maxima Nerei
Stagna viam scindens, humero supereminet undas,
Aut, summis referens annosam montibus ornum,
Ingrediturque solo et caput inter nubila condit:
Talis se vastis infert Mezentius armis.
Huic contra Aeneas, speculatus in agmine longo,
Obvius ire parat. Manet imperterritus ille,
Hostem magnanimum opperiens, et mole sua stat;
Atque oculis spatium emensus, quantum satis hastae,
Dextra mihi deus et telum, quod missile libro,
Nunc adsint! Voveo praedonis corpore raptis
Indutum spoliis ipsum te, Lause, tropaeum
Aeneae. Dixit, stridentemque eminus hastam
Jecit ; at illa volans clypeo est excussa, proculque
Egregium Antoren latus inter et ilia figit,
Herculis Antoren comitem, qui missus ab Argis
Haeserat Evandro, atque Itala consederat urbe.
Sternitur infelix alieno vulnere, coelumque
Adspicit, et dulces moriens reminiscitur Argos.
Tum pius Aeneas hastam jacit: illa per orbem
Aere cavum triplici, per linea terga, tribusque
Transiit intextum tauris opus, imaque sedit
Inguine ; sed vires haud pertulit. Ocius ensem
Aeneas, viso Tyrrheni sanguine laetus,
Eripit a femine, et trepidanti fervidus instat.
Ingemuit cari graviter genitoris amore,
Ut vidit, Lausus, lacrymaeque per ora volutae.
Hic mortis durae casum tuaque optima facta,
Si qua fidem tanto est operi latura vetustas,
Non equidem, nec te, juvenis memorande, silebo.
Ille pedem referens et inutilis inque ligatus

Cedebat, clypeoque inimicum hastile trahebat.
Proripuit juvenis seseque immiscuit armis,
Jamque assurgentis dextra plagamque ferentis
Aeneae subiit mucronem, ipsumque morando
Sustinuit. Socii magno clamore sequuntur,
Dum genitor nati parma protectus abiret,
Telaque conjiciunt, proturbantque eminus hostem
Missilibus. Furit Aeneas, tectusque tenet se.
Ac velut, effusa si quando grandine nimbi
Praecipitant, omnis campis diffugit arator,
Omnis et agricola, et tuta latet arce viator
Aut amnis ripis aut alti fornice saxi,
Dum pluit in terris, ut possint, sole reducto,
Exercere diem: sic obrutus undique telis
Aeneas nubem belli, dum detonet omnis,
Sustinet, et Lausum increpitat, Lausoque minatur:
Quo moriture ruis, majoraque viribus audes?
Fallit te incautum pietas tua. Nec minus ille
Exsultat demens; saevae jamque altius irae
Dardanio surgunt ductori, extremaque Lauso
Parcae fila legunt: validum namque exigit ensem
Per medium Aeneas juvenem, totumque recondit;
Transiit et parmam mucro, levia arma minacis,
Et tunicam, molli mater quam neverat auro;
Implevitque sinum sanguis; tum vita per auras
Concessit maesta ad Manes, corpusque reliquit.
At vero ut vultum vidit morientis et ora,
Ora modis Anchisiades pallentia miris,
Ingemuit miserans graviter, dextramque tetendit,
Et mentem patriae subiit pietatis imago.
Quid tibi nunc, miserande puer, pro laudibus istis,
Quid pius Aeneas tanta dabit indole dignum?
Arma, quibus laetatus, habe tua, teque parentum
Manibus et cineri, si qua est ea cura, remitto.
Hoc tamen infelix miseram solabere mortem:
Aeneae magni dextra cadis. Increpat ultro
Cunctantes socios, et terra sublevat ipsum,
Sanguine turpantem comtos de more capillos.
Interea genitor Tiberini ad fluminis undam
Vulnera siccabat lymphis, corpusque levabat

Arboris acclinis trunco; procul aerea ramis
Dependet galea, et prato gravia arma quiescunt.
Stant lecti circum juvenes; ipse aeger, anhelans,
Colla fovet, fusus propexam in pectore barbam.
Multa super Lauso rogitat, multosque remittit,
Qui revocent, maestique ferant mandata parentis.
At Lausum socii exanimem super arma ferebant
Flentes, ingentem, atque ingenti vulnere victum.
Agnovit longe gemitum praesaga mali mens:
Canitiem multo deformat pulvere, et ambas
Ad coelum tendit palmas, et corpore inhaeret.
Tantane me tenuit vivendi, nate, voluptas,
Ut pro me hostili paterer succedere dextrae,
Quem genui? Tuane haec genitor per vulnera servor,
Morte tua vivens? Heu, nunc misero mihi demum
Exilium infelix; nunc alte vulnus adactum!
Idem ego, nate, tuum maculavi crimine nomen,
Pulsus ob invidiam solio sceptrisque paternis.
Debueram patriae poenas odiisque meorum:
Omnes per mortes animam sontem ipse dedissem!
Nunc vivo, neque adhuc homines lucemque relinquo.
Sed linquam. Simul hoc dicens attollit in aegrum
Se femur, et, quamquam vis alto vulnere tardat,
Haud dejectus equum duci jubet. Hoc decus illi,
Hoc solamen erat, bellis hoc victor abibat
Omnibus. Alloquitur maerentem et talibus infit:
Rhaebe, diu — res si qua diu mortalibus ulla est —
Viximus. Aut hodie victor spolia illa cruenta
Et caput Aeneae referes, Lausique dolorum
Ultor eris mecum; aut, aperit si nulla viam vis,
Occumbes pariter: neque enim, fortissime, credo,
Jussa aliena pati et dominos dignabere Teucros.
Dixit, et exceptus tergo consueta locavit
Membra, manusque ambas jaculis oneravit acutis,
Aere caput fulgens cristaque hirsutus equina.
Sic cursum in medios rapidus dedit: aestuat ingens
Uno in corde pudor, mixtoque insania luctu,
[Et furiis agitatus amor et conscia virtus].
Atque hic Aenean magna ter voce vocavit.
Aeneas agnovit eum, laetusque precatur:

Sic pater ille deum faciat, sic altus Apollo!
Incipias conferre manum.
Tantum effatus, et infesta subit obvius hasta.
Ille autem: Quid me, erepto, saevissime, nato
Terres? Haec via sola fuit, qua perdere posses.
Nec mortem horremus, nec divum parcimus ulli.
Desine: jam venio moriturus, et haec tibi porto
Dona prius. Dixit, telumque intorsit in hostem;
Inde aliud super atque aliud figitque, volatque
Ingenti gyro; sed sustinet aureus umbo.
Ter circum adstantem laevos equitavit in orbes,
Tela manu jaciens; ter secum Troïus heros
Immanem aerato circumfert tegmine silvam.
Inde ubi tot traxisse moras, tot spicula taedet
Vellere, et urguetur pugna congressus iniqua,
Multa movens animo, jam tandem erumpit, et inter
Bellatoris equi cava tempora conjicit hastam.
Tollit se arrectum quadrupes et calcibus auras
Verberat, effusumque equitem super ipse secutus
Implicat, ejectoque incumbit cernuus armo.
Clamore incendunt coelum Troësque Latinique.
Advolat Aeneas, vaginaque eripit ensem,
Et super haec. Ubi nunc Mezentius acer et illa
Effera vis animi? Contra Tyrrhenus, ut auras
Suspiciens hausit coelum mentemque recepit:
Hostis amare, quid increpitas mortemque minaris?
Nullum in caede nefas, nec sic ad proelia veni,
Nec tecum meus haec pepigit mihi foedera Lausus.
Unum hoc, per si qua est victis venia hostibus, oro,
Corpus humo patiare tegi. Scio acerba meorum
Circumstare odia: hunc, oro, defende furorem,
Et me consortem nati concede sepulcro.
Haec loquitur, juguloque haud inscius accipit ensem,
Undantique animam diffundit in arma cruore.

AENEIDOS

LIBER UNDECIMUS.

Oceanum interea surgens Aurora reliquit:
Aeneas, quamquam et sociis dare tempus humandis
Praecipitant curae, turbataque funere mens est,
Vota deum primo victor solvebat Eoo.
Ingentem quercum decisis undique ramis
Constituit tumulo, fulgentiaque induit arma,
Mezenti ducis exuvias, tibi, magne, tropaeum,
Bellipotens; aptat rorantes sanguine cristas,
Telaque trunca viri et bis sex thoraca petitum
Perfossumque locis, clypeumque ex aere sinistrae
Subligat, atque ensem collo suspendit eburnum.
Tum socios — namque omnis eum stipata tegebat
Turba ducum — sic incipiens hortatur ovantes:
Maxima res effecta, viri: timor omnis abesto,
Quod superest; haec sunt spolia et de rege superbo
Primitiae, manibusque meis Mezentius hic est.
Nunc iter ad regem nobis murosque Latinos.
Arma parate animis, et spe praesumite bellum,
Ne qua mora ignaros, ubi primum vellere signa
Adnuerint superi pubemque educere castris,
Impediat, segnesve metu sententia tardet.
Interea socios inhumataque corpora terrae
Mandemus, qui solus honos Acheronte sub imo est.
Ite, ait, egregias animas, quae sanguine nobis
Hanc patriam peperere suo, decorate supremis
Muneribus; maestamque Evandri primus ad urbem
Mittatur Pallas, quem non virtutis egentem
Abstulit atra dies et funere mersit acerbo.
  Sic ait illacrymans recipitque ad limina gressum,
Corpus ubi exanimi positum Pallantis Acoetes
Servabat senior, qui Parrhasio Evandro
Armiger ante fuit, sed non felicibus aeque
Tum comes auspiciis caro datus ibat alumno.

Circum omnis famulumque manus Trojanaque turba
Et maestum Iliades crinem de more solutae.
Ut vero Aeneas foribus sese intulit altis,
Ingentem gemitum tunsis ad sidera tollunt
Pectoribus, maestoque immugit regia luctu.
Ipse, caput nivei fultum Pallantis et ora
Ut vidit, levique patens in pectore vulnus
Cuspidis Ausoniae, lacrymis ita fatur obortis:
Tene, inquit, miserande puer, cum laeta veniret,
Invidit Fortuna mihi, ne regna videres
Nostra, neque ad sedes victor veherere paternas?
Non haec Evandro de te promissa parenti
Discedens dederam, cum me complexus euntem
Mitteret in magnum imperium, metuensque moneret
Acres esse viros, cum dura proelia gente.
Et nunc ille quidem spe multum captus inani
Fors et vota facit, cumulatque altaria donis;
Nos juvenem exanimum et nil jam coelestibus ullis
Debentem vano maesti comitamur honore.
Infelix, nati funus crudele videbis!
Hi nostri reditus, exspectatique triumphi?
Haec mea magna fides? At non, Evandre, pudendis
Vulneribus pulsum adspicies, nec sospite dirum
Optabis nato funus pater. Hei mihi, quantum
Praesidium Ausonia, et quantum tu perdis, Iule!
  Haec ubi deflevit, tolli miserabile corpus
Imperat, et toto lectos ex agmine mittit
Mille viros, qui supremum comitentur honorem,
Intersintque patris lacrymis, solatia luctus
Exigua ingentis, misero sed debita patri.
Haud segnes alii crates et molle feretrum
Arbuteis texunt virgis et vimine querno,
Exstructosque toros obtentu frondis inumbrant.
Hic juvenem agresti sublimem stramine ponunt,
Qualem virgineo demessum pollice florem,
Seu mollis violae, seu languentis hyacinthi,
Cui neque fulgor adhuc nec dum sua forma recessit;
Non jam mater alit tellus viresque ministrat.
Tum geminas vestes auroque ostroque rigentes
Extulit Aeneas, quas illi laeta laborum

Ipsa suis quondam manibus Sidonia Dido
Fecerat, et tenui telas discreverat auro.
Harum unam juveni supremum maestus honorem
Induit, arsurasque comas obnubit amictu;
Multaque praeterea Laurentis praemia pugnae
Aggerat, et longo praedam jubet ordine duci.
Addit equos et tela, quibus spoliaverat hostem.
Vinxerat et post terga manus, quos mitteret umbris
Inferias, caeso sparsurus sanguine flammam;
Indutosque jubet truncos hostilibus armis
Ipsos ferre duces, inimicaque nomina figi.
Ducitur infelix aevo confectus Acoetes,
Pectora nunc foedans pugnis, nunc unguibus ora;
Sternitur et toto projectus corpore terrae.
Ducunt et Rutulo perfusos sanguine currus.
Post bellator equus, positis insignibus, Aethon,
It lacrymans, guttisque humectat grandibus ora.
Hastam alii galeamque ferunt: nam cetera Turnus
Victor habet. Tum maesta phalanx, Teucrique sequuntur,
Tyrrhenique omnes et versis Arcades armis.
Postquam omnis longe comitum processerat ordo,
Substitit Aeneas, gemituque haec edidit alto:
Nos alias hinc ad lacrymas eadem horrida belli
Fata vocant: salve aeternum mihi, maxime Palla,
Aeternumque vale. Nec plura effatus, ad altos
Tendebat muros, gressumque in castra ferebat.
  Jamque oratores aderant ex urbe Latina,
Velati ramis oleae veniamque rogantes,
Corpora, per campos ferro quae fusa jacebant,
Redderet ac tumulo sineret succedere terrae:
Nullum cum victis certamen et aethere cassis;
Parceret hospitibus quondam socerisque vocatis.
Quos bonus Aeneas haud aspernanda precantes
Prosequitur venia, et verbis haec insuper addit:
Quaenam vos tanto fortuna indigna, Latini,
Implicuit bello, qui nos fugiatis amicos?
Pacem me exanimis et Martis sorte peremtis
Oratis? Equidem et vivis concedere vellem.
Nec veni, nisi fata locum sedemque dedissent;
Nec bellum cum gente gero; rex nostra reliquit

Hospitia, et Turni potius se credidit armis.
Aequius huic Turnum fuerat se opponere morti.
Si bellum finire manu, si pellere Teucros
Apparat: his mecum decuit concurrere telis;
Vixet, cui vitam deus aut sua dextra dedisset.
Nunc ite et miseris supponite civibus ignem.
Dixerat Aeneas; olli obstupuere silentes,
Conversique oculos inter se atque ora tenebant.
Tum senior semperque odiis et crimine Drances
Infensus juveni Turno sic ore vicissim
Orsa refert: O fama ingens, ingentior armis,
Vir Trojane, quibus coelo te laudibus aequem?
Justitiaene prius mirer belline laborum?
Nos vero haec patriam grati referemus ad urbem,
Et te, si qua viam dederit fortuna, Latino
Jungemus regi; quaerat sibi foedera Turnus.
Quin et fatales murorum attollere moles,
Saxaque subvectare humeris Trojana juvabit.
Dixerat haec, unoque omnes eadem ore fremebant.
Bis senos pepigere dies, et pace sequestra
Per silvas Teucri mixtique impune Latini
Erravere jugis. Ferro sonat alta bipenni
Fraxinus; evertunt actas ad sidera pinos;
Robora nec cuneis et olentem scindere cedrum,
Nec plaustris cessant vectare gementibus ornos.
Et jam Fama volans, tanti praenuntia luctus,
Evandrum Evandrique domos et moenia replet,
Quae modo victorem Latio Pallanta ferebat.
Arcades ad portas ruere, et de more vetusto
Funereas rapuere faces: lucet via longo
Ordine flammarum, et late discriminat agros.
Contra turba Phrygum veniens plangentia jungit
Agmina. Quae postquam matres succedere tectis
Viderunt, maestam incendunt clamoribus urbem.
At non Evandrum potis est vis ulla tenere;
Sed venit in medios. Feretro Pallanta reposto
Procubuit super, atque haeret lacrymansque gemensque,
Et via vix tandem vocis laxata dolore est:
Non haec, o Palla, dederas promissa parenti;
Cautius ut saevo velles te credere Marti!

Haud ignarus eram, quantum nova gloria in armis
Et praedulce decus primo certamine posset.
Primitiae juvenis miserae, bellique propinqui
Dura rudimenta! et nulli exaudita deorum
Vota precesque meae! tuque, o sanctissima conjux.
Felix morte tua, neque in hunc servata dolorem!
Contra ego vivendo vici mea fata, superstes
Restarem ut genitor. Troum socia arma secutum
Obruerent Rutuli telis; animam ipse dedissem,
Atque haec pompa domum me, non Pallanta, referret!
Nec vos arguerim, Teucri, nec foedera, nec quas
Junximus hospitio dextras: sors ista senectae
Debita erat nostrae. Quod si immatura manebat
Mors gnatum, caesis Volscorum millibus ante,
Ducentem in Latium Teucros, cecidisse juvaret.
Quin ego non alio digner te funere, Palla,
Quam pius Aeneas, et quam magni Phryges, et quam
Tyrrhenique duces, Tyrrhenum exercitus omnis.
Magna tropaea ferunt, quos dat tua dextera leto.
Tu quoque nunc stares immanis truncus in armis,
Esset par aetas et idem si robur ab annis,
Turne. Sed infelix Teucros quid demoror armis?
Vadite et haec memores regi mandata referte:
Quod vitam moror invisam, Pallante peremto,
Dextera caussa tua est, Turnum gnatoque patrique
Quam debere vides. Meritis vacat hic tibi solus
Fortunaeque locus. Non vitae gaudia quaero,
Nec fas; sed gnato Manes perferre sub imos.
  Aurora interea miseris mortalibus almam
Extulerat lucem, referens opera atque labores:
Jam pater Aeneas, jam curvo in litore Tarchon
Constituere pyras. Huc corpora quisque suorum
More tulere patrum, subjectisque ignibus atris
Conditur in tenebras altum caligine coelum.
Ter circum accensos cincti fulgentibus armis
Decurrere rogos; ter maestum funeris ignem
Lustravere in equis, ululatusque ore dedere.
Spargitur et tellus lacrymis, sparguntur et arma.
It coelo clamorque virum clangorque tubarum.
Hinc alii spolia occisis derepta Latinis

Conjiciunt igni, galeas ensesque decoros,
Frenaque ferventesque rotas; pars munera nota,
Ipsorum clypeos et non felicia tela.
Multa boum circa mactantur corpora Morti;
Setigerosque sues raptasque ex omnibus agris
In flammam jugulant pecudes. Tum litore toto
Ardentes spectant socios, semiustaque servant
Busta, neque avelli possunt, nox humida donec
Invertit coelum stellis ardentibus aptum.
Nec minus et miseri diversa in parte Latini
Innumeras struxere pyras; et corpora partim
Multa virum terrae infodiunt, avectaque partim
Finitimos tollunt in agros urbique remittunt;
Cetera, confusaeque ingentem caedis acervum,
Nec numero nec honore cremant; tunc undique vasti
Certatim crebris collucent ignibus agri.
Tertia lux gelidam coelo dimoverat umbram:
Maerentes altum cinerem et confusa ruebant
Ossa focis, tepidoque onerabant aggere terrae.
Jam vero in tectis, praedivitis urbe Latini,
Praecipuus fragor et longi pars maxima luctus.
Hic matres miseraeque nurus, hic cara sororum
Pectora maerentum puerique parentibus orbi
Dirum exsecrantur bellum Turnique hymenaeos;
Ipsum armis ipsumque jubent decernere ferro,
Qui regnum Italiae et primos sibi poscat honores.
Ingravat haec saevus Drances, solumque vocari
Testatur, solum posci in certamina Turnum.
Multa simul contra variis sententia dictis
Pro Turno, et magnum reginae nomen obumbrat;
Multa virum meritis sustentat fama tropaeis.
Hos inter motus, medio in flagrante tumultu,
Ecce, super maesti magna Diomedis ab urbe
Legati responsa ferunt: nihil omnibus actum
Tantorum impensis operum; nil dona neque aurum
Nec magnas valuisse preces; alia arma Latinis
Quaerenda, aut pacem Trojano ab rege petendum.
Deficit ingenti luctu rex ipse Latinus.
Fatalem Aenean manifesto numine ferri,
Admonet ira deum tumulique ante ora recentes.

Ergo concilium magnum primosque suorum
Imperio accitos alta intra limina cogit.
Olli convenere, fluuntque ad regia plenis
Tecta viis. Sedet in mediis et maximus aevo
Et primus sceptris, haud laeta fronte, Latinus.
Atque hic legatos Aetola ex urbe remissos,
Quae referant, fari jubet, et responsa reposcit
Ordine cuncta suo. Tum facta silentia linguis,
Et Venulus dicto parens ita farier infit:
Vidimus, o cives, Diomedem Argivaque castra,
Atque iter emensi casus superavimus omnes,
Contigimusque manum, qua concidit Ilia tellus.
Ille urbem Argyripam, patriae cognomine gentis,
Victor Gargani condebat Iapygis arvis.
Postquam introgressi et coram data copia fandi,
Munera praeferimus, nomen patriamque docemus,
Qui bellum intulerint, quae caussa attraxerit Arpos.
Auditis ille haec placido sic reddidit ore:
O fortunatae gentes, Saturnia regna
Antiqui Ausonii, quae vos fortuna quietos
Sollicitat, suadetque ignota lacessere bella?
Quicumque Iliacos ferro violavimus agros —
Mitto ea, quae muris bellando exhausta sub altis,
Quos Simois premat ille viros — infanda per orbem
Supplicia et scelerum poenas expendimus omnes,
Vel Priamo miseranda manus; scit triste Minervae
Sidus, et Euboicae cautes ultorque Caphereus.
Militia ex illa diversum ad litus abacti,
Atrides Protei Menelaus adusque columnas
Exsulat, Aetnaeos vidit Cyclopas Ulixes.
Regna Neoptolemi referam, versosque penates
Idomenei, Libycone habitantes litore Locros?
Ipse Mycenaeus magnorum ductor Achivum
Conjugis infandae prima intra limina dextra
Oppetiit; devictam Asiam subsedit adulter.
Invidisse deos, patriis ut redditus aris
Conjugium optatum et pulchram Calydona viderem?
Nunc etiam horribili visu portenta sequuntur,
Et socii amissi petierunt aethera pennis,
Fluminibusque vagantur aves — heu dira meorum

Supplicia! — et scopulos lacrymosis vocibus implent.
Haec adeo ex illo mihi jam speranda fuerunt
Tempore, quum ferro coelestia corpora demens
Appetii, et Veneris violavi vulnere dextram.
Ne vero, ne me ad tales impellite pugnas.
Nec mihi cum Teucris ullum post eruta bellum
Pergama, nec veterum memini laetorve malorum.
Munera, quae patriis ad me portatis ab oris,
Vertite ad Aenean. Stetimus tela aspera contra,
Contulimusque manus: experto credite, quantus
In clypeum assurgat, quo turbine torqueat hastam.
Si duo praeterea tales Idaea tulisset
Terra viros, ultro Inachias venisset ad urbes
Dardanus, et versis lugeret Graecia fatis.
Quidquid apud durae cessatum est moenia Trojae,
Hectoris Aeneaeque manu victoria Graium
Haesit et in decimum vestigia retulit annum.
Ambo animis, ambo insignes praestantibus armis;
Hic pietate prior. Coëant in foedera dextrae,
Qua datur; ast armis concurrant arma cavete!
Et responsa simul quae sint, rex optime, regis
Audisti, et quae sit magno sententia bello.
  Vix ea legati; variusque per ora cucurrit
Ausonidum turbata fremor: ceu saxa morantur
Quum rapidos amnes, fit clauso gurgite murmur,
Vicinaeque fremunt ripae crepitantibus undis.
Ut primum placati animi et trepida ora quierunt,
Praefatus divos solio rex infit ab alto:
  Ante equidem summa de re statuisse, Latini,
Et vellem, et fuerat melius, non tempore tali
Cogere concilium, quum muros assidet hostis.
Bellum importunum, cives, cum gente deorum
Invictisque viris gerimus, quos nulla fatigant
Proelia, nec victi possunt absistere ferro.
Spem si quam adscitis Aetolum habuistis in armis,
Ponite: spes sibi quisque. Sed haec quam angusta, videtis.
Cetera qua rerum jaceant perculsa ruina,
Ante oculos interque manus sunt omnia vestras.
Nec quemquam incuso: potuit quae plurima virtus
Esse, fuit; toto certatum est corpore regni.

Nunc adeo, quae sit dubiae sententia menti,
Expediam et paucis — animos adhibete — docebo.
Est antiquus ager Tusco mihi proximus amni,
Longus in occasum, fines super usque Sicanos ;
Aurunci Rutulique serunt et vomere duros
Exercent colles, atque horum asperrima pascunt.
Haec omnis regio et celsi plaga pinea montis
Cedat amicitiae Teucrorum ; et foederis aequas
Dicamus leges, sociosque in regna vocemus ;
Considant, si tantus amor, et moenia condant.
Sin alios fines aliamque capessere gentem
Est animus, possuntque solo decedere nostro ;
Bis denas Italo texamus robore naves,
Seu plures complere valent : jacet omnis ad undam
Materies : ipsi numerumque modumque carinis
Praecipiant ; nos aera, manus, navalia demus.
Praeterea, qui dicta ferant et foedera firment,
Centum oratores prima de gente Latinos
Ire placet, pacisque manu praetendere ramos,
Munera portantes aurique eborisque talenta
Et sellam regni trabeamque insignia nostri.
Consulite in medium et rebus succurrite fessis !
  Tum Drances, idem infensus, quem gloria Turni
Obliqua invidia stimulisque agitabat amaris,
Largus opum et lingua melior, sed frigida bello
Dextera, consiliis habitus non futilis auctor,
Seditione potens : genus huic materna superbum
Nobilitas dabat, incertum de patre ferebat ;
Surgit et his onerat dictis atque aggerat iras :
Rem nulli obscuram, nostrae nec vocis egentem
Consulis, o bone rex. Cuncti se scire fatentur,
Quid fortuna ferat populi ; sed dicere mussant.
Det libertatem fandi flatusque remittat,
Cujus ob auspicium infaustum moresque sinistros —
Dicam equidem, licet arma mihi mortemque minetur —
Lumina tot cecidisse ducum, totamque videmus
Consedisse urbem luctu, dum Troïa tentat
Castra, fugae fidens, et coelum territat armis.
Unum etiam donis istis, quae plurima mitti
Dardanidis dicique jubes, unum, optime regum,

Adjicias; nec te ullius violentia vincat,
Quin natam egregio genero dignisque hymenaeis
Des, pater, et pacem hanc aeterno foedere jungas.
Quod si tantus habet mentes et pectora terror,
Ipsum obtestemur, veniamque oremus ab ipso:
Cedat, jus proprium regi patriaeque remittat.
Quid miseros toties in aperta pericula cives
Projicis, o Latio caput horum et caussa malorum?
Nulla salus bello; pacem te poscimus omnes,
Turne, simul pacis solum inviolabile pignus.
Primus ego, invisum quem tu tibi fingis, et esse
Nil moror, en, supplex venio. Miserere tuorum,
Pone animos et pulsus abi: sat funera fusi
Vidimus, ingentes et desolavimus agros.
Aut, si fama movet, si tantum pectore robur
Concipis, et si adeo dotalis regia cordi est,
Aude, atque adversum fidens fer pectus in hostem.
Scilicet, ut Turno contingat regia conjux,
Nos, animae viles, inhumata infletaque turba,
Sternamur campis. Et jam tu, si qua tibi vis,
Si patrii quid Martis habes, illum adspice contra,
Qui vocat!
Talibus exarsit dictis violentia Turni;
Dat gemitum, rumpitque has imo pectore voces:
Larga quidem, Drance, semper tibi copia fandi
Tum, quum bella manus poscunt, patribusque vocatis
Primus ades. Sed non replenda est curia verbis,
Quae tuto tibi magna volant, dum distinet hostem
Agger moerorum, nec inundant sanguine fossae.
Proinde tona eloquio — solitum tibi — meque timoris
Argue tu, Drance, quando tot stragis acervos
Teucrorum tua dextra dedit, passimque tropaeis
Insignis agros. Possit quid vivida virtus,
Experiare licet; nec longe scilicet hostes
Quaerendi nobis: circumstant undique muros.
Imus in adversos? Quid cessas? an tibi Mavors
Ventosa in lingua pedibusque fugacibus istis
Semper erit?
Pulsus ego? aut quisquam merito, foedissime, pulsum
Arguet, Iliaco tumidum qui crescere Thybrim

Sanguine, et Evandri totam cum stirpe videbit
Procubuisse domum, atque exutos Arcadas armis ?
Haud ita me experti Bitias et Pandarus ingens,
Et quos mille die victor sub Tartara misi,
Inclusus muris hostilique aggere septus.
Nulla salus bello. Capiti cane talia, demens,
Dardanio rebusque tuis. Proinde omnia magno
Ne cessa turbare metu, atque extollere vires
Gentis bis victae, contra premere arma Latini.
Nunc et Myrmidonum proceres Phrygia arma tremiscunt,
Nunc et Tydides et Larissaeus Achilles,
Amnis et Hadriacas retro fugit Aufidus undas.
Vel cum se pavidum contra mea jurgia fingit
Artificis scelus, et formidine crimen acerbat.
Numquam animam talem dextra hac — absiste moveri —
Amittes ; habitet tecum et sit pectore in isto.
Nunc ad te et tua magna, pater, consulta revertor.
Sic nullam nostris ultra spem ponis in armis,
Si tam deserti sumus, et semel agmine verso
Funditus occidimus, neque habet Fortuna regressum,
Oremus pacem, et dextras tendamus inertes.
Quamquam, o, si solitae quidquam virtutis adesset,
Ille mihi ante alios fortunatusque laborum
Egregiusque animi, qui, ne quid tale videret,
Procubuit moriens, et humum semel ore momordit.
Sin et opes nobis et adhuc intacta juventus,
Auxilioque urbes Italae populique supersunt ;
Sin et Trojanis cum multo gloria venit
Sanguine — sunt illis sua funera, parque per omnes
Tempestas — cur indecores in limine primo
Deficimus ? cur ante tubam tremor occupat artus ?
Multa dies variique labor mutabilis aevi
Retulit in melius ; multos alterna revisens
Lusit et in solido rursus Fortuna locavit.
Non erit auxilio nobis Aetolus et Arpi ;
At Messapus erit, felixque Tolumnius, et quos
Tot populi misere duces ; nec parva sequetur
Gloria delectos Latio et Laurentibus agris.
Est et Volscorum egregia de gente Camilla,
Agmen agens equitum et florentes aere catervas.

Quod si me solum Teucri in certamina poscunt,
Idque placet, tantumque bonis communibus obsto,
Non adeo has exosa manus Victoria fugit,
Ut tanta quidquam pro spe tentare recusem.
Ibo animis contra, vel magnum praestet Achillen,
Factaque Vulcani manibus paria induat arma
Ille licet. Vobis animam hanc soceroque Latino
Turnus ego, haud ulli veterum virtute secundus,
Devovi. Solum Aeneas vocat. Et vocet oro;
Nec Drances potius, sive est haec ira deorum,
Morte luat, sive est virtus et gloria, tollat.
Illi haec inter se dubiis de rebus agebant
Certantes; castra Aeneas aciemque movebat.
Nuntius ingenti per regia tecta tumultu
Ecce ruit, magnisque urbem terroribus implet:
Instructos acie Tiberino a flumine Teucros
Tyrrhenamque manum totis descendere campis.
Extemplo turbati animi concussaque vulgi
Pectora, et arrectae stimulis haud mollibus irae.
Arma manu trepidi poscunt; fremit arma juventus;
Flent maesti mussantque patres. Hic undique clamor
Dissensu vario magnus se tollit ad auras:
Haud secus atque alto in luco quum forte catervae
Consedere avium, piscosove amne Padusae
Dant sonitum rauci per stagna loquacia cycni.
Immo, ait, o cives, arrepto tempore Turnus,
Cogite concilium, et pacem laudate sedentes;
Illi armis in regna ruant. Nec plura locutus
Corripuit sese et tectis citus extulit altis.
Tu, Voluse, armari Volscorum edice maniplis,
Duc, ait, et Rutulos. Equitem, Messapus, in armis,
Et cum fratre Coras, latis diffundite campis.
Pars aditus urbis firmet, turresque capessat;
Cetera, qua jusso, mecum manus inferat arma.
Ilicet in muros tota discurritur urbe.
Concilium ipse pater et magna incepta Latinus
Deserit, ac tristi turbatus tempore differt;
Multaque se incusat, qui non acceperit ultro
Dardanium Aenean generumque adsciverit urbi.
Praefodiunt alii portas, aut saxa sudesque

Subvectant. Bello dat signum rauca cruentum
Buccina. Tum muros varia cinxere corona
Matronae puerique: vocat labor ultimus omnes.
Nec non ad templum summasque ad Palladis arces
Subvehitur magna matrum regina caterva,
Dona ferens, juxtaque comes Lavinia virgo,
Caussa mali tanti, oculos dejecta decoros.
Succedunt matres, et templum ture vaporant,
Et maestas alto fundunt de limine voces:
Armipotens, praeses belli, Tritonia virgo,
Frange manu telum Phrygii praedonis, et ipsum
Pronum sterne solo, portisque effunde sub altis.
  Cingitur ipse furens certatim in proelia Turnus.
Jamque adeo Rutulum thoraca indutus ahenis
Horrebat squamis, surasque incluserat auro,
Tempora nudus adhuc, laterique accinxerat ensem,
Fulgebatque alta decurrens aureus arce,
Exsultatque animis et spe jam praecipit hostem:
Qualis ubi abruptis fugit praesepia vinclis
Tandem liber equus, campoque potitus aperto
Aut ille in pastus armentaque tendit equarum,
Aut assuetus aquae perfundi flumine noto,
Emicat, arrectisque fremit cervicibus alte
Luxurians, luduntque jubae per colla, per armos.
Obvia cui, Volscorum acie comitante, Camilla
Occurrit, portisque ab equo regina sub ipsis
Desiluit, quam tota cohors imitata relictis
Ad terram defluxit equis; tum talia fatur:
Turne, sui merito si qua est fiducia forti,
Audeo et Aeneadum promitto occurrere turmae,
Solaque Tyrrhenos equites ire obvia contra.
Me sine prima manu tentare pericula belli;
Tu pedes ad muros subsiste et moenia serva.
Turnus ad haec, oculos horrenda in virgine fixus:
O decus Italiae, virgo, quas dicere grates
Quasve referre parem? Sed nunc, est omnia quando
Iste animus supra, mecum partire laborem.
Aeneas, ut fama fidem missique reportant
Exploratores, equitum levia improbus arma
Praemisit, quaterent campos; ipse ardua montis

Per deserta jugo superans adventat ad urbem.
Furta paro belli convexo in tramite silvae,
Ut bivias armato obsidam milite fauces.
Tu Tyrrhenum equitem collatis excipe signis;
Tecum acer Messapus erit, turmaeque Latinae,
Tiburtique manus; ducis et tu concipe curam.
Sic ait, et paribus Messapum in proelia dictis
Hortatur sociosque duces, et pergit in hostem.
Est curvo anfractu valles, accommoda fraudi
Armorumque dolis, quam densis frondibus atrum
Urguet utrimque latus, tenuis quo semita ducit,
Angustaeque ferunt fauces aditusque maligni.
Hanc super in speculis summoque in vertice montis
Planities ignota jacet, tutique recessus,
Seu dextra laevaque velis occurrere pugnae,
Sive instare jugis et grandia volvere saxa.
Huc juvenis nota fertur regione viarum,
Arripuitque locum, et silvis insedit iniquis.
Velocem interea superis in sedibus Opim,
Unam ex virginibus sociis sacraque caterva,
Compellabat, et has tristes Latonia voces
Ore dabat: Graditur bellum ad crudele Camilla,
O virgo, et nostris nequidquam cingitur armis,
Cara mihi ante alias: neque enim novus iste Dianae
Venit amor, subitaque animum dulcedine movit.
Pulsus ob invidiam regno viresque superbas
Priverno antiqua Metabus cum excederet urbe,
Infantem fugiens media inter proelia belli
Sustulit exsilio comitem, matrisque vocavit
Nomine Casmillae, mutata parte, Camillam.
Ipse sinu prae se portans, juga longa petebat
Solorum nemorum; tela undique saeva premebant,
Et circumfuso volitabant milite Volsci.
Ecce, fugae medio, summis Amasenus abundans
Spumabat ripis: tantus se nubibus imber
Ruperat. Ille, innare parans, infantis amore
Tardatur, caroque oneri timet. Omnia secum
Versanti subito vix haec sententia sedit:
Telum immane, manu valida quod forte gerebat
Bellator, solidum nodis et robore cocto,

Huic natam; libro et silvestri subere clausam,
Implicat, atque habilem mediae circumligat hastae.
Quam dextra ingenti librans ita ad aethera fatur:
Alma, tibi hanc, nemorum cultrix, Latonia virgo,
Ipse pater famulam voveo ; tua prima per auras
Tela tenens supplex hostem fugit. Accipe, testor,
Diva tuam, quae nunc dubiis committitur auris.
Dixit, et adducto contortum hastile lacerto
Immittit : sonuere undae ; rapidum super amnem
Infelix fugit in jaculo stridente Camilla.
At Metabus, magna propius jam urguente caterva,
Dat sese fluvio, atque hastam cum virgine victor
Gramineo donum Triviae de cespite vellit.
Non illum tectis ullae, non moenibus urbes
Accepere, neque ipse manus feritate dedisset ;
Pastorum et solis exegit montibus aevum.
Hic natam in dumis interque horrentia lustra
Armentalis equae mammis et lacte ferino
Nutribat, teneris immulgens ubera labris.
Utque pedum primis infans vestigia plantis
Institerat, jaculo palmas armavit acuto,
Spiculaque ex humero parvae suspendit et arcum.
Pro crinali auro, pro longae tegmine pallae,
Tigridis exuviae per dorsum a vertice pendent.
Tela manu jam tum tenera puerilia torsit,
Et fundam tereti circum caput egit habena,
Strymoniamque gruem, aut album dejecit olorem.
Multae illam frustra Tyrrhena per oppida matres
Optavere nurum ; sola contenta Diana
Aeternum telorum et virginitatis amorem
Intemerata colit. Vellem haud correpta fuisset
Militia tali, conata lacessere Teucros :
Cara mihi comitumque foret nunc una mearum.
Verum age, quandoquidem fatis urguetur acerbis,
Labere, Nympha, polo, finesque invise Latinos,
Tristis ubi infausto committitur omine pugna.
Haec cape, et ultricem pharetra deprome sagittam:
Hac, quicumque sacrum violarit vulnere corpus,
Tros Italusve, mihi pariter det sanguine poenas.
Post ego nube cava miserandae corpus et arma

Inspoliata feram tumulo, patriaeque reponam.
Dixit; at illa levis coeli delapsa per auras
Insonuit, nigro circumdata turbine corpus.
At manus interea muris Trojana propinquat,
Etruscique duces, equitumque exercitus omnis,
Compositi numero in turmas. Fremit aequore toto
Insultans sonipes, et pressis pugnat habenis
Huc obversus et huc; tum late ferreus hastis
Horret ager, campique armis sublimibus ardent.
Nec non Messapus contra celeresque Latini,
Et cum fratre Coras, et virginis ala Camillae
Adversi campo apparent, hastasque reductis
Protendunt longe dextris et spicula vibrant;
Adventusque virum fremitusque ardescit equorum.
Jamque intra jactum teli progressus uterque
Constiterat; subito erumpunt clamore, furentesque
Exhortantur equos; fundunt simul undique tela
Crebra, nivis ritu, coelumque obtexitur umbra.
Continuo adversis Tyrrhenus et acer Aconteus
Connixi incurrunt hastis, primique ruinam
Dant sonitu ingenti, perfractaque quadrupedantum
Pectora pectoribus rumpunt. Excussus Aconteus
Fulminis in morem aut tormento ponderis acti
Praecipitat longe, et vitam dispergit in auras.
Extemplo turbatae acies, versique Latini
Rejiciunt parmas et equos ad moenia vertunt.
Troës agunt; princeps turmas inducit Asilas.
Jamque propinquabant portis; rursusque Latini
Clamorem tollunt, et mollia colla reflectunt:
Hi fugiunt penitusque datis referuntur habenis.
Qualis ubi alterno procurrens gurgite pontus
Nunc ruit ad terram, scopulosque superjacit unda
Spumeus, extremamque sinu perfundit arenam;
Nunc rapidus retro atque aestu revoluta resorbens
Saxa fugit, litusque vado labente relinquit.
Bis Tusci Rutulos egere ad moenia versos;
Bis rejecti armis respectant terga tegentes.
Tertia sed postquam congressi in proelia, totas
Implicuere inter se acies, legitque virum vir;
Tum vero et gemitus morientum, et sanguine in alto

Armaque, corporaque, et permixti caede virorum
Semianimes volvuntur equi; pugna aspera surgit.
Orsilochus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo, ferrumque sub aure reliquit:
Quo sonipes ictu furit arduus, altaque jactat
Vulneris impatiens arrecto pectore crura.
Volvitur ille excussus humi. Catillus Iollan,
Ingentemque animis, ingentem corpore et armis,
Dejicit Herminium, nudo cui vertice fulva
Caesaries, nudique humeri; nec vulnera terrent;
Tantus in arma patet. Latos huic hasta per armos
Acta tremit, duplicatque virum transfixa dolore.
Funditur ater ubique cruor; dant funera ferro
Certantes, pulchramque petunt per vulnera mortem.
At medias inter caedes exsultat Amazon,
Unum exserta latus pugnae, pharetrata Camilla;
Et nunc lenta manu spargens hastilia denset,
Nunc validam dextra rapit indefessa bipennem;
Aureus ex humero sonat arcus et arma Dianae.
Illa etiam, si quando in tergum pulsa recessit,
Spicula converso fugientia dirigit arcu.
At circum lectae comites, Larinaque virgo
Tullaque, et aeratam quatiens Tarpeia securim,
Italides, quas ipsa decus sibi dia Camilla
Delegit pacisque bonas bellique ministras.
Quales Threïciae quum flumina Thermodontis
Pulsant et pictis bellantur Amazones armis,
Seu circum Hippolyten, seu quum se Martia curru
Penthesilea refert, magnoque ululante tumultu
Feminea exsultant lunatis agmina peltis.
Quem telo primum, quem postremum, aspera virgo
Dejicis, aut quot humi morientia corpora fundis?
Euneum Clytio primum patre: cujus apertum
Adversi longa transverberat abiete pectus.
Sanguinis ille vomens rivos cadit, atque cruentam
Mandit humum, moriensque suo se in vulnere versat.
Tum Lirim, Pagasumque super, quorum alter habenas
Suffosso revolutus equo dum colligit, alter
Dum subit ac dextram labenti tendit inermem,
Praecipites pariterque ruunt. His addit Amastrum

Hippotaden, sequiturque incumbens eminus hasta
Tereaque, Harpalycumque, et Demophoonta, Chromimque;
Quotque emissa manu contorsit spicula virgo,
Tot Phrygii cecidere viri. Procul Ornytus armis
Ignotis et equo venator Iapyge fertur,
Cui pellis latos humeros erepta juvenco
Pugnatori operit, caput ingens oris hiatus
Et malae texere lupi cum dentibus albis,
Agrestisque manus armat sparus. Ipse catervis
Vertitur in mediis, et toto vertice supra est.
Hunc illa exceptum, neque enim labor agmine verso,
Trajicit, et super haec inimico pectore fatur:
Silvis te, Tyrrhene, feras agitare putasti?
Advenit qui vestra dies muliebribus armis
Verba redarguerit. Nomen tamen haud leve patrum
Manibus hoc referes, telo cecidisse Camillae.
Protenus Orsilochum et Buten, duo maxima Teucrum
Corpora, sed Buten aversum cuspide fixit
Loricam galeamque inter, qua colla sedentis
Lucent, et laevo dependet parma lacerto;
Orsilochum fugiens magnumque agitata per orbem
Eludit gyro interior, sequiturque sequentem;
Tum validam perque arma viro perque ossa securim,
Altior exsurgens, oranti et multa precanti
Congeminat: vulnus calido rigat ora cerebro.
Incidit huic, subitoque adspectu territus haesit
Apenninicolae bellator filius Auni,
Haud Ligurum extremus, dum fallere fata sinebant.
Isque, ubi se nullo jam cursu evadere pugnae
Posse neque instantem reginam avertere cernit,
Consilio versare dolos ingressus et astu,
Incipit haec: Quid tam egregium, si femina forti
Fidis equo? Dimitte fugam, et te comminus aequo
Mecum crede solo, pugnaeque accinge pedestri:
Jam nosces, ventosa ferat cui gloria laudem.
Dixit; at illa furens, acrique accensa dolore,
Tradit equum comiti, paribusque resistit in armis,
Ense pedes nudo, puraque interrita parma.
At juvenis, vicisse dolo ratus, avolat ipse,
Haud mora, conversisque fugax aufertur habenis,

Quadrupedemque citum ferrata calce fatigat.
Vane Ligus, frustraque animis elate superbis,
Nequidquam patrias tentasti lubricus artes,
Nec fraus te incolumem fallaci perferet Auno.
Haec fatur virgo, et pernicibus ignea plantis
Transit equum cursu, frenisque adversa prehensis
Congreditur poenasque inimico ex sanguine sumit.
Quam facile accipiter saxo sacer ales ab alto
Consequitur pennis sublimem in nube columbam,
Comprensamque tenet, pedibusque eviscerat uncis;
Tum cruor et vulsae labuntur ab aethere plumae.
At non haec nullis hominum sator atque deorum
Observans oculis summo sedet altus Olympo.
Tyrrhenum genitor Tarchonem in proelia saeva
Suscitat, et stimulis haud mollibus injicit iras.
Ergo inter caedes cedentiaque agmina Tarchon
Fertur equo, variisque instigat vocibus alas,
Nomine quemque vocans, reficitque in proelia pulsos.
Quis metus, o numquam dolituri, o semper inertes
Tyrrheni, quae tanta animis ignavia venit?
Femina palantes agit, atque haec agmina vertit?
Quo ferrum, quidve haec gerimus tela irrita dextris?
At non in Venerem segnes nocturnaque bella,
Aut, ubi curva choros indixit tibia Bacchi,
Exspectare dapes et plenae pocula mensae —
Hic amor, hoc studium — dum sacra secundus haruspex
Nuntiet, ac lucos vocet hostia pinguis in altos.
Haec effatus, equum in medios, moriturus et ipse,
Concitat, et Venulo adversum se turbidus offert,
Dereptumque ab equo dextra complectitur hostem,
Et gremium ante suum multa vi concitus aufert.
Tollitur in coelum clamor, cunctique Latini
Convertere oculos. Volat igneus aequore Tarchon,
Arma virumque ferens; tum summa ipsius ab hasta
Defringit ferrum, et partes rimatur apertas,
Qua vulnus letale ferat; contra ille repugnans
Sustinet a jugulo dextram, et vim viribus exit.
Utque volans alte raptum quum fulva draconem
Fert aquila, implicuitque pedes, atque unguibus haesit;
Saucius at serpens sinuosa volumina versat,

Arrectisque horret squamis, et sibilat ore,
Arduus insurgens; illa haud minus urguet obunco
Luctantem rostro; simul aethera verberat alis.
Haud aliter praedam Tiburtum ex agmine Tarchon
Portat ovans. Ducis exemplum eventumque secuti
Maeonidae incurrunt. Tum fatis debitus Arruns
Velocem jaculo et multa prior arte Camillam
Circuit, et, quae sit fortuna facillima, tentat.
Qua se cumque furens medio tulit agmine virgo,
Hac Arruns subit et tacitus vestigia lustrat;
Qua victrix redit illa pedemque ex hoste reportat,
Hac juvenis furtim celeres detorquet habenas.
Hos aditus, jamque hos aditus omnemque pererrat
Undique circuitum, et certam quatit improbus hastam.
Forte sacer Cybelae Chloreus, olimque sacerdos,
Insignis longe Phrygiis fulgebat in armis,
Spumantemque agitabat equum, quem pellis ahenis
In plumam squamis auro conserta tegebat.
Ipse, peregrina ferrugine clarus et ostro,
Spicula torquebat Lycio Gortynia cornu;
Aureus ex humeris sonat arcus, et aurea vati
Cassida; tum croceam chlamydemque sinusque crepantes
Carbaseos fulvo in nodum collegerat auro,
Pictus acu tunicas et barbara tegmina crurum.
Hunc virgo, sive ut templis praefigeret arma
Troïa, captivo sive ut se ferret in auro,
Venatrix unum ex omni certamine pugnae
Caeca sequebatur, totumque incauta per agmen
Femineo praedae et spoliorum ardebat amore:
Telum ex insidiis quum tandem tempore capto
Concitat et superos Arruns sic voce precatur:
Summe deum, sancti custos Soractis Apollo,
Quem primi colimus, cui pineus ardor acervo
Pascitur, et medium freti pietate per ignem
Cultores multa premimus vestigia pruna,
Da, pater, hoc nostris aboleri dedecus armis,
Omnipotens. Non exuvias pulsaeve tropaeum
Virginis, aut spolia ulla peto; mihi cetera laudem
Facta ferent; haec dira meo dum vulnere pestis
Pulsa cadat, patrias remeabo inglorius urbes.

Audiit et voti Phoebus succedere partem
Mente dedit, partem volucres dispersit in auras:
Sterneret ut subita turbatam morte Camillam,
Adnuit oranti; reducem ut patria alta videret,
Non dedit, inque Notos vocem vertere procellae.
Ergo, ut missa manu sonitum dedit hasta per auras,
Convertere animos acres oculosque tulere
Cuncti ad reginam Volsci. Nihil ipsa nec aurae
Nec sonitus memor, aut venientis ab aethere teli,
Hasta sub exsertam donec perlata papillam
Haesit, virgineumque alte bibit acta cruorem.
Concurrunt trepidae comites, dominamque ruentem
Suscipiunt. Fugit ante omnes exterritus Arruns
Laetitia mixtoque metu, nec jam amplius hastae
Credere, nec telis occurrere virginis audet.
Ac velut ille, prius quam tela inimica sequantur,
Continuo in montes sese avius abdidit altos
Occiso pastore lupus magnove juvenco,
Conscius audacis facti, caudamque remulcens
Subjecit pavitantem utero, silvasque petivit:
Haud secus ex oculis se turbidus abstulit Arruns,
Contentusque fuga mediis se immiscuit armis.
Illa manu moriens telum trahit; ossa sed inter
Ferreus ad costas alto stat vulnere mucro.
Labitur exsanguis, labuntur frigida leto
Lumina, purpureus quondam color ora reliquit.
Tum sic exspirans Accam, ex aequalibus unam,
Alloquitur, fida ante alias quae sola Camillae,
Quicum partiri curas, atque haec ita fatur:
Hactenus, Acca soror, potui; nunc vulnus acerbum
Conficit, et tenebris nigrescunt omnia circum.
Effuge et haec Turno mandata novissima perfer:
Succedat pugnae Trojanosque arceat urbe.
Jamque vale. Simul his dictis linquebat habenas,
Ad terram non sponte fluens. Tum frigida toto
Paullatim exsolvit se corpore, lentaque colla
Et captum leto posuit caput, arma relinquens;
Vitaque cum gemitu fugit indignata sub umbras.
Tum vero immensus surgens ferit aurea clamor
Sidera; dejecta crudescit pugna Camilla;

Incurrunt densi simul omnis copia Teucrum,
Tyrrhenique duces, Evandrique Arcades alae.
At Triviae custos jam dudum in montibus Opis
Alta sedet summis, spectatque interrita pugnas.
Utque procul medio juvenum in clamore furentum
Prospexit tristi multatam morte Camillam,
Ingemuitque deditque has imo pectore voces:
Heu nimium, virgo, nimium crudele luisti
Supplicium, Teucros conata lacessere bello!
Nec tibi desertae in dumis coluisse Dianam
Profuit, aut nostras humero gessisse sagittas.
Non tamen indecorem tua te regina reliquit
Extrema jam in morte, neque hoc sine nomine letum
Per gentes erit, aut famam patieris inultae.
Nam quicumque tuum violavit vulnere corpus,
Morte luet merita. Fuit ingens monte sub alto
Regis Dercenni terreno ex aggere bustum
Antiqui Laurentis, opacaque ilice tectum;
Hic dea se primum rapido pulcherrima nisu
Sistit, et Arruntem tumulo speculatur ab alto.
Ut vidit laetantem animis ac vana tumentem:
Cur, inquit, diversus abis? Huc dirige gressum,
Huc periture veni, capias ut digna Camillae
Praemia. Tune etiam telis moriere Dianae?
Dixit, et aurata volucrem Threïssa sagittam
Depromsit pharetra, cornuque infensa tetendit,
Et duxit longe, donec curvata coirent
Inter se capita, et manibus jam tangeret aequis,
Laeva aciem ferri, dextra nervoque papillam.
Extemplo teli stridorem aurasque sonantes
Audiit una Arruns, haesitque in corpore ferrum.
Illum exspirantem socii atque extrema gementem
Obliti ignoto camporum in pulvere linquunt;
Opis ad aetherium pennis aufertur Olympum.
Prima fugit, domina amissa, levis ala Camillae;
Turbati fugiunt Rutuli, fugit acer Atinas,
Disjectique duces desolatique manipli
Tuta petunt, et equis aversi ad moenia tendunt.
Nec quisquam instantes Teucros letumque ferentes
Sustentare valet telis, aut sistere contra;
Sed laxos referunt humeris languentibus arcus,

Quadrupedoque putrem cursu quatit ungula campum.
Volvitur ad muros caligine turbidus atra
Pulvis, et e speculis percussae pectora matres
Femineum clamorem ad coeli sidera tollunt.
Qui cursu portas primi irrupere patentes,
Hos inimica super mixto premit agmine turba;
Nec miseram effugiunt mortem, sed limine in ipso,
Moenibus in patriis, atque inter tuta domorum
Confixi exspirant animas. Pars claudere portas,
Nec sociis aperire viam, nec moenibus audent
Accipere orantes; oriturque miserrima caedes
Defendentum armis aditus, inque arma ruentum.
Exclusi, ante oculos lacrymantumque ora parentum,
Pars in praecipites fossas, urgente ruina,
Volvitur, immissis pars caeca et concita frenis
Arietat in portas et duros objice postes.
Ipsae de muris summo certamine matres —
Monstrat amor verus patriae — ut videre Camillam,
Tela manu trepidae jaciunt, ac robore duro
Stipitibus ferrum sudibusque imitantur obustis
Praecipites, primaeque mori pro moenibus ardent.
  Interea Turnum in silvis saevissimus implet
Nuntius, et juveni ingentem fert Acca tumultum:
Deletas Volscorum acies, cecidisse Camillam,
Ingruere infensos hostes, et Marte secundo
Omnia corripuisse, mentum jam ad moenia ferri.
Ille furens — et saeva Jovis sic numina poscunt —
Deserit obsessos colles, nemora asper linquit.
Vix e conspectu exierat campumque tenebat,
Quum pater Aeneas, saltus ingressus apertos,
Exsuperatque jugum silvaque evadit opaca.
Sic ambo ad muros rapidi totoque feruntur
Agmine, nec longis inter se passibus absunt.
Ac simul Aeneas fumantes pulvere campos
Prospexit longe, Laurentiaque agmina vidit,
Et saevum Aenean agnovit Turnus in armis,
Adventumque pedum flatusque audivit equorum.
Continuoque ineant pugnas et proelia tentent,
Ni roseus fessos jam gurgite Phoebus Hibero
Tinguat equos noctemque die labente reducat.
Considunt castris ante urbem et moenia vallant.

AENEIDOS

LIBER DUODECIMUS.

TURNUS ut infractos adverso Marte Latinos
Defecisse videt, sua nunc promissa reposci,
Se signari oculis, ultro implacabilis ardet,
Attollitque animos. Poenorum qualis in arvis,
Saucius ille gravi venantum vulnere pectus,
Tum demum movet arma leo, gaudetque comantes
Excutiens cervice toros, fixumque latronis
Impavidus frangit telum, et fremit ore cruento:
Haud secus accenso gliscit violentia Turno.
Tum sic affatur regem, atque ita turbidus infit:
Nulla mora in Turno; nihil est quod dicta retractent
Ignavi Aeneadae, nec, quae pepigere, recusent.
Congredior. Fer sacra, pater, et concipe foedus.
Aut hac Dardanium dextra sub Tartara mittam,
Desertorem Asiae, — sedeant spectentque Latini —
Et solus ferro crimen commune refellam;
Aut habeat victos, cedat Lavinia conjux.
Olli sedato respondit corde Latinus:
O praestans anima juvenis, quantum ipse feroci
Virtute exsuperas, tanto me impensius aequum est
Consulere, atque omnes metuentem expendere casus.
Sunt tibi regna patris Dauni, sunt oppida capta
Multa manu; nec non aurumque animusque Latino est;
Sunt aliae innuptae Latio et Laurentibus agris,
Nec genus indecores. Sine me haec haud mollia fatu
Sublatis aperire dolis, simul hoc animo hauri.
Me natam nulli veterum sociare procorum
Fas erat, idque omnes divique hominesque canebant.
Victus amore tui, cognato sanguine victus,
Conjugis et maestae lacrymis, vincla omnia rupi,
Promissam eripui genero, arma impia sumsi.
Ex illo qui me casus, quae, Turne, sequantur
Bella, vides, quantos primus patiare labores.

Bis magna victi pugna vix urbe tuemur
Spes Italas, recalent nostro Tiberina fluenta
Sanguine adhuc, campique ingentes ossibus albent.
Quo referor toties ? quae mentem insania mutat ?
Si Turno exstincto socios sum adscire paratus,
Cur non incolumi potius certamina tollo ?
Quid consangüinei Rutuli, quid cetera dicet
Italia, ad mortem si te — Fors dicta refutet ! —
Prodidĕrim, natam et connubia nostra petentem ?
Respice res bello varias ; miserere parentis
Longaevi, quem nunc maestum patria Ardea longe
Dividit. Haudquaquam dictis violentia Turni
Flectitur, exsuperat magis, aegrescitque medendo.
Ut primum fari potuit, sic institit ore :
Quam pro me curam geris, hanc precor, optime, pro me
Deponas, letumque sinas pro laude pacisci.
Et nos tela, pater, ferrumque haud debile dextra
Spargimus, et nostro sequitur de vulnere sanguis.
Longe illi dea mater erit, quae nube fugacem
Feminea tegat, et vanis sese occulat umbris.
At regina, nova pugnae conterrita sorte,
Flebat, et ardentem generum moritura tenebat :
Turne, per has ego te lacrymas, per si quis Amatae
Tangit honos animum — spes tu nunc una, senectae
Tu requies miserae ; decus imperiumque Latini
Te penes ; in te omnis domus inclinata recumbit —
Unum oro : desiste manum committere Teucris.
Qui te cumque manent isto certamine casus,
Et me, Turne, manent : simul haec invisa relinquam
Lumina, nec generum Aenean captiva videbo.
Accepit vocem lacrymis Lavinia matris
Flagrantes perfusa genas, cui plurimus ignem
Subjecit rubor, et calefacta per ora cucurrit.
Indum sanguineo veluti violaverit ostro
Si quis ebur, aut mixta rubent ubi lilia multa
Alba rosa : tales virgo dabat ore colores.
Illum turbat amor, figitque in virgine vultus.
Ardet in arma magis, paucisque affatur Amatam :
Ne, quaeso, ne me lacrymis neve omine tanto
Prosequere in duri certamina Martis euntem,

O mater; neque enim Turno mora libera mortis.
Nuntius haec, Idmon, Phrygio mea dicta tyranno
Haud placitura refer: Quum primum crastina coelo
Puniceis invecta rotis Aurora rubebit,
Non Teucros agat in Rutulos: Teucrum arma quiescant
Et Rutuli; nostro dirimamus sanguine bellum;
Illo quaeratur conjux Lavinia campo.
  Haec ubi dicta dedit, rapidusque in tecta recessit,
Poscit equos, gaudetque tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia,
Qui candore nives anteirent, cursibus auras.
Circumstant properi aurigae, manibusque lacessunt
Pectora plausa cavis, et colla comantia pectunt.
Ipse dehinc auro squalentem alboque orichalco
Circumdat loricam humeris; simul aptat habendo
Ensemque clypeumque et rubrae cornua cristae;
Ensem, quem Dauno ignipotens deus ipse parenti
Fecerat et Stygia candentem tinxerat unda.
Exin, quae mediis ingenti annixa columnae
Aedibus adstabat, validam vi corripit hastam,
Actoris Aurunci spolium, quassatque trementem,
Vociferans: Nunc, o numquam frustrata vocatus
Hasta meos, nunc tempus adest: te maximus Actor,
Te Turni nunc dextra gerit; da sternere corpus
Loricamque manu valida lacerare revulsam
Semiviri Phrygis, et foedare in pulvere crines
Vibratos calido ferro myrrhaque madentes.
His agitur furiis, totoque ardentis ab ore
Scintillae absistunt; oculis micat acribus ignis:
Mugitus veluti quum primum in proelia taurus
Terrificos ciet, atque irasci in cornua tentat,
Arboris obnixus trunco, ventosque lacessit
Ictibus, aut sparsa ad pugnam proludit arena.
  Nec minus interea maternis saevus in armis
Aeneas acuit Martem et se suscitat ira,
Oblato gaudens componi foedere bellum.
Tum socios maestique metum solatur Iuli,
Fata docens, regique jubet responsa Latino
Certa referre viros et pacis dicere leges.
  Postera vix summos spargebat lumine montes

Orta dies, quum primum alto se gurgite tollunt
Solis equi, lucemque elatis naribus efflant:
Campum ad certamen magnae sub moenibus urbis
Dimensi Rutulique viri Teucrique parabant;
In medioque focos et dis communibus aras
Gramineas; alii fontemque ignemque ferebant,
Velati limo et verbena tempora vincti.
Procedit legio Ausonidum, pilataque plenis
Agmina se fundunt portis. Hinc Troïus omnis
Tyrrhenusque ruit variis exercitus armis,
Haud secus instructi ferro, quam si aspera Martis
Pugna vocet. Nec non mediis in millibus ipsi
Ductores auro volitant ostroque superbi,
Et genus Assaraci Mnestheus, et fortis Asilas,
Et Messapus equum domitor, Neptunia proles.
Utque dato signo spatia in sua quisque recessit,
Defigunt telluri hastas et scuta reclinant.
Tum studio effusae matres et vulgus inermum
Invalidique senes turres et tecta domorum
Obsedere, alii portis sublimibus adstant.
At Juno e summo, qui nunc Albanus habetur —
Tum neque nomen erat nec honos aut gloria monti —
Prospiciens tumulo campum adspectabat et ambas
Laurentum Troumque acies urbemque Latini.
Extemplo Turni sic est affata sororem,
Diva deam, stagnis quae fluminibusque sonoris
Praesidet; hunc illi rex aetheris altus honorem
Jupiter erepta pro virginitate sacravit:
Nympha, decus fluviorum, animo gratissima nostro,
Scis, ut te cunctis unam, quaecumque Latinae
Magnanimi Jovis ingratum adscendere cubile,
Praetulerim, coelique libens in parte locarim:
Disce tuum, ne me incuses, Juturna, dolorem.
Qua visa est fortuna pati, Parcaeque sinebant
Cedere res Latio, Turnum et tua moenia texi;
Nunc juvenem imparibus video concurrere fatis,
Parcarumque dies et vis inimica propinquat.
Non pugnam adspicere hanc oculis, non foedera possum;
Tu, pro germano si quid praesentius audes,
Perge: decet. Forsan miseros meliora sequentur.

Vix ea, quum lacrymas oculis Juturna profudit,
Terque quaterque manu pectus percussit honestum.
Non lacrymis hoc tempus, ait Saturnia Juno;
Accelera, et fratrem, si quis modus, eripe morti;
Aut tu bella cie, conceptumque excute foedus.
Auctor ego audendi. Sic exhortata reliquit
Incertam et tristi turbatam vulnere mentis.
  Interea reges, ingenti mole Latinus
Quadrijugo vehitur curru, cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen; bigis it Turnus in albis,
Bina manu lato crispans hastilia ferro.
Hinc pater Aeneas, Romanae stirpis origo,
Sidereo flagrans clypeo et coelestibus armis,
Et juxta Ascanius, magnae spes altera Romae,
Procedunt castris; puraque in veste sacerdos
Setigeri fetum suis intonsamque bidentem
Attulit, admovitque pecus flagrantibus aris.
Illi ad surgentem conversi lumina solem
Dant fruges manibus salsas, et tempora ferro
Summa notant pecudum, paterisque altaria libant.
Tum pius Aeneas stricto sic ense precatur:
Esto nunc Sol testis et haec mihi Terra vocanti,
Quam propter tantos potui perferre labores,
Et Pater omnipotens, et tu Saturnia conjux,
Jam melior, jam, diva, precor, tuque inclyte Mavors,
Cuncta tuo qui bella, pater, sub numine torques;
Fontesque Fluviosque voco, quaeque aetheris alti
Religio, et quae caeruleo sunt numina ponto:
Cesserit Ausonio si fors victoria Turno,
Convenit Evandri victos discedere ad urbem,
Cedet Iulus agris, nec post arma ulla rebelles
Aeneadae referent, ferrove haec regna lacessent.
Sin nostrum adnuerit nobis Victoria Martem, —
Ut potius reor, et potius di numine firment —
Non ego nec Teucris Italos parere jubebo,
Nec mihi regna peto; paribus se legibus ambae
Invictae gentes aeterna in foedera mittant.
Sacra deosque dabo; socer arma Latinus habeto,
Imperium solemne socer; mihi moenia Teucri

Constituent, urbique dabit Lavinia nomen.
Sic prior Aeneas; sequitur sic deinde Latinus,
Suspiciens coelum, tenditque ad sidera dextram:
Haec eadem, Aenea, Terram, Mare, Sidera, juro,
Latonaeque genus duplex, Janumque bifrontem,
Vimque deum infernam et duri sacraria Ditis;
Audiat haec Genitor, qui foedera fulmine sancit.
Tango aras, medios ignes et numina testor:
Nulla dies pacem hanc Italis nec foedera rumpet,
Quo res cumque cadent; nec me vis ulla volentem
Avertet; non, si tellurem effundat in undas,
Diluvio miscens, coelumque in Tartara solvat:
Ut sceptrum hoc — dextra sceptrum nam forte gerebat —
Numquam fronde levi fundet virgulta nec umbras,
Quum semel in silvis imo de stirpe recisum
Matre caret, posuitque comas et brachia ferro;
Olim arbos; nunc artificis manus aere decoro
Inclusit, patribusque dedit gestare Latinis.
Talibus inter se firmabant foedera dictis
Conspectu in medio procerum; tum rite sacratas
In flammam jugulant pecudes, et viscera vivis
Eripiunt, cumulantque oneratis lancibus aras.
At vero Rutulis impar ea pugna videri
Jamdudum et vario misceri pectora motu,
Tum magis, ut propius cernunt non viribus aequis.
Adjuvat incessu tacito progressus et aram
Suppliciter venerans demisso lumine Turnus,
Tabentesque genae et juvenali in corpore pallor.
Quem simul ac Juturna soror crebrescere vidit
Sermonem, et vulgi variare labantia corda,
In medias acies, formam assimulata Camerti,
Cui genus a proavis ingens clarumque paternae
Nomen erat virtutis, et ipse acerrimus armis,
In medias dat sese acies, haud nescia rerum,
Rumoresque serit varios, ac talia fatur:
Non pudet, o Rutuli, pro cunctis talibus unam
Objectare animam? Numerone an viribus aequi
Non sumus? En, omnes et Troës et Arcades hi sunt,
Fatalisque manus, infensa Etruria Turno.
Vix hostem, alterni si congrediamur, habemus.

Ille quidem ad superos, quorum se devovet aris,
Succedet fama, vivusque per ora feretur;
Nos, patria amissa, dominis parere superbis
Cogemur, qui nunc lenti consedimus arvis.
  Talibus incensa est juvenum sententia dictis
Jam magis atque magis, serpitque per agmina murmur;
Ipsi Laurentes mutati ipsique Latini.
Qui sibi jam requiem pugnae rebusque salutem
Sperabant, nunc arma volunt, foedusque precantur
Infectum, et Turni sortem miserantur iniquam.
His aliud majus Juturna adjungit et alto
Dat signum coelo, quo non praesentius ullum
Turbavit mentes Italas, monstroque fefellit.
Namque volans rubra fulvus Jovis ales in aethra
Litoreas agitabat aves turbamque sonantem
Agminis aligeri, subito quum lapsus ad undas
Cycnum excellentem pedibus rapit improbus uncis.
Arrexere animos Itali, cunctaeque volucres
Convertunt clamore fugam, mirabile visu,
Aetheraque obscurant pennis, hostemque per auras
Facta nube premunt, donec vi victus et ipso
Pondere defecit, praedamque ex unguibus ales
Projecit fluvio, penitusque in nubila fugit.
Tum vero augurium Rutuli clamore salutant,
Expediuntque manus, primusque Tolumnius augur
Hoc erat, hoc, votis, inquit, quod saepe petivi;
Accipio, agnoscoque deos; me, me duce ferrum
Corripite, o miseri, quos improbus advena bello
Territat, invalidas ut aves, et litora vestra
Vi populat; petet ille fugam, penitusque profundo
Vela dabit. Vos unanimi densete catervas,
Et regem vobis pugna defendite raptum.
Dixit, et adversos telum contorsit in hostes
Procurrens: sonitum dat stridula cornus, et auras
Certa secat. Simul hoc, simul ingens clamor, et omnes
Turbati cunei, calefactaque corda tumultu.
Hasta volans, ut forte novem pulcherrima fratrum
Corpora constiterant contra, quos fida crearat
Una tot Arcadio conjux Tyrrhena Gylippo,
Horum unum ad medium, teritur qua sutilis alvo

Balteus et laterum juncturas fibula mordet,
Egregium forma juvenem et fulgentibus armis,
Transadigit costas, fulvaque effundit arena.
At fratres, animosa phalanx accensaque luctu,
Pars gladios stringunt manibus, pars missile ferrum
Corripiunt, caecique ruunt. Quos agmina contra
Procurrunt Laurentum; hinc densi rursus inundant
Troes Agyllinique et pictis Arcades armis.
Sic omnes amor unus habet decernere ferro.
Diripuere aras; it toto turbida coelo
Tempestas telorum, ac ferreus ingruit imber,
Craterasque focosque ferunt. Fugit ipse Latinus,
Pulsatos referens infecto foedere divos.
Infrenant alii currus, aut corpora saltu
Subjiciunt in equos, et strictis ensibus adsunt.
Messapus regem, regisque insigne gerentem,
Tyrrhenum Aulesten, avidus confundere foedus,
Adverso proterret equo; ruit ille recedens,
Et miser oppositis a tergo involvitur aris
In caput inque humeros. At fervidus advolat hasta
Messapus, teloque orantem multa trabali
Desuper altus equo graviter ferit, atque ita fatur:
Hoc habet, haec melior magnis data victima divis.
Concurrunt Itali, spoliantque calentia membra.
Obvius ambustum torrem Corynaeus ab ara
Corripit, et venienti Ebuso plagamque ferenti
Occupat os flammis: olli ingens barba reluxit,
Nidoremque ambusta dedit; super ipse secutus
Caesariem laeva turbati corripit hostis,
Impressoque genu nitens terrae applicat ipsum:
Sic rigido latus ense ferit. Podalirius Alsum,
Pastorem, primaque acie per tela ruentem,
Ense sequens nudo superimminet; ille securi
Adversi frontem mediam mentumque reducta
Disjicit, et sparso late rigat arma cruore.
Olli dura quies oculos et ferreus urguet
Somnus; in aeternam clauduntur lumina noctem.
At pius Aeneas dextram tendebat inermem
Nudato capite, atque suos clamore vocabat:
Quo ruitis, quaeve ista repens discordia surgit?

O cohibete iras! ictum jam foedus et omnes
Compositae leges; mihi jus concurrere soli;
Me sinite, atque auferte metus. Ego foedera faxo
Firma manu: Turnum debent haec jam mihi sacra.
Has inter voces, media inter talia verba,
Ecce, viro stridens alis allapsa sagitta est,
Incertum, qua pulsa manu, quo turbine adacta,
Quis tantam Rutulis laudem, casusne deusne,
Attulerit: pressa est insignis gloria facti,
Nec sese Aeneae jactavit vulnere quisquam.
  Turnus, ut Aenean cedentem ex agmine vidit
Turbatosque duces, subita spe fervidus ardet:
Poscit equos atque arma simul, saltuque superbus
Emicat in currum et manibus molitur habenas.
Multa virum volitans dat fortia corpora leto;
Semineces volvit multos, aut agmina curru
Proterit, aut raptas fugientibus ingerit hastas.
Qualis apud gelidi quum flumina concitus Hebri
Sanguineus Mavors clypeo intonat, atque furentes
Bella movens immittit equos; illi aequore aperto
Ante Notos Zephyrumque volant; gemit ultima pulsu
Thraca pedum; circumque atrae Formidinis ora
Iraeque Insidiaeque, dei comitatus, aguntur.
Talis equos alacer media inter proelia Turnus
Fumantes sudore quatit, miserabile caesis
Hostibus insultans; spargit rapida ungula rores
Sanguineos, mixtaque cruor calcatur arena.
Jamque neci Sthenelumque dedit, Thamyrimque, Pholumque,
Hunc congressus et hunc, illum eminus; eminus ambo
Imbrasidas, Glaucum atque Laden, quos Imbrasus ipse
Nutrierat Lycia, paribusque ornaverat armis,
Vel conferre manum, vel equo praevertere ventos.
Parte alia media Eumedes in proelia fertur,
Antiqui proles bello praeclara Dolonis,
Nomine avum referens, animo manibusque parentem,
Qui quondam, castra ut Danaum speculator adiret,
Ausus Pelidae pretium sibi poscere currus;
Illum Tydides alio pro talibus ausis
Affecit pretio, neque equis adspirat Achillis.
Hunc procul ut campo Turnus prospexit aperto,

Ante levi jaculo longum per inane secutus,
Sistit equos bijuges et curru desilit, atque
Semianimi lapsoque supervenit, et, pede collo
Impresso, dextrae mucronem extorquet, et alto
Fulgentem tinguit jugulo, atque haec insuper addit:
En, agros, et, quam bello, Trojane, petisti,
Hesperiam metire jacens: haec praemia, qui me
Ferro ausi tentare, ferunt; sic moenia condunt.
Huic comitem Asbuten conjecta cuspide mittit,
Chloreaque, Sybarimque, Daretaque, Thersilochumque,
Et sternacis equi lapsum cervice Thymoeten.
Ac velut Edoni Boreae quum spiritus alto
Insonat Aegaeo sequiturque ad litora fluctus,
Qua venti incubuere, fugam dant nubila coelo:
Sic Turno, quacumque viam secat, agmina cedunt
Conversaeque ruunt acies; fert impetus ipsum,
Et cristam adverso curru quatit aura volantem.
Non tulit instantem Phegeus animisque frementem;
Objecit sese ad currum, et spumantia frenis
Ora citatorum dextra detorsit equorum.
Dum trahitur pendetque jugis, hunc lata retectum
Lancea consequitur, rumpitque infixa bilicem
Loricam, et summum degustat vulnere corpus.
Ille tamen clypeo objecto conversus in hostem
Ibat, et auxilium ducto mucrone petebat:
Cum rota praecipitem et procursu concitus axis
Impulit effunditque solo, Turnusque secutus
Imam inter galeam summi thoracis et oras
Abstulit ense caput, truncumque reliquit arenae.
  Atque ea dum campis victor dat funera Turnus,
Interea Aenean Mnestheus et fidus Achates
Ascaniusque comes castris statuere cruentum,
Alternos longa nitentem cuspide gressus.
Saevit, et infracta luctatur arundine telum
Eripere, auxilioque viam, quae proxima, poscit:
Ense secent lato vulnus, telique latebram
Rescindant penitus, seseque in bella remittant.
Jamque aderat Phoebo ante alios dilectus Iapis
Iasides, acri quondam cui captus amore
Ipse suas artes, sua munera, laetus Apollo

Augurium citharamque dabat celeresque sagittas.
Ille, ut depositi proferret fata parentis,
Scire potestates herbarum usumque medendi
Maluit, et mutas agitare inglorius artes.
Stabat acerba fremens, ingentem nixus in hastam,
Aeneas, magno juvenum et maerentis Iuli
Concursu lacrymisque immobilis. Ille retorto
Paeonium in morem senior succinctus amictu,
Multa manu medica Phoebique potentibus herbis
Nequidquam trepidat, nequidquam spicula dextra
Sollicitat, prensatque tenaci forcipe ferrum.
Nulla viam Fortuna regit; nihil auctor Apollo
Subvenit; et saevus campis magis ac magis horror
Crebrescit, propiusque malum est. Jam pulvere coelum
Stare vident, subeuntque equites, et spicula castris
Densa cadunt mediis. It tristis ad aethera clamor
Bellantum juvenum et duro sub Marte cadentum.
Hic Venus, indigno nati concussa dolore,
Dictamnum genetrix Cretaea carpit ab Ida,
Puberibus caulem foliis et flore comantem
Purpureo: non illa feris incognita capris
Gramina, quum tergo volucres haesere sagittae.
Hoc Venus, obscuro faciem circumdata nimbo,
Detulit; hoc fusum labris splendentibus amnem
Inficit, occulte medicans, spargitque salubres
Ambrosiae succos et odoriferam panaceam.
Fovit ea vulnus lympha longaevus Iapis
Ignorans, subitoque omnis de corpore fugit
Quippe dolor, omnis stetit imo vulnere sanguis.
Jamque secuta manum, nullo cogente, sagitta
Excidit, atque novae rediere in pristina vires.
Arma citi properate viro! quid statis? Iapis
Conclamat, primusque animos accendit in hostem.
Non haec humanis opibus, non arte magistra
Proveniunt, neque te, Aenea, mea dextera servat;
Major agit deus atque opera ad majora remittit.
Ille avidus pugnae suras incluserat auro
Hinc atque hinc, oditque moras, hastamque coruscat.
Postquam habilis lateri clypeus loricaque tergo est,
Ascanium fusis circum complectitur armis,

Summaque per galeam delibans oscula fatur:
Disce, puer, virtutem ex me verumque laborem,
Fortunam ex aliis. Nunc te mea dextera bello
Defensum dabit, et magna inter praemia ducet.
Tu facito, mox quum matura adoleverit aetas,
Sis memor, et te, animo repetentem exempla tuorum,
Et pater Aeneas et avunculus excitet Hector.
  Haec ubi dicta dedit, portis sese extulit ingens,
Telum immane manu quatiens; simul agmine denso
Antheusque Mnestheusque ruunt, omnisque relictis
Turba fluit castris. Tum caeco pulvere campus
Miscetur, pulsuque pedum tremit excita tellus.
Vidit ab adverso venientes aggere Turnus,
Videre Ausonii, gelidusque per ima cucurrit
Ossa tremor; prima ante omnes Juturna Latinos
Audiit agnovitque sonum, et tremefacta refugit.
Ille volat, campoque atrum rapit agmen aperto.
Qualis ubi ad terras abrupto sidere nimbus
It mare per medium; miseris, heu, praescia longe
Horrescunt corda agricolis; dabit ille ruinas
Arboribus stragemque satis; ruet omnia late;
Ante volant sonitumque ferunt ad litora venti:
Talis in adversos ductor Rhoeteïus hostes
Agmen agit; densi cuneis se quisque coactis
Agglomerant. Ferit ense gravem Thymbraeus Osirim,
Archetium Mnestheus, Epulonem obtruncat Achates,
Ufentemque Gyas; cadit ipse Tolumnius augur,
Primus in adversos telum qui torserat hostes.
Tollitur in coelum clamor, versique vicissim
Pulverulenta fuga Rutuli dant terga per agros.
Ipse neque aversos dignatur sternere morti,
Nec pede congressos aequo, nec tela ferentes
Insequitur; solum densa in caligine Turnum
Vestigat lustrans, solum in certamina poscit.
  Hoc concussa metu mentem Juturna virago
Aurigam Turni media inter lora Metiscum
Excutit, et longe lapsum temone relinquit;
Ipsa subit, manibusque undantes flectit habenas,
Cuncta gerens, vocemque et corpus et arma Metisci.
Nigra velut magnas domini quum divitis aedes

Pervolat et pennis alta atria lustrat hirundo,
Pabula parva legens nidisque loquacibus escas;
Et nunc porticibus vacuis, nunc humida circum
Stagna sonat: similis medios Juturna per hostes
Fertur equis, rapidoque volans obit omnia curru;
Jamque hic germanum, jamque hic ostentat ovantem;
Nec conferre manum patitur; volat avia longe.
Haud minus Aeneas tortos legit obvius orbes,
Vestigatque virum et disjecta per agmina magna
Voce vocat. Quoties oculos conjecit in hostem,
Alipedumque fugam cursu tentavit equorum,
Aversos toties currus Juturna retorsit.
Heu, quid agat? Vario nequidquam fluctuat aestu,
Diversaeque vocant animum in contraria curae.
Huic Messapus, uti laeva duo forte gerebat
Lenta, levis cursu, praefixa hastilia ferro,
Horum unum certo contorquens dirigit ictu.
Substitit Aeneas, et se collegit in arma,
Poplite subsidens; apicem tamen incita summum
Hasta tulit, summasque excussit vertice cristas.
Tum vero assurgunt irae, insidiisque subactus
Diversos ubi sentit equos currumque referri,
Multa Jovem et laesi testatus foederis aras,
Jam tandem invadit medios, et Marte secundo
Terribilis saevam nullo discrimine caedem
Suscitat, irarumque omnes effundit habenas.
  Quis mihi nunc tot acerba deus, quis carmine caedes
Diversas, obitumque ducum, quos aequore toto
Inque vicem nunc Turnus agit, nunc Troïus heros,
Expediat? tanton' placuit concurrere motu,
Jupiter, aeterna gentes in pace futuras?
Aeneas Rutulum Sucronem — ea prima ruentes
Pugna loco statuit Teucros — haud multa morantem,
Excipit in latus, et, qua fata celerrima, crudum
Transadigit costas et crates pectoris ensem.
Turnus equo dejectum Amycum fratremque Diorem,
Congressus pedes, hunc venientem cuspide longa,
Hunc mucrone ferit, curruque abscisa duorum
Suspendit capita, et rorantia sanguine portat.
Ille Talon Tanaimque neci fortemque Cethegum,

Tres uno congressu, et maestum mittit Onyten,
Nomen Echionium, matrisque genus Peridiae;
Hic fratres Lycia missos et Apollinis agris,
Et juvenem exosum nequidquam bella Menoeten,
Arcada, piscosae cui circum flumina Lernae
Ars fuerat pauperque domus, nec nota potentum
Munera, conductaque pater tellure serebat.
Ac velut immissi diversis partibus ignes
Arentem in silvam et virgulta sonantia lauro;
Aut ubi decursu rapido de montibus altis
Dant sonitum spumosi amnes, et in aequora currunt,
Quisque suum populatus iter: non segnius ambo
Aeneas Turnusque ruunt per proelia; nunc, nunc
Fluctuat ira intus; rumpuntur nescia vinci
Pectora; nunc totis in vulnera viribus itur.
Murranum hic, atavos et avorum antiqua sonantem
Nomina, per regesque actum genus omne Latinos,
Praecipitem scopulo atque ingentis turbine saxi
Excutit, effunditque solo; hunc lora et juga subter
Provolvere rotae; crebro super ungula pulsu
Incita nec domini memorum proculcat equorum.
Ille ruenti Hyllo animisque immane frementi
Occurrit, telumque aurata ad tempora torquet:
Olli per galeam fixo stetit hasta cerebro.
Dextera nec tua te, Graium fortissime, Cretheu,
Eripuit Turno; nec di texere Cupencum,
Aenea veniente, sui; dedit obvia ferro
Pectora, nec misero clypei mora profuit aerei.
Te quoque Laurentes viderunt, Aeole, campi
Oppetere, et late terram consternere tergo;
Occidis, Argivae quem non potuere phalanges
Sternere, nec Priami regnorum eversor Achilles;
Hic tibi mortis erant metae, domus alta sub Ida,
Lyrnesi domus alta, solo Laurente sepulcrum.
Totae adeo conversae acies, omnesque Latini,
Omnes Dardanidae, Mnestheus, acerque Serestus,
Et Messapus equum domitor, et fortis Asilas,
Tuscorumque phalanx, Evandrique Arcades alae.
Pro se quisque viri summa nituntur opum vi;
Nec mora, nec requies; vasto certamine tendunt.

Hic mentem Aeneae genetrix pulcherrima misit,
Iret ut ad muros, urbique adverteret agmen
Ocius, et subita turbaret clade Latinos.
Ille, ut vestigans diversa per agmina Turnum
Huc atque huc acies circumtulit, adspicit urbem
Immunem tanti belli atque impune quietam.
Continuo pugnae accendit majoris imago;
Mnesthea Sergestumque vocat fortemque Serestum
Ductores, tumulumque capit; quo cetera Teucrum
Concurrit legio, nec scuta aut spicula densi
Deponunt. Celso medius stans aggere fatur:
Ne qua meis esto dictis mora; Jupiter hac stat;
Neu quis ob inceptum subitum mihi segnior ito.
Urbem hodie, caussam belli, regna ipsa Latini,
Ni frenum accipere et victi parere fatentur,
Eruam, et aequa solo fumantia culmina ponam.
Scilicet exspectem, libeat dum proelia Turno
Nostra pati, rursusque velit concurrere victus?
Hoc caput, o cives, haec belli summa nefandi.
Ferte faces propere, foedusque reposcite flammis.
Dixerat, atque animis pariter certantibus omnes
Dant cuneum, densaque ad muros mole feruntur.
Scalae improviso, subitusque apparuit ignis.
Discurrunt alii ad portas, primosque trucidant;
Ferrum alii torquent et obumbrant aethera telis.
Ipse inter primos dextram sub moenia tendit
Aeneas, magnaque incusat voce Latinum,
Testaturque deos, iterum se ad proelia cogi,
Bis jam Italos hostes, haec jam altera foedera rumpi.
Exoritur trepidos inter discordia cives:
Urbem alii reserare jubent et pandere portas
Dardanidis, ipsumque trahunt in moenia regem;
Arma ferunt alii et pergunt defendere muros:
Inclusas ut quum latebroso in pumice pastor
Vestigavit apes, fumoque implevit amaro;
Illae intus trepidae rerum per cerea castra
Discurrunt, magnisque acuunt stridoribus iras;
Volvitur ater odor tectis; tum murmure caeco
Intus saxa sonant; vacuas it fumus ad auras.
Accidit haec fessis etiam fortuna Latinis,

Quae totam luctu concussit funditus urbem.
Regina ut tectis venientem prospicit hostem,
Incessi muros, ignes ad tecta volare,
Nusquam acies contra Rutulas, nulla agmina Turni;
Infelix pugnae juvenem in certamine credit
Exstinctum, et, subito mentem turbata dolore,
Se caussam clamat crimenque caputque malorum,
Multaque per maestum demens effata furorem,
Purpureos moritura manu discindit amictus,
Et nodum informis leti trabe nectit ab alta.
Quam cladem miserae postquam accepere Latinae,
Filia prima manu flavos Lavinia crines
Et roseas laniata genas, tum cetera circum
Turba, furit; resonant late plangoribus aedes.
Hinc totam infelix vulgatur fama per urbem.
Demittunt mentes; it scissa veste Latinus,
Conjugis attonitus fatis urbisque ruina,
Canitiem immundo perfusam pulvere turpans,
Multaque se incusat, qui non acceperit ante
Dardanium Aenean, generumque adsciverit ultro.
  Interea extremo bellator in aequore Turnus
Palantes sequitur paucos, jam segnior, atque
Jam minus atque minus successu laetus equorum.
Attulit hunc illi caecis terroribus aura
Commixtum clamorem, arrectasque impulit aures
Confusae sonus urbis et illaetabile murmur.
Hei mihi! quid tanto turbantur moenia luctu,
Quisve ruit tantus diversa clamor ab urbe?
Sic ait, adductisque amens subsistit habenis.
Atque huic, in faciem soror ut conversa Metisci
Aurigae currumque et equos et lora regebat,
Talibus occurrit dictis: Hac, Turne, sequamur
Trojugenas, qua prima viam victoria pandit:
Sunt alii, qui tecta manu defendere possint.
Ingruit Aeneas Italis et proelia miscet,
Et nos saeva manu mittamus funera Teucris.
Nec numero inferior, pugnae neque honore recedes.
Turnus ad haec:
O soror, et dudum agnovi, quum prima per artem
Foedera turbasti teque haec in bella dedisti,

Et nunc nequidquam fallis dea. Sed quis Olympo
Demissam tantos voluit te ferre labores?
An fratris miseri letum ut crudele videres?
Nam quid ago, aut quae jam spondet fortuna salutem?
Vidi oculos ante ipse meos me voce vocantem
Murranum, quo non superat mihi carior alter,
Oppetere, ingentem, atque ingenti vulnere victum.
Occidit infelix ne nostrum dedecus Ufens
Adspiceret; Teucri potiuntur corpore et armis.
Exscindine domos — id rebus defuit unum —
Perpetiar? dextra nec Drancis dicta refellam?
Terga dabo, et Turnum fugientem haec terra videbit?
Usque adeone mori miserum est? Vos o mihi Manes
Este boni, quoniam superis aversa voluntas.
Sancta ad vos anima atque istius nescia culpae
Descendam, magnorum haud umquam indignus avorum.
Vix ea fatus erat; medios volat, ecce, per hostes
Vectus equo spumante Saces, adversa sagitta
Saucius ora, ruitque implorans nomine Turnum:
Turne, in te suprema salus; miserere tuorum!
Fulminat Aeneas armis, summasque minatur
Dejecturum arces Italum excidioque daturum;
Jamque faces ad tecta volant. In te ora Latini,
In te oculos referunt; mussat rex ipse Latinus,
Quos generos vocet, aut quae sese ad foedera flectat.
Praeterea regina, tui fidissima, dextra
Occidit ipsa sua, lucemque exterrita fugit.
Soli pro portis Messapus et acer Atinas
Sustentant aciem; circum hos utrimque phalanges
Stant densae, strictisque seges mucronibus horret
Ferrea: tu currum deserto in gramine versas.
Obstupuit varia confusus imagine rerum
Turnus, et obtutu tacito stetit. Aestuat ingens
Uno in corde pudor mixtoque insania luctu,
Et furiis agitatus amor et conscia virtus.
Ut primum discussae umbrae et lux reddita menti,
Ardentes oculorum orbes ad moenia torsit
Turbidus, eque rotis magnam respexit ad urbem.
Ecce autem, flammis inter tabulata volutus
Ad coelum undabat vertex, turrimque tenebat,

Turrim, compactis trabibus quam eduxerat ipse,
Subdideratque rotas, pontesque instraverat altos.
Jam jam fata, soror, superant; absiste morari;
Quo deus et quo dura vocat Fortuna, sequamur.
Stat conferre manum Aeneae, stat, quidquid acerbi est,
Morte pati, neque me indecorem, germana, videbis
Amplius. Hunc, oro, sine me furere ante furorem.
Dixit, et e curru saltum dedit ocius arvis,
Perque hostes, per tela ruit, maestamque sororem
Deserit, ac rapido cursu media agmina rumpit.
Ac veluti montis saxum de vertice praeceps
Quum ruit, avulsum vento, seu turbidus imber
Proluit, aut annis solvit sublapsa vetustas;
Fertur in abruptum magno mons improbus actu,
Exsultatque solo, silvas, armenta virosque
Involvens secum: disjecta per agmina Turnus
Sic urbis ruit ad muros, ubi plurima fuso
Sanguine terra madet striduntque hastilibus aurae;
Significatque manu et magno simul incipit ore:
Parcite jam, Rutuli, et vos tela inhibite, Latini;
Quaecumque est fortuna, mea est; me verius unum
Pro vobis foedus luere, et decernere ferro.
Discessere omnes medii, spatiumque dedere.
At pater Aeneas, audito nomine Turni,
Deserit et muros et summas deserit arces,
Praecipitatque moras omnes, opera omnia rumpit,
Laetitia exsultans, horrendumque intonat armis:
Quantus Athos, aut quantus Eryx, aut ipse, coruscis
Quum fremit ilicibus, quantus, gaudetque nivali
Vertice se attollens pater Apenninus ad auras.
Jam vero et Rutuli certatim et Troës et omnes
Convertere oculos Itali, quique alta tenebant
Moenia, quique imos pulsabant ariete muros,
Armaque deposuere humeris. Stupet ipse Latinus,
Ingentes, genitos diversis partibus orbis,
Inter se coïisse viros et cernere ferro.
Atque illi, ut vacuo patuerunt aequore campi,
Procursu rapido, conjectis eminus hastis,
Invadunt Martem clypeis atque aere sonoro.
Dat gemitum tellus; tum crebros ensibus ictus

Congeminant: fors et virtus miscentur in unum.
Ac velut ingenti Sila summove Taburno
Quum duo conversis inimica in proelia tauri
Frontibus incurrunt; pavidi cessere magistri;
Stat pecus omne metu mutum, mussantque juvencae,
Quis nemori imperitet, quem tota armenta sequantur;
Illi inter sese multa vi vulnera miscent,
Cornuaque obnixi infigunt, et sanguine largo
Colla armosque lavant; gemitu nemus omne remugit:
Non aliter Tros Aeneas et Daunius heros
Concurrunt clypeis; ingens fragor aethera complet.
Jupiter ipse duas aequato examine lances
Sustinet, et fata imponit diversa duorum,
Quem damnet labor, et quo vergat pondere letum.
Emicat hic, impune putans, et corpore toto
Alte sublatum consurgit Turnus in ensem,
Et ferit. Exclamant Troës trepidique Latini,
Arrectaeque amborum acies. At perfidus ensis
Frangitur, in medioque ardentem deserit ictu,
Ni fuga subsidio subeat. Fugit ocior Euro,
Ut capulum ignotum dextramque adspexit inermem.
Fama est, praecipitem, quum prima in proelia junctos
Conscendebat equos, patrio mucrone relicto,
Dum trepidat, ferrum aurigae rapuisse Metisci;
Idque diu, dum terga dabant palantia Teucri,
Suffecit; postquam arma dei ad Vulcania ventum est,
Mortalis mucro, glacies ceu futilis, ictu
Dissiluit; fulva resplendet fragmen arena.
Ergo amens diversa fuga petit aequora Turnus,
Et nunc huc, inde huc incertos implicat orbes:
Undique enim densa Teucri inclusere corona,
Atque hinc vasta palus, hinc ardua moenia cingunt.
Nec minus Aeneas, quamquam tardante sagitta
Interdum genua impediunt cursumque recusant,
Insequitur, trepidique pedem pede fervidus urguet:
Inclusum veluti si quando flumine nactus
Cervum, aut puniceae septum formidine pennae,
Venator cursu canis et latratibus instat;
Ille autem, insidiis et ripa territus alta,
Mille fugit refugitque vias; at vividus Umber

Haeret hians, jam jamque tenet, similisque tenenti
Increpuit malis, morsuque elusus inani est.
Tum vero exoritur clamor, ripaeque lacusque
Responsant circa, et coelum tonat omne tumultu.
Ille simul fugiens Rutulos simul increpat omnes,
Nomine quemque vocans, notumque efflagitat ensem.
Aeneas mortem contra praesensque minatur
Exitium, si quisquam adeat, terretque trementes,
Excisurum urbem minitans, et saucius instat.
Quinque orbes explent cursu, totidemque retexunt
Huc illuc: neque enim levia aut ludicra petuntur
Praemia, sed Turni de vita et sanguine certant.
Forte sacer Fauno foliis oleaster amaris
Hic steterat, nautis olim venerabile lignum,
Servati ex undis ubi figere dona solebant
Laurenti divo et votas suspendere vestes;
Sed stirpem Teucri nullo discrimine sacrum
Sustulerant, puro ut possent concurrere campo.
Hic hasta Aeneae stabat; huc impetus illam
Detulerat, fixam et lenta in radice tenebat.
Incubuit voluitque manu convellere ferrum
Dardanides, teloque sequi, quem prendere cursu
Non poterat. Tum vero amens formidine Turnus
Faune, precor, miserere, inquit, tuque optima ferrum
Terra tene, colui vestros si semper honores,
Quos contra Aeneadae bello fecere profanos.
Dixit, opemque dei non cassa in vota vocavit.
Namque diu luctans lentoque in stirpe moratus,
Viribus haud ullis valuit discludere morsus
Roboris Aeneas. Dum nititur acer et instat,
Rursus in aurigae faciem mutata Metisci
Procurrit, fratrique ensem dea Daunia reddit.
Quod Venus audaci Nymphae indignata licere,
Accessit, telumque alta ab radice revellit.
Olli sublimes, armis animisque refecti,
Hic gladio fidens, hic acer et arduus hasta,
Adsistunt contra certamine Martis anheli.
  Junonem interea rex omnipotentis Olympi
Alloquitur, fulva pugnas de nube tuentem:
Quae jam finis erit, conjux? quid denique restat?

Indigetem Aenean scis ipsa, et scire fateris,
Deberi coelo, fatisque ad sidera tolli.
Quid struis, aut qua spe gelidis in nubibus haeres?
Mortalin' decuit violari vulnere divum?
Aut ensem — quid enim sine te Juturna valeret? —
Ereptum reddi Turno, et vim crescere victis?
Desine jam tandem, precibusque inflectere nostris;
Nec te tantus edat tacitam dolor, et mihi curae
Saepe tuo dulci tristes ex ore recursent.
Ventum ad supremum est. Terris agitare vel undis
Trojanos potuisti, infandum accendere bellum,
Deformare domum, et luctu miscere hymenaeos;
Ulterius tentare veto. Sic Jupiter orsus;
Sic dea submisso contra Saturnia vultu:
Ista quidem quia nota mihi tua, magne, voluntas,
Jupiter, et Turnum et terras invita reliqui;
Nec tu me aëria solam nunc sede videres
Digna indigna pati, sed flammis cincta sub ipsa
Starem acie, traheremque inimica in proelia Teucros.
Juturnam misero, fateor, succurrere fratri
Suasi, et pro vita majora audere probavi;
Non ut tela tamen, non ut contenderet arcum;
Adjuro Stygii caput implacabile fontis,
Una superstitio superis quae reddita divis.
Et nunc cedo equidem, pugnasque exosa relinquo.
Illud te, nulla fati quod lege tenetur,
Pro Latio obtestor, pro majestate tuorum:
Quum jam connubiis pacem felicibus, esto,
Component, cum jam leges et foedera jungent,
Ne vetus indigenas nomen mutare Latinos,
Neu Troas fieri jubeas Teucrosque vocari,
Aut vocem mutare viros, aut vertere vestem.
Sit Latium, sint Albani per saecula reges,
Sit Romana potens Itala virtute propago;
Occidit, occideritque sinas cum nomine Troja.
Olli subridens hominum rerumque repertor:
Es germana Jovis Saturnique altera proles:
Irarum tantos volvis sub pectore fluctus!
Verum age, et inceptum frustra submitte furorem.
Do, quod vis, et me victusque volensque remitto.

Sermonem Ausonii patrium moresque tenebunt,
Utque est, nomen erit; commixti corpore tantum
Subsident Teucri. Morem ritusque sacrorum
Adjiciam, faciamque omnes uno ore Latinos.
Hinc genus Ausonio mixtum quod sanguine surget,
Supra homines, supra ire deos pietate videbis,
Nec gens ulla tuos aeque celebrabit honores.
Adnuit his Juno, et mentem laetata retorsit;
Interea excedit coelo, nubemque relinquit.
His actis aliud Genitor secum ipse volutat,
Juturnamque parat fratris dimittere ab armis.
Dicuntur geminae pestes cognomine Dirae,
Quas et Tartaream Nox intempesta Megaeram
Uno eodemque tulit partu, paribusque revinxit
Serpentum spiris, ventosasque addidit alas.
Hae Jovis ad solium saevique in limine regis
Apparent, acuuntque metum mortalibus aegris,
Si quando letum horrificum morbosque deum rex
Molitur, meritas aut bello territat urbes.
Harum unam celerem demisit ab aethere summo
Jupiter, inque omen Juturnae occurrere jussit.
Illa volat, celerique ad terram turbine fertur:
Non secus ac nervo per nubem impulsa sagitta,
Armatam saevi Parthus quam felle veneni,
Parthus, sive Cydon, telum immedicabile, torsit,
Stridens et celeres incognita transilit umbras.
Talis se sata Nocte tulit, terrasque petivit.
Postquam acies videt Iliacas atque agmina Turni,
Alitis in parvae subitam collecta figuram,
Quae quondam in bustis aut culminibus desertis
Nocte sedens serum canit importuna per umbras;
Hanc versa in faciem Turni se pestis ob ora
Fertque refertque sonans, clypeumque everberat alis.
Illi membra novus solvit formidine torpor,
Arrectaeque horrore comae, et vox faucibus haesit.
At, procul ut Dirae stridorem agnovit et alas,
Infelix crines scindit Juturna solutos,
Unguibus ora soror foedans et pectora pugnis.
Quid nunc te tua, Turne, potest germana juvare,
Aut quid jam durae superat mihi? qua tibi lucem

Arte morer? talin' possum me opponere monstro?
Jam jam linquo acies. Ne me terrete timentem,
Obscenae volucres: alarum verbera nosco
Letalemque sonum, nec fallunt jussa superba
Magnanimi Jovis. Haec pro virginitate reponit?
Quo vitam dedit aeternam? cur mortis ademta est
Condicio? possem tantos finire dolores
Nunc certe, et misero fratri comes ire per umbras.
Immortalis ego? aut quidquam mihi dulce meorum
Te sine, frater, erit? O quae satis alta dehiscat
Terra mihi, Manesque deam demittat ad imos?
Tantum effata, caput glauco contexit amictu
Multa gemens, et se fluvio dea condidit alto.
  Aeneas instat contra, telumque coruscat
Ingens arboreum, et saevo sic pectore fatur:
Quae nunc deinde mora est, aut quid jam, Turne, retractas?
Non cursu, saevis certandum est comminus armis.
Verte omnes tete in facies, et contrahe, quidquid
Sive animis sive arte vales; opta ardua pennis
Astra sequi, clausumque cava te condere terra.
Ille caput quassans: Non me tua fervida terrent
Dicta, ferox; di me terrent et Jupiter hostis.
Nec plura effatus, saxum circumspicit ingens,
Saxum antiquum, ingens, campo quod forte jacebat,
Limes agro positus, litem ut discerneret arvis.
Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus;
Ille manu raptum trepida torquebat in hostem,
Altior insurgens et cursu concitus heros.
Sed neque currentem se nec cognoscit euntem,
Tollentemve manu saxumque immane moventem;
Genua labant, gelidus concrevit frigore sanguis.
Tum lapis ipse viri, vacuum per inane volutus,
Nec spatium evasit totum, neque pertulit ictum.
Ac velut in somnis, oculos ubi languida pressit
Nocte quies, nequidquam avidos extendere cursus
Velle videmur, et in mediis conatibus aegri
Succidimus; non lingua valet, non corpore notae
Sufficiunt vires, nec vox aut verba sequuntur:
Sic Turno, quacumque viam virtute petivit,

Successum dea dira negat. Tum pectore sensus
Vertuntur varii. Rutulos adspectat et urbem,
Cunctaturque metu, telumque instare tremiscit;
Nec, quo se eripiat, nec, qua vi tendat in hostem,
Nec currus usquam videt aurigamque sororem.
Cunctanti telum Aeneas fatale coruscat,
Sortitus fortunam oculis, et corpore toto
Eminus intorquet. Murali concita numquam
Tormento sic saxa fremunt, nec fulmine tanti
Dissultant crepitus. Volat atri turbinis instar
Exitium dirum hasta ferens, orasque recludit
Loricae et clypei extremos septemplicis orbes.
Per medium stridens transit femur. Incidit ictus
Ingens ad terram duplicato poplite Turnus.
Consurgunt gemitu Rutuli, totusque remugit
Mons circum, et vocem late nemora alta remittunt.
Ille humilis supplexque oculos dextramque precantem
Protendens, Equidem merui, nec deprecor, inquit;
Utere sorte tua. Miseri te si qua parentis
Tangere cura potest, oro — fuit et tibi talis
Anchises genitor — Dauni miserere senectae,
Et me, seu corpus spoliatum lumine mavis,
Redde meis. Vicisti, et victum tendere palmas
Ausonii videre; tua est Lavinia conjux:
Ulterius ne tende odiis. Stetit acer in armis
Aeneas, volvens oculos, dextramque repressit;
Et jam jamque magis cunctantem flectere sermo
Coeperat, infelix humero quum apparuit àlto
Balteus, et notis fulserunt cingula bullis
Pallantis pueri, victum quem vulnere Turnus
Straverat, atque humeris inimicum insigne gerebat.
Ille, oculis postquam saevi monumenta doloris
Exuviasque hausit, furiis accensus et ira
Terribilis: Tune hinc spoliis indute meorum
Eripiare mihi? Pallas te hoc vulnere, Pallas
Immolat, et poenam scelerato ex sanguine sumit.
Hoc dicens ferrum adverso sub pectore condit
Fervidus. Ast illi solvuntur frigore membra,
Vitaque cum gemitu fugit indignata sub umbras.

NOTES.

LIFE OF VIRGIL.

Nearly all the information which we possess respecting Virgil is derived from a life of him, written, or purporting to have been written, by Donatus, the grammarian, who lived in the fourth century of the Christian era. But of the particulars which he relates, many are evidently mere conjectures, some are idle fables, and some are undoubtedly false. Those which appear to be most worthy of credit are here presented to the reader, arranged in chronological order, with the addition of such references to passing events in Roman history as may throw light upon the life and character of the poet.

U. C. 684. Publius Virgilius Maro was born on the 15th of October, at Andes, a village in the neighbourhood of Mantua. The exact site of this village is a matter of uncertainty; but the modern Mantuans believe it to be that now called Pietola, which is, however, only two miles from Mantua, whereas the distance of the ancient Andes from that city is stated by Probus to have been three miles. Virgil's father was what we should call a gentleman, owning a moderate estate, the cultivation of which he superintended; his mother's name was Maia.

U. C. 696. But little is known respecting the early life and education of Virgil. The grammarians have given minute accounts respecting the schools which he frequented, and the masters from whom he derived instruction; but it is evident that these accounts are founded upon mere conjecture. There can, however, be no doubt that he enjoyed the advantages of a liberal and refined education, and it is supposed that he passed some years for this purpose at Cremona and Mantua, where he could enjoy advantages of a higher order. According to Donatus, he also visited Naples and Rome; but the truth of this statement

U. C. 699. is very questionable. When he had attained his sixteenth year he assumed the virile toga.

The poetical talents of Virgil began to display themselves even during his boyhood. Among the pieces which he composed at an early age were Epigrams, the Moretum, Dirae, and Culex. Poems under these names have been handed down to us, but it is strongly suspected that several, if not all of them, are the compositions, not of Virgil, but of some writers of a later age, who passed them off for the lost productions of the poet. Of his acknowledged works, the earliest was the second Eclogue,

U. C. 709. entitled Alexis, which, according to the conjectures of Martyn and others, was written in this year; and there is internal evidence to prove that it was one of his earliest productions.

U. C. 710. In the following year, Julius Caesar was killed, and Octavius succeeded to his name and influence. The triumvirate of

Caesar Octavianus, Lepidus, and Antony was formed, and in the division of
the empire which ensued, the territory of Mantua fell to the
U. C. 711. share of Antony, who placed over it Asinius Pollio. It was in
this year that the third Eclogue, Palaemon, was composed, in
which the poet speaks with much warmth of Pollio, who had extended to him
his patronage and friendship. The next in order of time was
U. C. 712. the fifth, Daphnis, in which it is generally believed that the
poet describes the apotheosis of Julius Caesar, to whom divine
honors had recently been decreed by the triumvirs. Towards the close of
this year was fought the battle of Philippi, after which Octavianus returned
to Rome, and proceeded to distribute among the victorious sol-
U. C. 713. diery of his party the lands of several Italian towns. Among
these was Cremona; but as the territory belonging to this town
was not sufficient to satisfy the desires of those to whom it had been assigned, a portion of that of Mantua was added, although it had not espoused the cause of the vanquished party. Virgil, having been among others deprived of his paternal property, determined to make an effort for its preservation, and visited Rome with letters of recommendation from Pollio to Maecenas, who had already acquired celebrity as a patron of literary men, and as the friend and adviser of Caesar. The poet's petition was granted, and in the first Eclogue, which was written on this occasion, he testified his gratitude. But on returning home he found that it was not so easy to dispossess the rude soldier, a certain Claudius or Clodius, who had taken possession of his farm; and it is related that upon one occasion, when he endeavoured to enforce his claim, he was compelled to save his life by swimming over the river. Pollio, after the Perusian war, had been succeeded by Alfenus Varus, who likewise extended his friendship to the poet, and finally procured for him the restitution of his lands; and it is highly
probable that about this time was composed the ninth Eclogue,
U. C. 714. entitled Moeris. Shortly afterwards, Cornelius Gallus was
sent into Cisalpine Gaul for the purpose of levying contribu-
tions of money upon various towns, and formed an intimate friendship with Virgil, who had, however, previously become acquainted with him, upon the occasion of his visit to Rome. It was in this year that he wrote the sixth Eclogue, Silenus, in which he makes mention of both Varus and Gallus, and the fourth, Pollio, in which he describes the blessings which were to follow upon the peace of Brundusium.

Towards the close of the year, Pollio marched at the head of an army against the Parthini, an Illyrian nation; and it was during his absence that Virgil addressed to him the eighth Eclogue, Pharmaceutria. There is some difference of opinion as to whether it was sent to him on his march towards
Illyria, or on his return, in the following year; but the former
U. C. 715. seems more probable. After this period, the poet passed his
time partly on his paternal property, and partly at Rome with
Maecenas. Horace has left us a poetical description of a journey which he
made from Rome to Brundusium, in company with Maecenas,
U. C. 716. Plotius, and Varius, from which it appears that they were
joined by Virgil at Sinuessa; it is probable, therefore, that he
had now taken up his residence at Naples; and as the seventh Eclogue, Meliboeus, was written before this change of abode took place, we may conclude that it dates from the early part of this year. The tenth and last, Gallus, must have been composed at Naples; for it was not until the close of the year that Agrippa crossed the Rhine and marched into Germany; and this Eclogue was intended to console Gallus for the loss of his mistress, Lycoris, who had deserted him and followed one of the officers of that army.

It is the common opinion that Virgil began the Georgics
U. C. 717. soon after his removal to Naples, at the request of his patron
Maecenas. It is clear that this work, if the concluding lines of
the fourth book are genuine, — and there is no reason to doubt their being
so, — was not finished until seven years afterwards; but Virgil was a very
slow writer, and spent a great deal of time in polishing his verses; and
the Georgics, above all his writings, bear the evidence of extreme care and
great labor. It was during the period that he was engaged upon this work,
that hostilities commenced between Augustus and Antony, and
U. C. 723. it is reported that Virgil expressed a desire to accompany the
former when he was preparing to place himself at the head of
his forces. There is a passage in the Georgics, I. 509, which bears reference to these civil wars, and the battle of Actium holds a prominent place
in the splendid description of the shield of Aeneas, Aen. VIII. 671.

While he was composing the Georgics, which were completed
U. C. 724. in this year, Virgil resided at Naples, which was the dwelling-place of many learned and literary men, who preferred the
elegant retirement of that beautiful city to the noise and turmoil of the
imperial capital. Before he had completed the Georgics, he conceived the
plan of the Aeneid,

Mox tamen ardentes accingar dicere pugnas,

and resolved to produce a work which should be recognized as the national
poem of Rome, in the same sense as the Iliad was that of Greece. He
commenced it, probably, in the following year. Caesar had
U. C. 725. just returned to Rome, and celebrated a threefold triumph
for his conquest of Macedonia, Dalmatia, and Egypt; the
temple of Janus was closed by a decree of the Senate, *claudentur belli portae*,
and continued so during two years; the authority of Caesar Octavianus was
firmly established, and the spirit of faction quelled; in a word, the power
and prosperity of the commonwealth were greater than ever they had been
before. All these circumstances combined to render this the most fitting
time for the composition of a poem, the main design of which was to exalt
the dignity and glory of Rome, and to magnify the character of that great
chief upon whom she conferred the imperial power, and the
U. C. 727. title of Augustus. We find accordingly, that, when it became
known that Virgil had commenced this work, the most extravagant expectations were entertained, and even Augustus, while
U. C. 729. absent on an expedition against the Cantabri, wrote to the
poet, and earnestly solicited to be allowed the perusal of a portion of the manuscript. Virgil at this time refused to comply with the
request, but subsequently recited in his presence the second, fourth, and
sixth books. The last of these was selected on this occasion, because it
contains a glowing and elegant eulogium on Marcellus, the emperor's
nephew and adopted son, who had recently died at an early
U. C. 731. age. Octavia, the mother of that young man, was present at
the recital, and was so overcome by emotion, that she fainted
away; she afterwards rewarded the poet with a present of ten sestertia for
each of the verses, twenty-five in number, which related to her son, amounting to a sum of about ten thousand dollars.

Virgil, after continuing some years longer at Naples, devoting himself
wholly to the composition of his great work, determined to spend three
years in Greece, where he thought to enjoy uninterrupted
U. C. 735. leisure, and other advantages for completing and polishing his
poem. He accordingly proceeded as far as Athens, but there

met Augustus, who was on his return from Syria, and was persuaded by him to accompany him back to Rome. Before their departure he visited Megara, where he fell sick, but embarked, nevertheless. His disorder increasing on the passage, he landed at Brundusium in a dying state, and expired there a few days afterwards, on the 22d of September, in the fifty-second year of his life. His remains were conveyed to Naples, where the Tomb of Virgil still forms an object of curiosity. He is said to have composed his own epitaph, as follows:—

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope: cecini pascua, rura, duces.

The Aeneid at the time of Virgil's death was unfinished, or at least it had not received those corrections and final touches which the author deemed so important, that, on his death-bed, he earnestly requested that the poem might not be published, but committed to the flames. Augustus, however, interposed, and forbade the destruction of a work which he thought would add to the glory of his reign and to the renown of his own name.

Virgil was tall of stature, and of a dark complexion; his health was always delicate, and he was afflicted with frequent head-aches and spitting of blood; he was abstemious in his diet, and very temperate and sober in all his habits. He was of a thoughtful and contemplative disposition, shy in company, and fond of retirement; but at the same time warm and affectionate towards his friends, and kind and amiable towards all with whom he had to do; he was the favorite of those who enjoyed his intimacy, and so popular, that once, when he entered the theatre, the whole body of spectators testified their admiration by rising in his honor.

As a poet, Virgil has always been very fortunate; his writings brought him emolument and fame during his lifetime, and, even down to the present time, the common consent of mankind places him in the first rank of poets. His language is remarkable for its elegance; his images and comparisons are always pleasing, and his versification is very harmonious. But notwithstanding all these excellences he cannot be called a great poet; for he is wholly deficient in originality: there never was an author who more freely availed himself of the ideas of others; he is, in fact, the poet of art, and not of nature. Nor did he possess skill in the delineation of character; his heroes all resemble one another, and, with the exception of Dido, there is not one of his female characters in whom the reader can feel any deep interest. Virgil, therefore, must be placed in the second rank of poets, and this is the position assigned to him by Johnson, Coleridge, Southey, and other able critics. But the purity of his style, the morality of his sentiments, and the interesting information respecting the early history, religion, and manners of his country, with which his writings abound, render them, what for ages they have been, and what, so long as the Latin language continues to be an object of study, they must ever continue to be, at once our favorite and our most valuable classical work; from which youthful scholars derive a large part of their knowledge of the language; and to which those of riper years return, when, in their hours of leisure, they seek rest and refreshment, or perhaps repose and consolation, amid the rich treasures of ancient literature.

REMARKS UPON SCANNING.

STRICTLY speaking, there are very few irregularities in the versification of Virgil; but as there are several lines which may present some difficulty to the student, they are here arranged in classes, under the rules according to which they are scanned.

I.

The letters *i* and *u*, when they precede a vowel, are sometimes pronounced as vowels and sometimes as consonants; thus, in English, we hear some persons saying *mater-ĭ-ally* and others *mater-yally*, some *pers-ŭ-asion* and others *pers-wasion*. In the following verses *i* and *u* are to be considered as *j* and *w*, and pronounced as in the English words just named. When a short syllable precedes this *i* or *u*, connected with another consonant, it becomes long by position, as much as if it preceded any other two consonants; e. g. *tĕnuĭă, ăbiĕtĕ;* pronounced *tenwia, abyete.*

Ecl. I. 50. Non *insueta* graves tentabunt pabula fetas.

So also *īnsuētus*, Aen. VI. 16; VIII. 248; X. 364; *āssuētus*, Aen. VII. 33; IX. 511, 607, 618; and *cōnsuētus*, Georg. IV. 429; Aen. X. 867.

Georg. I. 397. *Tĕnuĭă* nec lanae per coelum vellera ferri.
482. *Flŭviōrum* rex Eridanus camposque per omnes.
Georg. II. 121. Velleraque ut foliis depectant *tĕnuĭă* Seres.
180. *Tĕnuĭs* ŭbi argilla et dumosis calculus arvis.
Georg. IV. 38. Nequidquam in tectis certatim *tĕnuĭă* cera.
243. *Stĕllio*, ĕt lucifugis congesta cubilia blattis.

The *o* suffers elision and the *i* becomes a consonant, *Stelly'et.*

297. *Părĭĕtĭbusque* premunt artis et quatuor addunt.
Aen. I. 2. Italiam fato profugus *Lavīniăquĕ* venit.
Aen. II. 16. Aedificant sectaque intexunt *ăbiĕtĕ* costas.
442. Haerent *părĭĕtĭbus* scalae postesque sub ipsos.
492. Custodes sufferre valent. Labat *ărĭĕtĕ* crebro.
Aen. III. 578. Fama est Enceladī *sĕmiŭstŭm* (sem-yustum) fulmine corpus.
602. Hoc sat erīt. *Sciō* me Danais e classibus unum.
Aen. IV. 686. *Sĕmiănĭmemque* sinu germanam amplexa fovebat.
Aen. V. 269. Puniceis ibant evincti tempora *taĕnĭīs.*
432. *Gĕnuă* lăbant vastos quatit aeger anhelitus artus.
589. *Părĭĕtĭbus* textum caecis iter ancipitemque.
663. Transtra per et remos et pictas *ăbiĕtĕ* puppes.
697. Implenturque super puppes; *sĕmiŭstă* mădescunt.
Aen. VI. 33. Bis patriae cecidere manus. Quin protenus *ōmniă.*
Aen. VII. 175. Hae sacris sedes epulis; hic *ărĭĕtĕ* caeso.

Aen. VII. 237. Praeferimus manibus vittas ac verba *precāntiă.*
769. *Paĕōniīs* revocatum herbis et amore Dianae.
Aen. VIII. 194. *Sĕmihŏmĭnis* Caci facies quam dira tenebat.
599. Inclusere cavi et nigra nemus *ăbiĕtĕ* cingunt.
Aen. IX. 674. *Ābiĕtĭbus* juvenes patriis et montibus aequos.
Aen. X. 396. *Sēmiănimesque* micant digiti ferrumque retractant.
404. Caedit *sēmiănĭmis* Rutulorum calcibus arva.
Aen. XI. 200. Ardentes spectant socios *sēmiūstăquĕ* servant.
635. *Sēmiănĭmes* volvuntur equi; pugna aspera surgit.
667. Adversi longa transverberat *ăbiĕtĕ* pectus.
890. *Āriĕtăt* in portas et duros objice postes.
Aen. XII. 356. *Sēmiănĭmi* lapsoque supervenit et pede collo.
401. *Paĕōnium* īn mōrem senior succinctus amictu.

The *um* suffers elision and the *i* becomes a consonant, *Paĕōny'īn mōrem.*

706. Moenia quique imos pulsabant *ăriĕtĕ* muros.
905. *Gĕnuă* lăbant gelidus concrevit frigore sanguis.

Connūbiūm may also be included in this rule, Aen. I. 73; IV. 126, 168; VII. 96, 253, 333; &c. Some writers, however, maintain that the second syllable is common.

II.

When two vowels, not forming a diphthong, come together, the former is frequently slurred over in pronouncing; that is, it suffers elision. This is called synecphonesis, and can only take place when the former of the two vowels is short and the latter long.

Ecl. III. 58. Incipe Damoeta tū *deīnde* sequere Menalca.
Ecl. IV. 57. *Ōrpheī* Calliopea Lino formosus Apollo.
Ecl. VI. 30. Nec tantum Rhodope mirantur et Ismarus *Ōrpheā.*
42. Caucasiasque refert volucres furtumque *Promētheī.*
78. Aut ut mutatos *Tēreī* narraverit artus.
Ecl. VII. 7. Vir gregis ipse capēr *deērraverat.* Atque ego Daphnim.
Ecl. VIII. 70. Carminibus Circe socios mutavit *Ulȳsseī.*
81. Ūno *eōdem*que igni: sic nostro Daphnis amore.
Georg. I. 279. Coeumque Iapetumque creat, saevūmquĕ *Tȳphoēā.*
Georg. II. 200. Non liquidi gregibus fontes non grāmĭnă *deērūnt.*
233. Sī *deērunt* rarum pecorique et vitibus almis.
453. Corticibusque cavis vitiosaeque ilicis ālveō.
Georg. IV. 34. Seu lento fuerīnt *ălveārĭă* vimine texta.
355. Tristis Aristaeūs *Pēneī* gĕnĭtoris ad undam.

This line would at first sight appear to contradict the rule, inasmuch as the first vowel ought to be long, *Pēnēī*, it being derived from the Greek Πηνειός; but Virgil seems to have taken the privilege, which Homer also used, of employing such names in two forms, Πηνειός and Πηνεός.

Georg. IV. 545. Inferiās *Ōrpheī* Lēthaea papavera mittes.
553. Inferiās *Ōrpheī* mĭttit lucumque revisit.
Aen. I. 41. Unius ob noxam et furias Ajācĭs *Ōīleī.*
120. Jam validam *Īlĭŏneī* nāvem, jam fortis Achatae.
256. Oscula libavit natae; *dehīnc* talia fatur.
698. *Aūreā* composuit sponda mediamque locavit.
726. Atria; dependent lychni laquearibus *aūreīs.*

Aen. II. 7. Myrmidonum Dolopumve aut duri miles *Ulўsseī*.
90. Gessimus. Invidia postquam pellacis *Ulўsseī*.
436. Jam gravior Pelias et vulnere tardus *Ulўsseī*.
Aen. III. 613. Sum patria ex Ithaca comes infelicis *Ulўsseī*.
691. Litora Achemenides comes infelicis *Ulўsseī*.
Aen. V. 184. Sergestō *Mnĕstheīquĕ* Gўan superare morantem.
352. Dat Salio villis onerosum atque unguibus *aūreīs*.
Aen. VI. 280. *Fĕrreī*que Eumenidum thalami et Discordia demens.
412. Deturbat laxatque foros simul accipit *ălveŏ*.
653. Per campos pascuntur equi. Quae gratia *cūrruūm*.
678. Desuper ostentāt: *dehīnc* summa cacumina linquunt.
Aen. VII. 33. Assuetae ripis volucres et fluminis *ălveŏ*.
190. *Aūreā* percussum virga versumque venenis.
249. Talibus *Īlĭŏneī* dīctis defixa Latinus.
262. Divitis uber agri Trojaeve opulēntĭā *deĕrĭt*.
303. Profuit? optato conduntur Tybridis *ălveŏ*.
532. Natorūm *Tўrrheī* fŭĕrat qui maximus Almo.
609. Cĕntum *aĕreī* claūdunt vectes, aeternaque ferri.
634. Aut levēs *ŏcreās* lēnto ducunt argento.
Aen. VIII. 165. Accessi et cupidūs *Phĕneī* sūb moenia duxi.
292. Rege sub *Eurўstheō* fatis Junonis iniquae.
372. Vulcanum alloquitur, thalamoque haec conjugis *aūreŏ*.
383. Arma rogo genitrix nato. Te filia *Nĕreī*.
553. Pellis obit totum praefulgens unguibus *aūreīs*.
Aen. IX. 32. Quum refluit campis et jam se condidit *ălveŏ*.
480. Telorumque memor; coelūm *dehīnc* questibus implet.
501. *Īlĭŏneī* mŏnĭtu, et multum lacrymantis Iuli.
781. Et Mnēstheūs: quō *deīndĕ* fŭgam? quo tenditis? inquit.
Aen. X. 116. Hic finis fandi. Solio tum Jupiter *aūreŏ*.
129. Nec Clytio genitore minor nec fratre *Menĕstheō*.
378. *Deĕst* jām terra fugae: pelagus Trojamne petemus.
487. Ūna *eādemque* via sanguis animusque sequuntur.
496. Exanimem rapiens immania pondera *bălteī*.
764. Quum pedes incedit medii per maxima *Nĕreī*.
Aen. XI. 262. Atridēs *Prōteī* Mĕnĕlaus adusque Caphareus.
265. *Īdŏmĕneī*? Lĭbўcone habitantes litore Locros.
383. *Proīnde* tona eloquis solitum tibi; meque timoris.
400. Dardanio rebusque tuīs. *Proīnde* omnia magna.
Aen. XII. 84. Qui candore nivēs *ănteīrĕnt* cursibus auras.
541. Pectora; nec misero clypei mora profuit *aĕreī*.
847. Ūno *eōdem*que tulit partu paribusque revinxit.
889. Quaē nūnc *deīndĕ* mora est? aut quid jam Turne retractas.

III.

There are good reasons for believing, that, in reading hexameters, the ancients laid a strong accent upon the first syllable of each foot, raising the voice in pronouncing it, and dropping it while pronouncing the other sylla-ble or two syllables of which the foot is composed. This raising of the voice is called *arsis*, and the sinking *thesis*. As there is a natural tendency to dwell longer upon an accented than an unaccented syllable, Virgil in the following instances has taken the license of lengthening a short syllable upon which this accent falls. It will be observed that in all the instances in which *que* is the syllable thus lengthened, it is followed by a second *que*, which naturally causes a stronger stress of the voice to be laid upon the first.

Ecl. I.	39.	Tityrus hīnc *ăbĕrăt*. Īpsae te, Tityre, pinus.
Ecl. III.	97.	Ipse, ubi tēmpŭs ĕrīt, omnes in fonte lavabo.
Ecl. IV.	51.	Terrasquĕ trāctusque maris coelumque profundum.
Ecl. VII.	23.	Versibus īllĕ *făcĭt* aūt si non possumus omnes.
Ecl. IX.	66.	Desine plūră *pŭĕr;* ēt quod nunc instat agamus.
Ecl. X.	69.	Omnia vīncĭt ămōr; ēt nos cedamus amori.
Georg. I.	138.	*Pleiadăs* Hȳădas claramque Lycaonis Arcton.
	153.	Lappae*quĕ* trĭbŭlique; interque nitentia culta.
	164.	Tribula*quĕ* trăhĕaeque et iniquo pondere rastri.
	352.	Aestus*quĕ* plŭvĭasque et agentes frigora ventos.
	371.	Euri*quĕ* Zĕphȳrique tonat domus; omnia plenis.
Georg. II.	5.	Muneribus tibi pampineo *gravidŭs* aūctumno.
	211.	At rudis *ēnĭtŭĭt* īmpulso vomere campus.
Georg. III.	76.	Altius *īngrĕdĭtŭr* ēt mollia crura reponit.
	118.	Aequus uterque *labōr:* aeque juvenemque magistri.
	189.	*Invalidŭs* ĕtĭamque tremens etiam inscius aevi.
	332.	Sicubi măgnă *Jŏvĭs* āntiquo robore quercus.
	385.	Lappae*quĕ* trĭbŭlique absint; fuge pabula laeta.
Georg. IV.	92.	Nam duo sunt genera: hīc *mĕlĭōr* īnsignis et ore.
	222.	Terras*quĕ* trāctusque maris coelumque profundum.
	336.	Drymo*quĕ* Xānthoque Ligeaque Phyllodoceque.
Aen. I.	308.	Qui teneant, nam inculta *vidĕt*, hŏmĭnesne feraene.
	651.	Pergama quum *peterĕt* īnconcessosque Hymenaeos.
Aen. II.	369.	Luctus ubique *pavŏr* ēt plurima mortis imago.
	411.	Nostrorum *obruimŭr*, ŏrĭturque miserrima caedes.
Aen. III.	91.	Limina*quĕ* laūrusque dei totusque moveri.
	112.	Idaeumque *nemŭs;* hīnc fida silentia sacris.
	464.	Dona dehinc auro *gravĭă* sēctoque elephanto.
	702.	Immanisque *Gelă* flŭvĭi cognomine dicta.
Aen. IV.	64.	*Pectoribŭs* īnhĭans spirantia consulit exta.
	146.	Cretes*quĕ* Drȳŏpesque fremunt pictique Agathyrsi.
Aen. V.	284.	Olli serva *datŭr* ŏpĕrum haud ignara Minerva.
	337.	Emicat *Euryalŭs* ēt munere victor amici.
	521.	Ostentans artemque *patĕr* ārcumque sonantem.
Aen. VI.	254.	Pingue *supĕr* ŏlĕum infundens ardentibus extis.
	768	Et Capys et *Numitŏr* ēt qui te nomine reddet.
Aen. VII.	174.	Regibus ōmĕn *ĕrăt;* hōc illis curia templum.
	186.	Spicula*quĕ* clȳpĕique ereptaque rostra carinis.
	398.	Sustinet ac natae Turnique *canĭt* hȳmĕnaeos.
Aen. VIII.	98.	Quum muros arcēmquĕ *prŏcŭl* āc rara domorum.
	425.	Brontes*quĕ* Stĕrŏpesque et nudus membra Pyracmon.
Aen. IX.	9	Sceptra Palatini sedēmquĕ *pĕtĭt* Ēvandri.
	767.	Alcandrumque Haliumque Noemona*quĕ* Prȳtănimque.
Aen. X.	67.	Italiam fatīs *pĕtĭĭt* auctoribus esto.
	383.	Per medium qua spīnă *dĕdĭt* hastamque receptat.
	394.	Nam tibi Thȳmbrĕ *căpŭt* Ēvandrius abstulit ensis.
	433.	Tela manūsquĕ *sĭnĭt*. Hīnc Pallas instat et urget.
	720.	Graius homo infectos linquens *profugŭs* hȳmĕnaeos.
Aen. XI.	323.	Considant si tāntŭs *ămŏr*, ēt moenia condant.
	469.	Concilium īpsĕ *pătĕr* ēt magna incepta Latinus.
Aen. XII.	13.	Congredior: fer săcră *pătĕr* ēt concipe foedus.
	68.	Sī quĭs *ĕbŭr;* aūt mixta rubent ubi lilia multa.
	89.	Ensem*quĕ* clȳpĕumque et rubrae cornua cristae.
	181.	Fontes*quĕ* flŭvĭosque voco quaeque aetheris alti.
	232.	Fatalisque *manŭs*, īnfensa Etruria Turno.

Aen. XII. 363. Chloreaquĕ Sȳbărimque Daretaque Thersilochumque.
443. Antheusquĕ Mnēstheusque ruunt omnisque relictis.
550. Et Messapus equūm *dŏmĭtōr* ĕt fortis Asylas.
648. Sancta ad vōs *ănĭmā*, ātque īstĭūs inscia culpae.
668. Et furiis agitātŭs *ămōr* ĕt conscia virtus.
883. Te sine frater *erĭt?* ō quaĕ sătĭs alta dehiscat.

In all these verses, except in the case of *que*, the syllable which is lengthened by the arsis is preceded by a short syllable; only the following occur in which the preceding syllable is long: —

Ecl. VI. 53. Ille latus niveum molli *fultŭs* hȳăcintho
Georg. II. 71. Castaneaĕ *făgŭs* ōrnusque incanuit albo.
Georg. IV. 137. Ille comam mollis jam *tondebăt* hȳăcinthi.
453. Non te *nulliŭs* ĕxercent numinis irae.
Aen. I. 478. Per terram et versa *pulvĭs* īnscribitur hasta.
668. Litora *jactetŭr*, ŏdĭis Junonis iniquae.
Aen. V. 853. Nusquam *amittebăt* ŏcŭlosque sub astra tenebat.
Aen. IX. 610. Terga *fatigamŭs* hāsta: nec tarda senectus.
Aen. XI. 69. Seu mollis violae seu *languentĭs* hyacinthi.
111. *Oratĭs;* ĕquĭdem et vivis concedere vellem.
Aen. XII. 772. Hic hasta Aeneae *stabăt;* hŭc impetus illam.

IV.

In Latin verse a vowel which terminates a word suffers elision, if the next word begins with a vowel; in Greek poetry this rule is not of universal obligation, and Virgil has in some cases taken the license of following the Greek rather than the Latin custom, especially in verses which contain Greek words. This hiatus, as it is called, generally occurs in the arsis; it is found in the thesis only where a long vowel is made short before a following vowel, except in Ecl. II. 53, and Aen. I. 405, where a long pause intervenes. It should be remarked that the hiatus is never formed by a recurrence of the same vowel, except in a few instances, in which the poet designs to make the line read slowly and with much effort, or to compel a lengthened pause. Such are

Georg. I. 281. Ter sunt *conati imponere Pēlĭŏ Ossam.*
Aen. III. 606. Si *pereo,* — *hominum* manibus periisse juvabit.
Aen. XII. 648. Sancta ad vos *anima,* — *atque* istius inscia culpae.

The other cases of hiatus are the following: —

Ecl. II. 24. Amphion Dircaeus in *Actaeo* Aracyntho.
53. Addam cerea *pruna;* honos erit huic quoque pomo.
65. Te Corydōn, *ŏ* Ălexi: trahit sua quemque voluptas.
Ecl. III. 6. Et sucus *pecori*, et lac subducitur agnis.
63. Munera sunt, *lauri*, et suave rubens hyacinthus.
79. Et longum Formose valē, *vălĕ*, inquit Iolla.
Ecl. VI. 44. Clamassent, ut litus, *Hylā*, *Hȳlă*, omne sonaret.

The hiatus here occurs twice; the final *a* in the first *Hyla* is in the arsis and long; that in the second is in the thesis, and shortened before the following vowel.

Ecl. VII. 53. Stant et *juniperi* et *castaneae* hirsutae.
Ecl. VIII. 41. Ut vidi, ut *perii!* ut me malus abstulit error!
44. Aut Tmaros, aut *Rhodope*, aut extremi Garamantes.
108. Credimus? ān *quĭ* ămant ipsi sibi somnia fingunt.
Ecl. X. 12. Ulla moram fecere, neque *Aonie* Aganippe.

Ecl. X. 13. Illum etiam *lauri*, etiam flevere myricae.
Georg. I. 4. Sit *pecori;* apibus quanta experientia parcis.
221. Ante tibi *Eoae* Atlantides abscondantur.
332. Aŭt *Ăthŏ*, aut Rhodopen aut alta Ceraunia telo.
341. Tum pingues *agni*, et tum mollissima vina.
437. *Glauco* et *Panopēaē* ĕt Inoo Melicertae.
Georg. II. 86. Orchades, et *radii*, et amara pausia bacca.
144 Implevere; tenent *oleae* armentaque laeta.
Georg. III. 60. Aetas Lucinam justosque *pati* hymenaeos.
155. Arcebis gravido *pecori*, armentaque pasces.
Georg. IV. 343. Atque *Ephyre*, atque Opis, et Asia Deiopea.
461. Implerunt montes; flerunt *Rhodopēīaē* arces.
463. Atque *Getae*, atque Hebrus, et Actias Orithyia.
Aen. I. 16. Posthabita coluisse *Samo;* hic illius arma.
405. Et vera incessu patuit *dea*. Ille ubi matrem.
617. Tune ille Aeneas, quem *Dardanio* Anchisae.
Aen. III. 74. Nereidum *matri* et *Neptuno* Aegaeo.
211. *Īnsŭlaē* Ionio in magno, quas dira Celaeno.
Aen. IV. 235. Quid struit? aut qua *spe* inimica in gente moratur?
667. Lamentis gemituque et *femineo* ululatu.
Aen. V. 261. Victor apud rapidum Simoenta sub *Īlĭŏ* alto.
735. Concilia Elysiumque *colo*. Huc casta Sibylla.
Aen. VI. 507. Nomen et arma locum servānt. *Tē* ămice nequivi.
Aen. VII. 178. Antiqua e *cedro*, Italusque, paterque Sabinus.
226. Submovet *oceano*, et si quem extenta plagarum.
631. Ardea, Crustumerique, et *turrigerae* Antemnae.
Aen. IX. 291. Hanc sine me spem ferre *tui;* audentior ibo.
477. Evolat infelix, et *femineo* ululatu.
647. Antiquum in Buten. Hic *Dardanio* Anchisae.
Aen. X. 136. Inclusum *buxo*, aut Oricia terebintho.
141. Maeonia generose *domo;* ubi pinguia culta.
156. Externo commissa *duci*. Aeneĭa puppis.
Aen. XI. 31. Servabat senior, qui *Parrhasio* Evandro.
480. Causa mali *tanti*, oculos dejecta decoros.
Aen. XII. 31. Promissam eripui *genero;* arma impia sumpsi.
535. Ille ruenti *Hyllo*, animisque immane frementi.

V.

Two verses are sometimes so intimately connected, that the last syllable of the former suffers elision before the latter, commencing with a vowel. This is called synapheia, and occurs in the following: — Georg. I. 295; Georg. II. 69, 344, 443; Georg. III. 242, 377, 449; Aen. I. 332, 448; Aen. II. 745; Aen. IV. 558, 629; Aen. V. 422, 753; Aen. VI. 602; Aen. VII. 160, 470; Aen. VIII. 228; Aen. IX. 650; Aen. X. 781, 895; Aen. XI. 609.

VI.

It remains to mention that *eu* is a diphthong in Orpheus, Proteus, Nereus, Ilioneus, Rhipeus, Pentheus, Mnestheus, Rhegeus, Cisseus, Briareus, Tydeus, Theseus, Tyrrheus, Caeneus, Chloreus, Antheus, Typhoeus, and *yi* (from the Greek υι) in Harpyiae, Harpyia.

NOTES.

ECLOGUE I.—TITYRUS.

Argument. In the year of the city 711, Mark Antony, Caesar Octavianus (better known by his subsequent title of Augustus), and Lepidus united together for the purpose of defeating the republican party under Brutus and Cassius, and of arrogating to themselves the supreme power over the whole Roman empire. In order to secure the services and allegiance of the veteran troops, they promised to divide among them the lands of eighteen Italian towns, which had embraced the cause of Cassius. Among these were Capua, Cremona, Rhegium, Venusia, Beneventum, and Vibona. Two years had not elapsed before their projects were crowned with success, their patriotic opponents dead, and their authority over the whole empire absolutely established. One hundred and seventy thousand soldiers now claimed the fulfilment of the promises which had been made to them; and a large portion of the fairest and richest part of Italy became a prey to their rapacity. Nor were they always contented with the reward allotted to them. The territory of Cremona, for instance, did not satisfy the greedy adventurers to whom it was assigned, and that of Mantua was added to it; or, as is more probable, they took forcible possession, and their leaders did not venture to oppose their violent proceedings. Among the Mantuans who were thus suddenly driven from their farms was Virgil, who thereupon proceeded to Rome, and, through the influence of Pollio, procured from Augustus the restoration of his property.

It was in order to testify his gratitude for this favor, that he composed his first Eclogue. His own happy lot is represented by the case of Tityrus, who, as he lies at his ease under the wide-spreading shade, watches his herds grazing in the meadows; while in Meliboeus, wearily driving a few goats, we see a touching picture of the fate of his less fortunate neighbours.

1. *Tityre;* Tityrus is a name borrowed from the idyls of Theocritus. The origin of the Greek word is rather doubtful; some grammarians suppose it to be the same as Satyrus.

2. *Musam,* a tune; the Muse being put for the thing over which she presided.—*meditaris,* "art practising"; *meditor* is derived from the Greek word *μέλει,* and in its general signification is applied to things which require care and preparation.—*avena;* the musical instruments used by shepherds were at first made of oat and wheat straw; then of reeds and hollow pipes; afterwards of leg-bones of cranes, horns of animals, metals, &c. Hence all the various terms, *avena, calamus, arundo, fistula, tibia, cornu, aes,* &c.

3. *Nos* for *ego.*

4. *lentus,* literally, relaxed; hence, flexible, or "reclined," "lying at ease."

5. *resonare Amaryllida*, "to reëcho (the name) Amaryllis"; *resonare* is here transitive, and followed by the accusative; Propertius uses it with the nominative in a similar passage: *resonant mihi Cynthia silvae;* and frequently it is intransitive; e. g. Aen. XII. 607.

6. *Meliboee;* a name derived from two Greek words, signifying one who has the care of oxen.

6–10. Octavianus Caesar is here represented under the character of the master of Tityrus. The assigning to him the title and honors of a deity does not appear to be such extravagant flattery, when we remember that, in the preceding year, Antony, Octavianus, and Lepidus erected and consecrated a temple to Julius Caesar in the forum, and that subsequently divine honors were actually paid to Augustus.

6. *otia*, "security," freedom from anxiety on account of the existing tumults.

12. *Usque adeo*, "to such a degree"; a common Lucretian phrase.

13. *Protenus*, "to a distance"; opposed to *errare*, "grazing at large," in line 9. — *aeger*, "sad," "dejected."

16. *laeva; laevus*, left-handed, frequently signifies "stupid," "slow of apprehension," as *dexter* signifies "ingenious," "clever."

18. This line is considered by the best commentators to be spurious, and was probably transferred to this place from Ecl. IX. 15.

19. *Sed tamen;* these words are employed together, in order to break off the conversation and carry back the mind to the former subject, which had been lost sight of. Compare Georg. I. 79. — *da; dare* is often used for *dicere;* so, also, *accipere* for *audire*. See Aen. II. 65.

21. *huic nostrae;* probably Mantua; but the name is not mentioned.

22. *depellere;* Wagner supposes *depellere* to be used for *pellere*, because the farm of Virgil was situated on higher ground than the town of Mantua, and the lambs were, therefore, driven "down" to the market; the fact that they were driven "away" from their fold seems, however, sufficiently to account for the use of the word. According to Servius, however, *depellere* is here employed in its usual sense of "to wean"; *quo* in that case means "for which" instead of "to which." This is undoubtedly the best interpretation, since young lambs were carried to market, and not driven.

26. *viburna*, a low, flexible shrub; a species of wild vine; "the wayfaring tree," or "Mealy Guelder-rose."

28. The greater part of the laborers employed upon the farms were slaves; but some of these were occasionally made free, and continued to serve their former master under the name *libertini*. Tityrus is represented as having formerly, so long as he was the lover of Galatea, been careless about obtaining freedom; but since he had become attached to Amaryllis, he had become more saving, and had travelled to Rome for the purpose of purchasing his liberty, which the kindness of his master had enabled him to do on easy terms. According to Cicero, a careful slave ought to make the price of his liberty in five or six years. Liberty, being worshipped as a goddess, is appropriately said *respicere*.

29. *Candidior*, "somewhat gray"; this epithet has perplexed some commentators, as Virgil, when he wrote this Eclogue, was only in his twenty-ninth year. But although the poet represents his own good-fortune in the general description of Tityrus, it is by no means requisite that all the particulars should correspond, and in v. 47 Tityrus is expressly called *senex*.

30. *post* for *postea*. Compare Aen. II. 216.

31. It has been asserted that Rome and Mantua are designated by the two mistresses of Tityrus; but there do not appear to be sufficient grounds for supposing Virgil to have intended such an allegory.

33. *peculi* for *peculii; peculium* was the private property which a slave was allowed to acquire, and with which he generally purchased his freedom. According to strict law, the *peculium* was the property of the master, but usage considered it that of the slave. The same term was also applied to such acquisitions as the father of a family might allow his son to consider his own.

34. Only animals of the larger kinds, such as calves, were called *victima;* the smaller, as lambs, were termed *hostia.*

35. *ingratae*, because not paying sufficient to enrich him.

39. In pastoral poetry groves and fountains are frequently supposed susceptible of human affections; it is, therefore, unnecessary to adopt the more prosaic explanation, that these inanimate objects are here said to reëcho the voice of Amaryllis. Compare Ecl. X. 13–15.

40. *arbusta*, "trees"; *arbustum* generally signifies a spot of ground planted with elms, or other trees, for the purpose of supporting vines; but it is apparent from verses 2 and 14, that the place in which this dialogue takes place is of a different nature.

42. *praesentes*, at hand to assist, and therefore "propitious."

43. *juvenem;* Caesar Octavianus was in his twenty-third year.

44. It would seem from the use of the present, that Tityrus had already commenced to offer sacrifices to Caesar, although it was not until twelve years later that Augustus accepted the title of deity, and suffered temples to be erected to himself. But Tityrus had probably made him a household god (compare Hor. IV. 5. 34: *et Laribus tuum miscet nomen*), and consecrated a certain day in each month to his worship.

46. *submittite;* various interpretations have been given of this word; that which has been most commonly accepted supposes *jugo* to be understood; but there is no other instance of *submittere* being used in this sense without *jugo* or *aratro* expressed. *Submittere* means "to rear"; its original sense being to put under, it was applied to putting the young to suck their mothers, and so came to signify "to rear" in general. — *tauros* for *vitulos.*

47–49. These lines are doubtless intended to convey a description of Virgil's farm. The description is far from favorable; and it was probably the poet's intention to avert the envy of his ejected neighbours and the ill-will of Caesar's military adherents, by representing his property as of little value.

50. *graves* for *aegras.*

52. *flumina nota;* applied by some to the rivers Po and Mincio; it is more likely that the plural is poetically placed for the singular, and signifies "the well-known stream" to which he was wont to drive his herds; *inter* has the force of *ad.*

53. *frigus opacum* for *frigus loci opaci.*

54–56. The order of the words, as here punctuated, will be as follows: *hinc saepes (est) a limite vicino, quae, semper depasta (quoad) florem salicti, tibi saepe levi (apum) susurro somnum inire suadebit.* The bees are poetically called Hyblaean, because Mount Hybla, in Sicily, was celebrated for its delicious honey. Virgil, like some other Latin poets, when he mentions any practice, implement, natural production, &c., is very fond of joining with it an adjective of a people or place most famed for it.

55. *salicti; salicetum*, contracted into *salictum*, is originally a piece of ground planted with willows, as *arbustum* is a piece of ground planted with trees; but it is also used to signify the willows themselves.

57. *sub rupe;* Virgil's farm was situated at the foot of high and rocky hills. — *ad auras*, because with a loud voice.

59. *gemere* well expresses the plaintive note of the turtle-dove.

61. *nudos*, because no longer covered by the water.

63. It has been objected that the Tigris is not a river of Parthia, nor the Arar (now the Saone) a river of Germany, and that therefore, although the people of those countries should have changed habitations, they would not have drunk of the waters of those streams. But the term *pererratis amborum finibus* implies more than a change; the Parthians "passing through" Germany would penetrate into Gaul to the Arar, and the Germans passing through Parthia would reach the banks of the Tigris.

66. *Oaxen*, a river in the island of Crete, which is not mentioned by any other classical author. The island is, however, sometimes called Oaxis, and it is certain that there was a city in Crete called Oaxus, or Oxus. If it is asked why Virgil should make unlearned herdsmen speak of a remote and almost unknown river, it may be sufficient to point out, that, as Scythia is opposed to Africa, so the island of Crete in the south forms a natural antithesis to that of Britain in the north. It has been conjectured, with some show of reason, that the adherents of the republican party, who were deprived of their property, were conveyed as colonists into the remotest parts of the empire. There is no positive proof of this fact; but if it was the case, this passage of Virgil admits of an easy explanation; otherwise it would seem difficult to conjecture why a simple herdsman, expelled from his farm, should expect to visit those distant regions. Some of the earliest editions read *rapidum cretae*, and suppose the Oxus in Mesopotamia to be intended; *rapidum* would then be equivalent to *rapacem*, "carrying along with it," and *creta* may mean any marly substance. Curtius, VII. 10, says of that river, *Hic, quia limum vehit, turbidus semper.*

68. *En, unquam; en* here signifies complaint. Meliboeus expects never again to see his humble possessions, and breaks out into a passionate exclamation, "What, shall I ever," &c.

70. Heyne, and the commentators who follow him, interpret *post* by *postea*, and make the passage mean, "Will it ever be, after a long time, that, seeing (again) my paternal possessions, and the turf-built roof of my humble cottage, my (former) domain, I shall hereafter wonder at some few stalks of grain (instead of the rich harvest now produced)?" The interpretation of Warton is, however, more natural, and seems to elicit a better meaning. *Aristas*, "harvests," stands for years, as in Claudian, *necdum decimas emensus aristas;* it is natural that shepherds should measure the years by the harvests. The passage would then mean, "What! shall I ever, after a long time, after the lapse of some years, seeing (once more) my domain, admire my paternal fields, and the turf-built roof of my humble cottage?" Martyn also favors this interpretation.

71. *Impius*, synonymous with *saevus, durus;* or perhaps because engaged in civil war. *Novale* is a field, which, after lying fallow for a year, is cultivated anew, and therefore very productive.

72. *Barbarus;* the Roman legions were in part composed of Gauls and other foreigners.

73. *quis* for *quibus.*

74. *Insere*, "graft"; spoken ironically.

76. "I have seen in Italy (and on the Vatican hill near Rome in particular) a little arched cave, made by the shepherds of evergreens, not high enough to stand in; there they lie at their ease to observe their flocks browsing. Is it not such a sort of cave which is meant here? *Viride* is not a proper epithet for the inside of a natural cave, especially for such rocky ones as one finds in Italy." — *Spence.*

79. *cytisum;* it is rather doubtful what plant is meant by this word. Voss translates it "*Geissklee*"*;* Martyn asserts it to be *Medicago arborea*, "the arborescent lucern."

82. *molles;* it has been a matter of some dispute what is the meaning of the word *molles* as an epithet of chestnuts; some explain it by "ripe"; others by "just-picked," "fresh"; others by "cooked," which Martyn seems to prefer; others again by "delicate"; while some suppose it to indicate the sweet chestnut as distinguished from the *Castanea hirsuta*, which, at the present day, is sometimes eaten in Italy. In the convent of St. Gallen, there is a manuscript containing "Benedictions" in Latin hexameter verse, composed about A. D. 1000, for the purpose of being pronounced over every article of food, and one couplet, in writing which it is clear that the pious author had this line of Virgil in his thoughts, seems to show that *molles* must be "tender," "easily digested":—

> Da, Petre de Roma, sint *mitia* cedria [citria ?] *poma;*
> *Castaneas molles* fac, qui super omnia polles.

—*pressi lactis*, "cheese"; i. e. such as is eaten on the continent of Europe, being the curd as soon as the milk has been squeezed out.

ECLOGUE II.—ALEXIS.

Argument. In this Eclogue the fears and torments of passionate but unrequited love are painted in glowing colors.

1. Latin authors generally say *ardere aliquo*, but sometimes also *ardere aliquem.*

2. *quid speraret*, "he knew not what he could hope"; *quod speraret*, as Brunck proposes to read, would be, "he had no hope." In the same manner, *habeo quod respondeam* is, "I know what answer to make"; *habeo quid respondeam*, "I know what I could answer." *Quod* expresses greater certainty than *quid.*

4. *incondita*, i. e. *carmina;* not artificially constructed, "unpremeditated."

7. While, during the midday heat, all around him seeks repose and shade, Corydon is driven by his passion to go in search of Alexis.

10. *Thestylis*, a female name, borrowed from Theocritus, Idyl. II. 1.—*rapido aestu; rapidus*, derived from *rapio*, signifies that which is violent in motion or action. Compare Georg. IV. 263: *clausis rapidus fornacibus ignis;* "fierce."

11. *serpyllum*, "wild thyme."

12. *mecum;* this does not mean that the *cicadae* unite in song "with me," but that they are the only creatures who are singing "at the same time as I am"; all else is sunk in repose.

13. *cicadis;* the *cicada* is an insect of the cricket tribe, now called *cicala* by the Italians, and *cigale* by the French, and very different from our grasshopper. It has not until lately had any English name, but recent naturalists have given to it the name of treehopper. The noise which these insects produce, by the action of certain muscles, is excessively monotonous and piercing, wherefore they are called by Martial *inhumanae*, an epithet, says Spence, which any one who has passed a summer in Italy, or in the south of France, will not think too severe for them. Virgil elegantly indicates the excessive heat by the introduction of the *cicada*, which, according to Aelian, only sings in the hottest weather.

16. *niger*, "dark."

18. *ligustra; ligustrum* is generally translated by "privet"; but it is evi-

dent that that cannot be the plant intended; for, instead of being suffered to fall neglected, its flowers are so sweet that they are eagerly sought. The accounts given of the plant by Pliny are contradictory, and therefore not entitled to much weight. Martyn, although he does not venture to depart from the common interpretation, is clearly of opinion that the flower intended is that of the large white convolvulus, or great bindweed, which, although of a pure and lovely white, is utterly worthless, because it has no scent, and because it fades as soon as picked. The name likewise (*ligustrum*, a *ligando*) would seem to point to our "bindweed." — *vaccinia;* a species of lily; either the *Gladiolus communis* (cornflag), or the imperial martagon In another passage, Georg. IV. 183, the color is said to be *ferrugineus*, iron-colored, a bluish violet.

21. The scene of this poem is laid in Sicily, partly, perhaps, because that island was very fertile, and supplied Rome with agricultural produce, and partly because the pastoral poetry of Theocritus had made it the elysium of shepherds.

22. *defit; defieri* has a different meaning from *deesse*; the sense of the latter is "to be wanting"; that of the former, "to begin to be wanting," "to fail," or "give out."

24. Amphion and his brother Zethus are said by Probus to have been able to call together their herds by singing. Aracynthus was a mountain on the borders of Boeotia and Attica, which was called Actaea, from ἀκτή, the sea-shore.

26. *placidum ventis;* gentle breezes were supposed to calm the waves, and make smooth the surface of the sea. Compare Aen. V. 763: *placidi straverunt aequora venti. Placidum ventis mare* is, therefore, the same as *mare ventis placatum.* It is asserted by some commentators, that the waters of the sea, however calm, can never reflect a distinct image.

28. *sordida*, destitute of luxuries, "plain."

29. *cervos;* some commentators suppose this to mean, as it does sometimes, forked stakes, which were used for training vines and other purposes. But it seems more probable that Corydon should invite Alexis to partake of the pleasures of the chase, which have always belonged to a rural life, than to share in the labor of fixing stakes.

30. *hibisco*, dative, for *ad hibiscum; compellere* cannot be used absolutely without the place whither; *hibisco*, therefore, cannot mean "with a switch," as translated by Martyn.

34. *trivisse;* in playing the *fistula* or Pandean pipes, the under lip is rubbed backwards and forwards against the reeds.

36. *cicutis; cicuta* is properly the hemlock, but is applied also to any species of reed from which pipes were made.

38. *secundum*, scil. *dominum.*

40. *nec tuta;* he enhances the value of the gift by intimating that it was not obtained without danger.

41. *albo*, "with white spots"; that is to say, they were yet quite young, since at the age of six months the white spots, with which they are born, disappear.

44. *Et faciet;* this implies rather that he will suffer her to take them, than that he will give them to her.

47. Pliny mentions a *viola alba*, which is probably the same flower as that here mentioned, and which is by some writers supposed to be the primrose, and by others the stock-gilliflower. *Viola* is our violet, including the various kinds of pansy, and there is said to be a white species, which is abundant in Italy.

48. *anethi*, "dill."

49. *casia;* the same plant which is called also *Cneorum*, the Daphne Gnidium, spurgeflax or mountain widow-wail.

50. *Mollia*, "tender." —*pingit*, "diversifies," "variegates." —*caltha*, "marigold."

51. *mala*, for *mala cydonia*, "quinces." "There are still in Italy garlands intermixed with fruits as well as flowers, like that described by Virgil in his Eclogues. I have seen some of these carried about the streets of Florence, the Sunday before Christmas day; they were built up in a pyramid of evergreens, and faced with apples, grapes, and other fruits." — *Spence*.

53. *cerea* refers to the color; Pliny says, "*Sunt et nigra pruna, ac laudatiora cerina*."

54. *lauri;* the *laurus* of the Romans is our bay-tree. Our laurel (laurocerasus) was not known in Europe until the latter part of the sixteenth century, when it was brought from Trebizond and Constantinople.—*proxima*, "next in order"; the next line proves this to be the true sense.

56. *Rusticus*, "a simple clown."

57. *concedat*, namely, in the value of the presents.—*Iollas*, either the master of Alexis, or more probably a richer lover.

58, 59. This exclamation does not refer to the preceding lines, but applies to the folly of Corydon in indulging a ruinous affection; *perditus*, "infatuated," "mad with love."

61. Paris, although a prince of Troy, was brought up by shepherds on Mount Ida.

62. *colat*, i. e. *incolat*.

63. *Torva*, "grim," "stern."

66. *aratra — suspensa*, "carry home by the yoke the ploughs suspended"; so as not to touch the ground.

68. *tamen;* this word implies that, although all nature was now enjoying the cool of evening, he was still consumed by the ardor of his love.

70. In order that the grapes might properly ripen, it was necessary to remove some of the superfluous foliage of the vines, and also the branches and leaves of the trees, by which they would otherwise be too much shaded.

71. *quorum indiget usus*, which the necessities of a country life require. The construction, *aliquid (eorum), quorum indiget usus*, is the same as that of Aen. XI. 172, *Magna tropaea (eorum) ferunt, quos dat tua dextera leto.*

73. *alium; alter* refers to equal objects, *alius* to similar; *alium Alexim*, "another (fair as) Alexis."

ECLOGUE III.—PALAEMON.

Argument.—This Eclogue contains a dispute between two shepherds, Damoetas, the hired servant of Aegon, and Menalcas, a youth, who, with the sauciness of his age, tries to irritate the other by contemptuous expressions. This kind of poetical dialogue is called Amoebaea, from the Greek word Ἀμοιβαῖος.

"It seems," says Spence, "to be an imitation of a custom among the shepherds of old, of vying together in extempore verse. At least it is very like the Improvisatori at present in Italy, who flourish now, perhaps, more than any other poets among them, particularly in Tuscany. They are surprisingly ready in their answers (*respondere parati*), and go on, octave for octave, or speech for speech, alternately. In both these Eclogues (third and seventh), the second speaker seems obliged to follow the turn of thought

used by the first; as at present the second Improvisatore is obliged to follow the rhyme of the first."

This Eclogue is almost a translation of the fourth and fifth Idyls of Theocritus, and is considered inferior in poetical beauty to most of Virgil's other compositions.

1. *cujus, a, um*, an old word, which had fallen into disuse before the time of Virgil, or at least was only employed in rural districts. It is used, however, by Cicero. — *an Meliboei?* "surely not those of Meliboeus?" As much as to say, "Who has been so foolish as to intrust his sheep to you?"

3. *Ipse*, Aegon, the owner of the sheep.

5. *alienus*, "hireling," bound by no ties of affection or interest.

7. Damoetas retorts, that, even if there is any truth in the charges, they ought not to be brought against him, who is at least manly, by one of such a shamefully effeminate character as he insinuates Menalcas to be.

8. *et qui te*, scil. *corruperit.* — *transversa*, neut. pl. for *transverse*, i. e. *transversis oculis*, "askant."

9. *faciles*, because any other deity would have punished the sacrilege.

10. *arbustum*, the trees over which the old vines are trained.

11. *mala*, "hurtful." — *vites novellas*, the young vines recently planted. Menalcas implies that Damoetas had been guilty of the crime of injuring trees by wilfully cutting them; this was a capital crime.

13. *calamos;* arrows were made of reeds.

16. Most commentators suppose that *domini* and *fures* are opposed to each other, and that the latter stands for *servi*. "What may not masters be expected to do, when their servants are so audacious?" But this is a forced meaning, and would require *facient* instead of *faciant*. Menalcas is about to relate a theft which he saw committed by Damoetas, and prefaces it by exclaiming, "What can masters do, when thieves dare such things" as the following? How can masters avoid being cheated by their servants, if those servants are such daring thieves as to openly rob strangers?

18. *Lycisca*, a dog, the offspring of a cross between a wolf and a dog; or here, perhaps, only the name of a dog.

20. *carecta*, places covered with rushes; *carex*, the common "hard rush," which about Padua and Vicenza is still called *careze*.

22. *fistula;* between the verses of their songs they played upon the pipe; thus in Ecl. VIII. 21, *Incipe Maenalios mecum, mea tibia, versus*.

25. *Cantando tu illum?* supply *vicisse te ais?*

26. *in triviis;* the rudest and least refined persons would be the listeners on the highways. — *indocte;* the ancients called those emphatically *indoctos* who were unskilled in music and singing.

27. *Stridenti*, "harsh"; that is to say, always so, and not merely squeaking because badly played; the participle here becomes an adjective; as a participle it would be *stridente*, in the ablative. Milton in his Lycidas seems to have had this line in view: — "Grate on their scrannel pipes of wretched straw."

28. *Vis; visne* would simply ask the question; *vis* and *vis tu* convey a challenge.

29. *vitulam*; *vitula* is generally "a heifer," but it is evident from v. 34 that here it means "a young she-goat." In Georg. III. 164, *vitulus* is applied to young horses, and in other works it is put for young elephants, whales, &c.

31. *quo pignore;* ablative absolute, *posito* being understood.

34. *alter*, "one or the other," as may be convenient.

36. *Insanire*, namely in contending with me. — *pocula*, plural; two cups were placed for each guest, and it was usual for these to be a pair. Damoetas, v. 44, also speaks of his two cups.

37. It has been conjectured that Alcimedon was a friend of Virgil, who wished to transmit his name to posterity. The art of carving was very highly esteemed, and in Greece was forbidden to be practised by slaves.

38, 39. The order of the words is as follows: (In) *quibus* (poculis) *vitis lenta superaddita torno facili*, "by a skilful graving-tool," *vestit corymbos diffusos hedera pallente*, "covers the clusters hanging scattered from a branch of white ivy." There is a kind of ivy the leaves of which are marked with white; but Tenore thinks that the species here spoken of is now extinct.

40. *Conon;* a celebrated mathematician and astronomer, the contemporary and friend of Archimedes. — *quis fuit alter;* these words have been supposed by different commentators to have reference to Aratus, a Greek poet, who wrote on celestial phenomena; to Eudoxus, the author of a work on the same subject, which was much used by the Italian farmers; to Euclid; to Archimedes; and even to Hesiod.

41. *radio*, "the wand," or rod with which the ancient mathematicians used to draw their figures in the sand. Archimedes is said to have been thus employed when he was slain by a Roman soldier at the taking of Syracuse.

42. *curvus*, bending over the plough so as to throw his weight upon it.

45. *acantho;* Virgil mentions two very different plants under this name, which signifies thorny (from ἀκή and ἄνθος); that which is here spoken of, and which is supposed to be our "bear's foot," and another, Georg. II. 119, which is the acacia. Linnæus likewise distinguishes two kinds of the former acanthus, one of which is termed by him *mollis*, and the other *spinosus*, prickly; the latter is the plant in its wild state, from which the other, without prickles, has been derived by cultivation.

48. Damoetas refuses to sing for any smaller wager than that which he at first proposed. It is evident from v. 109, that Menalcas, dismissing all fear of his father and step-mother, now accepts the challenge.

49. *Nunquam* has much more force than *non*. Compare Aen. II. 670. We use "never" in the same sense.

50. He was about to propose a judge, but seeing Palaemon approach, he breaks off, and adds, "or this Palaemon, who, behold, is coming."

52. Damoetas haughtily yields the right of commencing to Menalcas; Palaemon, however, in accordance, no doubt, with established custom, requires him, as the elder, or as the challenged party, to sing first.

53. *Nec quemquam fugio;* Heyne explains these words to mean, "I do not object to any judge." The interpretation of Voss is, however, better: "I do not avoid (thee, nor) any opponent whatever"; they seem to be a reply to v. 49.

54. *res*, "the amount of the wager."

59. *alterna*, alternating or "amoebaean verse." Compare Homer, Il. *a.* 604: Μουσάων θ', αἳ ἄειδον ἀμοιβόμεναι ὀπὶ καλῇ.

60. *Jovis omnia plena;* the pantheistic doctrine of the Stoics seems somewhat out of place in the mouth of a shepherd.

61. *colit*, "inhabits," i. e. loves the country, and therefore the songs of a shepherd will be acceptable to him.

62. *Et me*, "me likewise."

63. The *laurus* (Daphne) and the *hyacinthus* derived their names from two favorites of Apollo. The flower termed hyacinthus by Virgil is probably the martagon (Lilium Martagon) or Turk's-cap lily, which is of a reddish-brown color, to which both *rubens* and *ferrugineus* (Georg. IV. 183) would apply.

64. *Malo;* apples were sacred to Venus; and it was therefore the custom for lovers to throw them at each other.

69. *congessere*, scil. *nidum*.—*palumbes;* turtle-doves were likewise sacred to Venus, and therefore considered an appropriate gift from a lover to his mistress.

71. *Aurea mala;* these words have been thought to mean pomegranates, but they would be *purpurea* rather than *aurea;* the common apple is meant.

73. *Partem aliquam*, 'some small portion,' as even that would be sufficient to fill them with delight. Warton has well remarked, that this passage is "beautiful and poetical to the last degree; especially *partem aliquam*."

75. *servo* for *observo*.

77. This refers to the festival called "ambarvalia," when the victim, accompanied by a crowd of reapers and farm-servants, dancing and singing the praises of Ceres, was led three times round the cornfield, before the sickle was put to the corn.

79. This line has been interpreted in various ways; but it cannot be supposed that a woman about to abandon her former lover would address to him such a tender farewell; *formose*, therefore, cannot agree with *Iolla;* nor can *longum* mean *in longum*, a parting for a long time. *Iolla* must be supposed to be addressed to Iollas by Menalcas, and "*Formose*, *vale*, *vale*," to Menalcas by Phyllis; *longum* will then refer to the length of time that the parting lasted.

82. *Depulsis*, scil. *a lacte*, weaned.—*arbutus*, the arbutus commonly called "wild strawberry-tree."

84. Pollio was a noble Roman, in great favor with Augustus, and the patron of Virgil and Horace; see Life of Virgil.

85. *lectori*, "for him who recites."

86. *nova*, such as had not before been heard, unexampled, "unrivalled." The amoebaean contest requires that the second speaker should outdo the first. Damoetas praises Pollio as a patron of poetry, and promises to sacrifice a heifer for his welfare. Menalcas thereupon awards to him the higher honor of being himself a poet, and offers for him the sacrifice of a bull.

88. *quo te quoque gaudet*, scil. *pervenisse;* that is, to the same height of prosperity and honor. Pollio had just returned to Rome, in order to celebrate his triumph after his victory over the Parthini, U. C. 715.

89. *amomum*, a costly Indian perfume, which the Romans obtained from Syria. The cardamums and grains of paradise of the shops are seeds of different species of the plant.

90. It has been reasonably suggested by Voss, that Bavius and Maevius had incurred the hostility of Virgil by criticizing the poetry of Pollio. It is difficult otherwise to understand how these two lines are a response to the two preceding. It is certain that these two men were in the habit of attacking the works of the most distinguished authors, and even those of Virgil and Horace.

91. *jungat*, scil. *jugo*.

95. *vellera siccat*, having ventured too near and fallen into the stream.

96. *reice* for *rejice*.

98. *praeceperit*, "shall have dried up."

100. *in ervo*, "fed upon vetches."

103. *Nescio quis; nescio qui* would mean, "I know not who"; *nescio quis* signifies "some one."

103. The notion of an evil eye, and especially of its malignant influence upon cattle, seems to have been common among the ignorant of all nations, and still prevails in Eastern countries.

104, 105. Ruaeus proposes no less than seven different solutions of this enigma. Voss adopts the explanation which would make the question turn upon the resemblance of the word *coeli* to *Coelii*, contracted into *Coeli*. There is said to have been a spendthrift named Coelius at Mantua, who dis-

sipated his whole fortune, reserving, however, a piece of land just large enough for his burial.

106. The leaves of the imperial martagon bear a mark which resembles the Greek letters AI, AI. The reference is supposed by some commentators to be to Ajax, and by others to Hyacinthus, from the blood of each of whom that flower is said to have sprung. There is no reason why *regum* should not apply to both.

109, 110. Heyne has rejected these two lines as spurious, since no good meaning can be extracted from the reading generally adopted. Wagner, thinking that the termination of the poem would be too abrupt without them, has emended them as follows: —

Et vitula tu dignus, et hic. Et quisquis amores
Haut metuet, dulces, aut experietur amaras.

Haut is the same as *haud;* it was formerly frequently so written, and even *aut*, especially before consonants. The meaning of the passage would then be this: Palaemon refuses to decide the contest, alleging that they both deserve the prize. And then, after a moment's pause, he adds a reflection arising from a portion of their verses. "And whosoever is not afraid of," i. e. does not avoid, "love will experience either its sweets or its bitters." Compare Propert. II. 8. 8: *Vinceris, aut vincis; haec in amore rota est.* This emendation rests, however, upon a mere conjecture, and has not been adopted by any more recent editor. We must therefore adopt the interpretation of Jahn; Palaemon intends to say, You both deserve the prize, and so does every one who can sing of love like you; but as Damoetas had complained of the pains of love, and Menalcas had spoken of it disdainfully, offering to give up his mistress, he expresses it more at length, — "and whoever (like Damoetas) shall be diffident in sweet love, or (like Menalcas) shall find it bitter."

111. It does not seem likely that this is a metaphorical expression, addressed to Damoetas and Menalcas, and implying that he had heard enough to satisfy him; for in that case Palaemon would have commenced with these words instead of finishing with them. They are rather to be taken in their literal sense; he had come out in order to superintend the irrigation of his meadows, which has been going on during the progress of this contest; he now resumes his occupation, and, turning to his servants, addresses to them the order contained in the last line.

ECLOGUE IV. — POLLIO.

Argument. — Among all the more civilized nations of antiquity, as well as among the Jews, there was a vague expectation of the coming of an age of peace and happiness, and, connected with it, of the advent of a great king or hero. This expectation naturally became more vivid during times of national calamity and great suffering, and during the last years of the republic, the Romans, longing for relief from the unspeakable horrors of the civil wars, were so eager for announcements of this kind, that Augustus collected and burned more than two thousand volumes, containing the predictions of self-styled prophets. The Sibylline verses contained similar prophecies, which have by many of the early Christian, and some distinguished later writers, been supposed to bear reference to our Saviour. Virgil has made them the subject of this noble Eclogue, which is so replete with beautiful imagery, and so perfect as a poetical composition, that Bishop Lowth,

versed as he was in the sublime poetry of the Hebrew Scriptures, seems scarcely to believe it possible that the poet did not write it under some kind of inspiration.

It has been much controverted who the child was, to whose expected birth reference is here made; and most commentators have fixed upon Marcellus, the son of Octavia and nephew of Octavius Caesar. The principal argument in favor of this supposition is founded upon the fact, that this Eclogue was written in the year 714, when, by the mediation of Pollio, to whom it is addressed, a treaty of peace had just been concluded between Octavius and Antony, the pledge of which treaty was the marriage of the latter with Octavia. But the child to which she was about to give birth was that of her former husband, who was but lately dead; and at this time there could have been no expectation that this child would ever become the object of those bright hopes, which had been formed and frustrated when Virgil composed the celebrated passage in the Sixth Aeneid, "*Tu Marcellus eris.*" In the early part of the same year, Octavius Caesar had married Scribonia, and it seems much more likely that the issue of that marriage, to be born before the expiration of the year, should be the subject of these glowing anticipations. The only offspring of this marriage, which was dissolved before another year had passed, was Julia. She was in fact the sole heiress of the empire, and was subsequently married to Marcellus, who unfortunately died at an early age.

1. *Sicelides;* Sicily was the scene of the poems of Theocritus, and therefore Virgil calls the Muses who preside over bucolic poetry "Sicilian Muses."

3. *silvae* for *carmen silvestre;* compare Ecl. I. 2: *Silvestram musam.*

4. *Cumaei carminis,* "the prophecy of the Cumaean Sibyl," in which it was predicted that, after the lapse of a certain number of ages, a better and happier order of things would again be established, and the golden age would commence anew (*ab integro*).

6. *Virgo,* Δίκη, or Astraea, Justice. When, at the expiration of the golden age, the gods, who until then had lived with mankind, quitted the earth, she was the last to depart. And now she is the first to return, and thus to indicate the recommencement of that period of happiness and innocence. — *Saturnia regna;* Saturn reigned during the golden age.

7. *nova progenies,* "a new race" of men, i. e. better and juster.

9. Hesiod also uses the expression χρύσεον γένος ἀνθρώπων for a race of good and holy men, such as lived in the golden age.

10. *Lucina,* the goddess who presided over child-birth. The poets give this name sometimes to Juno and sometimes to Diana; the latter is here meant. — *tuus,* scil. *frater;* as Saturn had reigned in the golden age, so Apollo, it had been announced by the Sibyl, was to reign during the age of iron.

11. *adeo;* the primary meaning of *adeo* is "to that point"; when, as in this case, it has reference to time, it is usually joined to *jam* or *nunc;* e. g. Aen. II. 567. XI. 314. — *decus hoc aevi* for *decorum hoc aevum.* — *inibit;* this is the only passage in which *inire* is used intransitively; the participle, however, is constantly so used.

12. *magni,* "great," in the sense of illustrious, glorious, as belonging to the golden age; so in v. 5, *magnus ordo.*

13. *Te duce;* it has been remarked by Voss that the position occupied by Pollio, as compared with that of Octavius, was not sufficiently elevated to justify the use of these words. But the poet, like the Romans generally, was not at that time expecting the establishment of the imperial power, but rather looking for the restoration of their pristine freedom; nor had the consular power and dignity been as yet reduced to the shadow of its former self.

— *sceleris nostri;* alluding to the civil warfare, which was always designated as *scelus.*

14. *Irrita,* "effaced."

15. *Ille;* this cannot apply either to the child of Octavius by Scribonia, nor to that of Octavia, whose birth was expected; for, as remarked above, there was at this time no probability that either would *regere orbem.* Voss supposes it to mean the son of Pollio, who should attain the same dignity which his father then enjoyed, and as consul govern the world; but *regere* was only said of the government of the world by the Roman people collectively, and of that of the empire, in later days, by the emperors. It must therefore be taken to apply generally to the new generation mentioned in v. 8.

18–39. In describing the felicity of the golden age Virgil describes the blessings which man shall then enjoy as increasing in value with the advance of years. To the child, the earth will pour forth abundance of perfumed flowers; the youth, v. 28, shall enjoy her fruits; and when he has attained to manhood, she will spontaneously supply him with the produce of every clime. The following verses present a striking resemblance to some of the most sublime passages in the prophet Isaiah:— "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." Is. xxv. 1.

19. *baccare;* commentators are not agreed as to the herb which the ancients called *baccar.* Fée supposes it to be our foxglove (Digitalis purpurea); and Sprengel holds it to be Valeriana Celtica.

20. *colocasia;* the "Egyptian bean," a plant of which both the root and the fruit are edible, and the cultivation of which had only just been introduced into Italy, so that it was considerered a valuable rarity; it is at present in common use among the Arabs under the name Kulkas. — *ridenti,* beautiful.

21. *Ipsae,* "of their own accord"; so also, in v. 23, *ipsa.*

22. "The wolf also shall dwell with the lamb, and the leopard lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." Is. xi. 6–8.

23. *blandos,* "sweet."

24. *herba veneni,* i. e. *herba continens venenum.*

26, 27. Ruaeus notices, that, as in the preceding lines the delights of childhood have been commemorated, so here the studies appropriate to youth are referred to, namely, poetry (*heroum laudes*), history (*facta parentis*), and philosophy (*quae sit cognoscere virtus*). The word *quae,* however, does not admit of such a construction, which would require *quid sit virtus,* in order to express a knowledge of the nature of virtue derived from the study of philosophy. By studying *heroum laudes et facta parentis,* on the other hand, he would learn *quae sit virtus,* scil. *eorum.*

28. *Molli;* "smooth," not bearded; the beard of the grains of corn protects it from being injured, before it is ripe, by birds, wherefore Cicero uses the expession *vallum aristarum. Molli* implies that in the golden age such a protection will no longer be needed.

30. *roscida mella;* "honey collected like drops of dew." The poets frequently mention, as one of the characteristics of the golden age, that honey should drop from the trees. It was the supposition of the ancients (which perhaps had its origin in the kind of blight called honey-dew), that honey was a species of dew, collected by the bees from plants. If very plentiful, it

might be supposed that it would drop from the trees. Honey in early times possessed a value, which, since the discovery of the sugar-cane, we can scarcely conceive. Hence the land of promise was described to the Israelites as a land flowing with milk and honey.

31–36. The complete restoration of the golden age is not to be accomplished until the period of manhood is attained. The poet is now describing the condition immediately preceding this, in which traces of crimes will be discernible; of such crimes, namely, as were committed in the heroic age, examples of which he proceeds to adduce.

32. *Thetim;* a goddess of the sea, put for the sea itself.

34. *Tiphys,* the pilot of the Argo.

38, 39. Every land is to bear all kinds of fruit, so that an interchange of commodities, *mutare merces,* will be no longer requisite.

42–45. A somewhat strange conceit of the poets, that the sheep, by feeding upon certain herbs, should change the natural color of their fleeces into those which were most esteemed, and thus not only become more beautiful, but at the same time exempt man from the labor of dyeing them.

42. *mentiri,* "to assume," professing to be what it was not.

44. *Murice;* a sea-snail from which the famous Tyrian dye was obtained. —*luteum,* or *lutum,* "wild woad," an herb used in dyeing yellow.

45. *sandyx,* a paint of a scarlet color, made, it appears, from red arsenic.

46. *Talia saecla;* vocative case. — *currite,* "hasten onward."

47. *stabili,* "immutable."

49. *deum* for *dei alicujus.* The plural is frequently used instead of an indefinite singular; so, Aen. VIII. 503, *externos optate duces,* for *externum aliquem ducem.*—*Jovis incrementum;* one who receives increase from Jupiter; that is the favorite of Jupiter.

50. Some interpret this line to mean that the world was nodding or staggering under its load of misery, and others, that it was shaking with joy and exultation; it probably means only that its weight is equally balanced or poised. The author of the Greek version of this Eclogue, which is found in the works of Eusebius, seems to have attached this meaning to the line: Κόσμου κητώεντος ὅρα εὔπηκτα θέμεθλα.

54. *Spiritus,* "poetic inspiration." — *quantum sat erit,* "in a sufficient manner."

56. By poetic license *hic — hic* is used for *hic — ille;* so also, in Aen. IX. 572, *Hic jaculo bonus, hic longe fallente sagitta,*" and in a few other passages.

57. *Orphei,* the Greek dative; a dissyllable. Calliope and Calliopea are both used, as likewise Penelope and Penelopea.

60–63. It has been very much disputed whether *risu cognoscere matrem* refers to the smile of the mother, or that of the child; the latter interpretation is most agreeable to the grammatical construction, and adds very much to the beauty and force of the passage, which otherwise would form rather a tame conclusion to this beautiful poem. "Begin, little child, to show by thy smile that thou hast learned to know thy mother; (for she deserves to be delighted by thy smile, since) ten months brought long-continued pains to her (on thy account); begin to smile, (and thus to win her to smile on thee); for the child on whom," &c.

61. *decem;* the ancients counted every period of time as entire which was commenced. Thus our Saviour is said to have lain three days in the grave, whereas he was there only from Friday afternoon until early on Sunday morning. — *tulerunt;* the penultimate is short.

63. A child at whose birth his parents do not rejoice cannot be worthy of the companionship of the gods, and will therefore neither obtain a seat at their festive board, nor be honored by the hand of a goddess in marriage.

This was, for a ~~time at~~ least, the fate of Vulcan, at whose appearance his mother was so shocked that she threw him from Olympus. He was not admitted to the table of the gods, nor would Minerva accept his offers of marriage.

ECLOGUE V.—DAPHNIS.

ARGUMENT.—Two shepherds, Mopsus and Menalcas, unite in bewailing the death of Daphnis, and in celebrating his admission to divine honors. It is not quite certain whether Virgil had any particular person in view under the name of Daphnis. It cannot well apply to any one but Julius Caesar; and if we suppose him to be the hero of the poem, we must conclude that Virgil, either to avoid giving offence, or in order to heighten the poetical interest of the subject, has not strictly confined himself within the limits of historical truth.

This Eclogue was written U. C. 712, the year in which the deification of Julius Caesar was solemnly proclaimed, in which a shrine was consecrated, and public ceremonies and sacrifices were instituted in his honor; his birthday was ordered to be observed as a holiday, and the month in which he was born called after his name.

1, 2. *boni — inflare — dicere;* "skilled in playing," &c.

4. *major*, scil. *natu*, "the elder."

5. The shadows of the trees were "uncertain," i. e. tremulous or shifting as the breezes agitated them; *motantibus*, scil. *eas.*

6, 7. *Aspice, ut — sparsit;* the difference between the indicative and the subjunctive following *ut* should here be observed; *aspice ut sparsit* points out merely the fact that the wild vine has overhung the cave; *aspice ut sparserit* calls attention, likewise, to the manner in which it has done so. In English we should express this difference by a difference of intonation; *aspice, ut sparsit*, "see!—how the wild vine has overhung the cave!" *aspice ut sparserit*, "see *how* the wild vine has overhung the cave!"

7. *raris*, not "few in number," but hanging at intervals, "scattered," so that the light shone between them into the cave.

8. *certat*, "contends"; i. e. ventures to contend.

9. *Quid, si idem certet;* "what" of that, "if he would" even dare to "strive to surpass Apollo" himself "in song." Mopsus, as is evident from v. 15, is piqued that Menalcas should speak of Amyntas as a rival to himself, and asserts the vanity of that person to be such, that he would think himself more than a match for Apollo.

10, 11. *Phyllidis, Alconis, Codri;* fictitious names of frequent occurrence in familiar pastoral poetry.

13. *haec;* he declines to sing what Menalcas asks for, and, in preference to them, proposes another song, which he had lately composed; this use of *haec* as opposed to *illa (quae tu me canere vis)* understood is worthy of observation.

14. *alterna;* he first carved some verses on the bark of a tree, and then sang them to an appropriate measure. *modulari* corresponds to our "setting to music." Voss supposes the bark to have been stripped off the tree and written upon; but the custom of carving verses on the bark of living trees is so often referred to by the ancient poets, that such an interpretation is unnecessary.

15. Mopsus, still irritated by the comparison of Amyntas to himself, ut-

ters these words ironically; "then," if you will, "bid Amyntas to vie with me." In the following lines, 16–18, Menalcas soothes his offended pride.

17. *saliunca*, the Valeriana Celtica, or "French spikenard."

20. *crudeli* well expresses the nature of Caesar's death. Ruaeus thinks that the name Daphnis contains an allusion to Julius Caesar; it is derived from *daphne*, laurel, and it was well known that Caesar, on account of his baldness, was especially gratified with the privilege granted to him of always wearing a crown of laurel on his head.

23. Heyne and others interpret *vocat* by *incusat*, "accuses the cruel stars"; but there is no other passage in which it bears this meaning; on the contrary, it means "to call upon for assistance," which would be inconsistent with *crudelia;* we must therefore translate "calls the stars cruel." — *mater;* Venus, from whom the Julian family claimed descent.

25. *nec;* the common reading is *neque;* but it is to be observed that when two negatives are used in order to add force to the negation, *nec* — *nec* are always employed and not *neque* — *nec*. Compare Aen. IX. 428.

26. Among the prodigies which are said to have accompanied the death of Caesar, it is related by Suetonius, that the horses which he had consecrated when he passed the Rubicon, and which had afterwards been turned loose, abstained from taking their accustomed food.

27. *Poenos leones;* Caesar formed the design of rebuilding Carthage.

28. *loquuntur;* Virgil would hardly use this word of woods and mountains in the sense of speaking; it must mean "testify," as above, *coryli testes et flumina.*

29. *curru;* the original dative *currui* was sometimes contracted into *curru*, just as the original genitive *curruis* was contracted into *currus*.

29–31. Caesar restored, and celebrated with greater magnificence than they had ever been before, the solemnities of Bacchus; but as Bacchus was considered the civilizer of mankind, these lines may merely refer to the salutary laws and institutions of which he was the author.

30. *thiasos inducere*, "to lead the companies of bacchanalian dancers."

31. A description of the thyrsus, which was a pole, terminated by a fir-cone, or a bunch of vine or ivy leaves, and was carried by those who took part in Bacchic festivities. An iron spear-head was sometimes concealed among the leaves, by which means the thyrsus was converted into a dangerous weapon.

34. *tulerunt* for *abstulerunt.*

35. *Pales* was the goddess of cattle and pastures. One of the numerous appellations of Apollo was "Nomius," from the circumstance of his having served Admetus as a herdsman. — Observe the force of the pronoun *ipsa*, *ipse*, which often serves to give distinction to the persons to whom it is applied, and at the same time to contrast them with some one else; so here, "after the fates had carried *thee* away, even *Pales* and even *Apollo* deserted the fields." In order to give the true force of the words in English, we must emphasize the words "thee," "Pales," and "Apollo," in pronouncing them. Compare Ecl. I. 39: *Ipsae te, Tityre, pinus, ipsi te fontes, ipsa haec arbusta vocabant;* he had before, v. 37, spoken of Amaryllis as lamenting the absence of Tityrus; and now, by the use of the words *ipsae*, *ipsi*, *ipsa*, contrasts with her these inanimate objects, "the very trees and fountains," &c.

36, 37. The departure of the deities mentioned above had rendered the fields barren and unproductive.

37. *Infelix lolium*, "the unfruitful darnel."

38. *narcisso;* one species of the narcissus, which blows in autumn, has a purple calyx.

39. *paliurus*, "Christ's thorn"; the "Rhamnus paliurus" of Linnaeus.

40. *inducite fontibus umbras;* "plant trees which shall overshadow the fountains"; it was usual to choose the neighbourhood of a fountain for a tomb; thus in the Culex, a poem attributed to Virgil, we read, *Rivum propter aquae viridi sub fronde latentem, Conformare locum capit impiger.*

43. *Daphnis ego in silvis*, scil. *jaceo.*

48. *sed*, "but, what is more." *Sed etiam* implies simple enumeration; *sed* alone supposes a comparison and preference of the latter to the former.

49. *alter ab illo*, next to him in point of time, equal in skill.

51. *tollemus ad astra;* there is a distinction between *tollere ad astra*, and *tollere in astra;* the former means "to extol," "to celebrate the praises of"; the latter, "to number among the deities"; the former must therefore be the meaning of this passage.

54. *ipse* has here a restrictive force: "The youth was *in himself* a worthy subject for a song, and I have already heard your verses upon him praised by Stimicon." The subject alone would make him desirous of hearing the verses, and besides, &c.

56. *Candidus*, "bright," "serene"; not obscured by the lightest shadow of pain or grief. Thus *candida pax*, *candida fata.*

58. *cetera*, this epithet, which has been objected to by Heyne, is quite appropriate, because *rus* includes woods, as well as fields and pastures.

61. *bonus*, "kind." — *otia*, "security."

63. *Intonsi*, literally "unshorn"; it may mean "wooded," "leafy," or, as is more probable, "not fed upon by cattle."

64. The rocks and trees are represented as addressing to Menalcas the exclamation, *deus, deus ille, Menalca.*

65. *felix*, propitious.

66. He has erected two altars to Daphnis, and two to Apollo, and these latter are *altaria*. There is a distinction between *arae* and *altaria;* upon the former, incense and offerings of fruit, flowers, &c., were placed; upon the latter, sacrifices of victims were offered. Daphnis, as a household god, would only receive the former. The worship of Daphnis is here connected with that of Apollo, because the birthday of Julius Caesar happened upon the day of the solemn festival of Apollo. As it would have been impious to establish solemnities in honor of another deity on that day, the birthday of Caesar was appointed to be kept upon that next preceding.

67. *bina;* of the *pocula*, which were small, *bina*, "two upon each" altar; of the *crateres*, which were larger, *duos*, two, or one upon each altar.

67 – 71. This bears reference to two festivals observed by the Romans, at which the Lares, and therefore Daphnis, now enrolled among them, received a part of the worship. This would be in addition to the particular service observed upon his birthday, described in verses 65, 66. These festivals took place, one at the end of April, which is in Italy a very warm season, and the other in the autumn, in October or November. The milk would be offered at the first, the oil at the other; the fireside would be grateful in November, while in the commencement of summer the shade would be welcome.

71. *Ariusia*, a promontory and district of the island of Chios, which was renowned for its wines. — *calathis;* the primary meaning of *calathus* is "basket," but it is also used for "a drinking-cup."

73. Dancing was common among the Greeks and Romans in connection with religious rites; and the dancers frequently represented bacchantes, satyrs, and other characters.

75. The Romans performed *lustrationes*, "purifications," on many occasions, in order to obtain the blessings of the gods upon the persons or things lus-

trated. Thus fields were lustrated after the business of sowing was over, and before the sickle was put to the corn.

77. It was a commonly received opinion, mentioned by Hesiod, that the *cicada* feeds upon dew.

79. These were the gods who were chiefly worshipped by shepherds and cultivators of the soil, and among these Daphnis was in future to be numbered.

80. *damnabis tu votis;* "thou wilt" (by granting their prayers) "constrain them to discharge their vows." *Damnare voti* is more common than *damnare votis.*

82. *venientis,* "rising."

86. It is evident from this line that Virgil designates himself under the name of Menalcas; and it appears that only the Second and Third Eclogues, which are here quoted by their commencing lines, were composed before this.

90. *paribus nodis;* made of some species of cane, the knots or joints of which were equally distant from each other.

ECLOGUE VI.—SILENUS.

ARGUMENT.—In this poem, which is addressed by Virgil to his friend Varus, two shepherds are introduced, who seize Silenus sleeping in a grotto, and compel him, with the assistance of a water-nymph, to fulfil a promise which he had previously made. of singing to them. The god takes the formation of the universe for his subject, and adds some of the most popular fables of ancient mythology. Some critics see in this Eclogue an exposition of the natural and moral philosophy of Epicurus, and suppose the abovementioned fables to have been introduced for the purpose of teaching men to avoid all immoderate and violent passions. It is not, however, necessary that we should suppose Virgil to have had any other object in view, in the choice of his materials, than a due regard to the poetical effect which they would produce.

The Varus to whom this Eclogue is addressed is generally supposed to be the same who was subsequently defeated by Arminius. But this also is very uncertain. Varus was a common surname in the great Roman families, and there were several of Virgil's contemporaries of that name, to whom we may with equal propriety suppose the poet to have addressed himself.

1. *Syracosio;* bucolic; see note to Ecl. IV. 1. It appears that Varus had requested Virgil to compose an epic poem, and that Virgil had actually attempted one upon the actions of the Alban kings. Believing himself unequal to the task, he declares that he has been commanded by Apollo to return to his first style.

2. Thalia was represented as the Muse of pastoral poetry.

3, 4. *aurem vellit;* in order to call his attention.

5. *deductum;* a metaphor, taken from wool drawn out into a "slight" thread; Horace uses it more fully, Ep. II. 1. 225: *tenui deducta poëmata filo.* It here means "simple" poetry, as opposed to the loftier epic.

6. *super tibi erunt,* for *supererunt tibi.*

7. *condere;* the original meaning of *condere* is "to lay up for safety"; hence it often signifies "to record."

9. *Non injussa cano;* because, as the preceding lines show, it was by the command of Apollo that he chose this style.

12. *pagina;* the poet can here use *pagina* for a poem, because he is speaking in his own person.

15. *Iaccho*, another name for Bacchus, here used for "wine."

16. *Serta procul, tantum;* all the difficulties of this passage will disappear, if we remember that *procul* bears two meanings; the one is *porro (ab) oculis*, "afar," and the other *prae oculis*, "close by," "by the side of"; it is here used in the latter sense, as also in Æn. VI. 10. See Forcell. *in verb.*—*tantum*, having "only just" slipped from his head, that is, "but a little way."

17. *attrita*, "worn," i. e. by frequent use. The cantharus was a large drinking-vessel, which probably resembled in form the body of a beetle.

21. *jamque videnti*, "now opening his eyes."

24. Virgil poetically attributes to Silenus with regard to singing the unwillingness which was often represented to exist in other deities with regard to prophesying. Homer, Od. δ. 414, and Virgil, Georg. IV. 396, both assert that Proteus refuses to prophesy unless bound in chains, and under the influence of compulsion. Silenus is satisfied with seeing that his captors have it in their power to bind him, and yields to their demand.

26. *Huic* refers to Aegle.

27. *in numerum*, keeping time with the rhythm of the song.

29. Parnassus, a mountain in Phocis, sacred to Apollo and the Muses.

30. Rhodope and Ismarus, two mountains in Thrace.—*mirantur*, the present tense used for the past, because the past action is compared to a present one.

31. Virgil here adopts the Epicurean account of the origin of the world, according to which the four elements had been produced by the fortuitous concourse of particles of matter, or atoms (here called *semina*), in the great void space (*magnum inane*).

33. *exordia*, "first beginnings," all the objects formed by the concourse of atoms.

34. *tener* is applied to things not yet come to maturity, and therefore here to those but just formed.

35. *discludere*, "to shut up apart"; that is, to separate from the land and inclose within certain boundaries.—*Nerea*, a sea-god; here put for "the waters."—*ponto*, "in the depth of the ocean."

38. *submotis nubibus;* a mist or fog was constantly spread over the surface of the earth, until, by the action of the sun, the clouds were drawn or "raised up."

40. *ignaros;* the common reading is *ignotos;* but the former is warranted by some of the best editions, and adds much to the beauty and force of the passage; it means that the mountains were until then "unconscious" of animals, had never seen any.

41. *Saturnia regna;* there does not appear to be any natural connection between these words and those to which they are placed in apposition, *lapides Pyrrhae jactos*, and it admits of little doubt that the common reading is corrupt. Wagner suggests "*Titania regna*"; the men who sprang from the stones cast behind them by Deucalion and Pyrrha may be called a "Titan race," and Ovid terms Pyrrha Titania, Met. I. 395.

42. Prometheus stole fire from heaven, and was punished by being chained to a rock on Mount Caucasus while vultures were perpetually preying upon his vitals.

43. When the Argo touched at the coasts of Mysia, Hylas, while drawing water from a well, was snatched away by a Nymph, and the Argonauts, *nautae*, who were ignorant of his fate, loudly "shouted" for him.

46. *solatur amore juvenci;* "he consoles, in her love of the bull," &c.; i. e. he sings the love of Pasiphaë. Thus the poets are said to lament those whose fate they sing. See also below, vv. 62, 63.

47. *virgo* here means *mulier;* she was the wife of Minos.

48. The seven daughters of Proetus were struck with madness by Juno, and fancied (therefore *falsis*) themselves to be cows.

54. *pallentes*, "green." — *nigra*, "dark."

56. *Dictaeae*, from Dicte, a mountain in Crete. — *saltus*, glades or "passes" leading into the woods.

59. *captum*, "allured."

60. Gortyna, a town of Crete. Spence remarks that the medals of the people of this town are marked with a cow or bull (Lord Pembroke's medals, 2, 34, 8), and suggests that the woman riding on it may represent Pasiphaë.

61. *Hesperidum;* this word may only mean to describe the apples as "golden." One account, however, states that the apples which Hippomenes threw down while running with Atalanta were really from the garden of the Hesperides.

62. *circumdat;* poets are said to do that which they describe as taking place.

63. *alnos*, "alder-trees." Virgil, Aen. X. 190, represents the sisters of Phaëthon to have been transformed into poplars.

64. The introduction of Gallus, a friend of Virgil, into the midst of these fables from the ancient mythology, appeared so much out of place to Heyne, that he concludes these lines to have been transposed, and would insert vv. 74-81 before this line. It would appear, however, from the words *Quid loquar*, with which v. 74 commences, that the poem is drawing to its close, and it would therefore be improper to remove them from their place. Besides, though introduced for the purpose of complimenting Gallus, there is a reference in these lines to the fable of Grynaeus. — *Permessus*, a river of Boeotia, flowing from Mount Helicon.

65. *Aonas* for *Aonios; Aonas* is the Greek accusative, which is sometimes used in proper names of Greek origin; the final syllable is therefore short. — *sororum*, "the Muses."

66. It appears to have been customary, from the earliest times, for those present at public assemblies to rise at the entrance of any illustrious person, for the purpose of doing honor to him. Thus all the gods are said to have risen upon the approach of Jupiter; Il. α. 533. When Virgil himself once entered the theatre, the spectators testified their admiration by rising up in his honor.

67. *divino carmine pastor*, for "*pastor divini carminis.*"

68. *apio — amaro;* by this, according to Martyn, is meant "*Apium graveolens*," our smallage, of which celery is a variety; it grows on the banks of rivulets; *virides apio ripae*, Georg. IV. 121. But *apium* is generally considered to be our parsley; and the description accords sufficiently well.

70. *Ascraeo seni;* Hesiod, who lived at Ascra, in Boeotia, relates of himself, that, while feeding his sheep on Mount Helicon, the Muses brought him a pipe. It has occasioned some surprise that Virgil should not have made mention of Homer, either here or above, Ecl. IV. 56, where he mentions Orpheus and Pan with Linus; the reason probably is, that he has chosen only those poets who excelled in pastoral poetry.

72. *Grynium*, or *Grynia*, a town of Aeolis in Asia Minor, celebrated for the worship of Apollo and for the temple of the god which it contained. Gallus, as is evident from Ecl. X. 50, had translated into Latin some of the poems of Euphorion, a poet of Chalcis in Euboea. One of his works was called Hesiodus, whence probably the allusion in v. 70; but that here referred to is supposed to be the fifth book of a work called Mopsopia, the title of which was Περὶ Χρησμῶν, "Of Oracles," and which, it is supposed, contained an account of the origin of the oracle at Grynium.

74. It seems tolerably certain, that the common reading of this line is corrupt; the construction of the whole passage is obscure, and the poet ascribes to Scylla the daughter of Nisus what really applies to Scylla the daughter of Phorcus, though, with regard to the latter point, it may be remarked that this is not the only slip of the kind which the poet has made. Doering has proposed an emendation, which Wagner approves of: *Quid loquar, ut Scyllam Nisi, aut quam fama secuta est*, &c. Thus Silenus would be represented as relating the stories of both the Scyllas; but it is difficult to conceive how such an important word can have been dropped from the text. The order of the words is, *Quid loquar, ut (Silenus) narraverit Scyllam, Nisi (filiam), quam fama secuta est* (for *quam ferunt*), &c.

76. *Dulichias rates;* the plural for the singular, as there was but one ship; Dulichium was an island in the group of the Echinades, subject to Ulysses; its exact situation is, however, a matter of uncertainty, and some persons even suppose it to have been swallowed by an earthquake.

79. *Quas — pararit, Quo — petiverit*, and *quibus — supervolitaverit*, are dependent upon *ut narraverit.*

80. *Quo cursu*, for *quali cursu*, refers to the transformation of Philomela into a nightingale. — *deserta* seems to indicate that Virgil adopted the legend which states Philomela to have been changed into a nightingale, and not a swallow, which dwells in the neighbourhood of houses. — *ante* must be joined to *supervolitaverit*, "she first fluttered over her house," i. e. before she flew away.

83. *lauros;* Polybius mentions that the banks of the Eurotas were thickly planted with beautiful trees.

84. *pulsae*, scil. *vocibus sonis.*

86. *Vesper* or *Hesperus*, the evening-star, the planet Venus. There is a peculiar beauty in the epithet *invito Olympo;* the sky (Olympus) was so delighted with the song of Silenus, that it was sorry to witness the appearance of the evening star.

ECLOGUE VII. — MELIBOEUS.

Argument. — Meliboeus, while seeking a stray goat, chances to find Corydon and Thyrsis engaged in an amaeboean contest (see argument to Eclogue III.) and Daphnis acting as umpire. At the request of the latter he remains to assist him in giving judgment, and they award the prize to Corydon. The two shepherds alternately recite quatrains, or stanzas of four verses, which are epigrammatic in form and wholly unconnected with each other, although Thyrsis, in accordance with the laws of the amaeboean contest, strives in each quatrain to excel what Corydon had just sung.

Some commentators have supposed that by Corydon is meant either Gallus or Pollio, and by Thyrsis some rival poet; but there do not appear to be any sufficient grounds for such a conjecture.

1. *arguta*, "whispering" with the breeze.

4. *florentes aetatibus*, for *florente aetate.* — *Arcades ambo*; after the destruction of Corinth, many Arcadian slaves were brought to Italy, and Voss thinks that these shepherds may have been descendants of some of them. But the appellation *Arcades* probably only denotes their excellence in singing; for we read, Ecl. X. 32, *soli cantare periti Arcades.*

6. There is a difficulty in this line which it is not easy to solve; the season is represented to be summer, and yet Meliboeus speaks of sheltering his myrtles from the cold. Martyn and others endeavour to reconcile the con-

tradiction by supposing the season to be spring, and assert that the myrtle may easily receive injury from nocturnal cold. But even in the South of England myrtles will endure the whole winter without protection, and it seems at all events very improbable that Meliboeus should be sheltering them at the time of day when the other shepherds were reclining under the shade of the trees, v. 10. Voss proposes an emendation, which would give a much better meaning, but unfortunatly there is no authority for it: *defendo frigore myrtos;* "I am sheltering the myrtles by cool shade," i. e. from the heat.

7. *Vir gregis ipse caper;* i. e. *grex cum ipso capro.* — *vir gregis*, the leader of the flock. — *atque* is commonly used in preference to *et*, in order to express that what follows was sudden or unexpected.

12. The Mincius, at some distance from Mantua, forms a lake and has marshy banks.

13. *sacra quercu;* the oak was sacred to Jupiter Dodonaeus.

15. *Depulsos a lacte agnos*, "lambs lately weaned," and therefore requiring attention.

18. *alternos Musae meminisse volebant;* "the Muses" (*quae amant alterna*, Ecl. III. 59) "desired or directed that they should recite alternate verses"; *meminisse* may stand for *canere*, because poets represent themselves as having been taught by the Muses, and therefore singing what they remember.

21. *Libethrides;* the Muses derive this name from a fountain and cave in Mount Helicon.

22. *Codro;* some commentators think that *Cornificius*, a poet of considerable celebrity is intended; but Cornificius was slain in battle U. C. 712; and Codrus is spoken of as alive. Mention is made of a poet Codrus in the elegies of Valgius.

24. Upon relinquishing any pursuit or profession it was customary to dedicate to some god, and hang up in a sacred place, the tools or instruments employed in it. The pine was sacred to Pan.

27. Extravagant praise (*ultra placitum*) was supposed to make the object of it liable to the anger of the gods; but the *baccar* (see Ecl. IV. 19), which was considered a charm against all kinds of fascination, would counteract this evil influence

29. *caput hoc* — *tibi* — *Micon*, scil. *dicat.* Delia, i. e. Diana, was the goddess of the chase.

31. *hoc;* the pronoun here refers to something not expressed, but implied in the two preceding lines, namely Micon's success in hunting; if "this (success) shall be secured to me as my own" (*proprium*), and therefore permanent, &c.

32. *Puniceo;* the eyes, eyebrows, lips, and hair, and some parts of the garments of statues, were frequently colored by the ancient artists. The *cothurnus*, "boot," which rose above the middle of the leg so as to surround the calf, *suras*, was commonly worn in hunting, and is therefore represented as a part of the costume of Diana.

33. *Sinum*, a vase for wine, rather larger than a "poculum"; it is generally said to derive its name from its form; but since the first syllable is long, whereas in *sinus* it is short, it is more probable that it is derived from the Greek δῖνος, which also means a wine-cup. — *haec liba;* i. e. such as I am accustomed to offer.

35. Priapus was an inferior deity who presided over gardens, where a roughly executed wooden statue of him was generally placed. Thyrsis, in saying that he is now there in marble and shall be hereafter in gold, means to ridicule the somewhat grandiloquent promise which Corydon had just made to Diana.

36. *fetura*, "fruitfulness."

37–40. These lines are imitated from a beautiful passage in the eleventh Idyl of Theocritus, which has lately been very finely translated by Mr. Leigh Hunt: —

> "O my white love, my Galatea, why
> Avoid me thus? O whiter than the curd,
> Gentler than any lamb, fuller of play
> Than kids, yet bitterer than the bright young grape,
> You come sometimes when sweet sleep holds me fast," &c.

38. *hedera alba;* compare Ecl. III. 39. Italy abounds with evergreens which are during a great part of the year of a rusty and disagreeable color, whereas the ivy is always of a fresh and lively green; "fairer than ivy" is not, therefore, so inappropriate a compliment as it at first appears to be. Horace compares young girls to ivy, and old women to withered leaves, I. 25.

41. *Sardois herbis;* an herb, common in Sardinia, probably our celery-leaved crowfoot; the juice is poisonous, and among other spasmodic effects produces the horrible contortions of the face which have given rise to the term "Sardonic laugh."

42. *rusco*, "butcher's broom."

44. *si quis pudor;* Thyrsis has found the day so long, that he chides his cattle for lingering on their way home now that they have done feeding.

45. *somno mollior*, "softer than sleep." Compare Georg. II. 470: *Mollesque sub arbore somni.*

46. *rara;* because the arbutus is not a spreading tree, and therefore throws but a broken shade, falling here and there.

47. *pecori defendite*, i. e. *a pecore prohibete.*

50. *postes fuligine nigri;* the dwellings of the poorer classes, especially in the country, were still without chimneys, and the smoke escaped by the door.

52. *numerum;* the wolf does not dread the flock, however great its number may be. Catron would interpret *numerum* by "musical numbers," music.

53. *Stant* signifies more than *sunt;* it is intended to indicate the season; the trees "are rigid" with fruit and berries.

57. *vitio aëris*, "from the excessive heat of the air."

58. *Liber*, Bacchus. — *invidit*, "has grudged."

60. *Jupiter*, or *aether*, the upper atmosphere, which was supposed to be condensed, and to descend in showers in order to fertilize the earth. Compare Georg. II. 325. — Voss supposes the meaning to be, that Jupiter, as soon as Phyllis appears, would become so enamoured of her, that he would descend in a shower to visit her, and so revive the parched fields.

61. Hercules wore a chaplet of poplar-leaves when he visited the infernal regions.

66. *in fluviis*, for *ad fluvios.*

70. *Corydon Corydon est — nobis.* This verse, the genuineness of which is suspected by Heyne, but without which the poem would end too abruptly, evidently means that henceforth Meliboeus will consider Corydon to excel all the other shepherds in poetry. The Delphin edition interprets it, "From that time Corydon has been a Corydon to me"; that is, has appeared to deserve the reputation which has generally been attached to his name. Wagner suggests another mode of translation: *Corydon est nobis* is the same as *Corydon est noster;* "Corydon is the man for me." The name is repeated for the sake of adding emphasis.

ECLOGUE VIII. — PHARMACEUTRIA.

Argument. — The poet recites the songs of two shepherds, Damon and Alphesiboeus. These songs are entirely unconnected with each other, and are borrowed, the one from the third, and the other from the second Idyl of Theocritus. Damon describes the grief of a shepherd whose mistress, Nisa, has given the preference to another lover, while Alphesiboeus relates how Daphnis, by magic incantations, recalls a lover by whom she believed herself deserted.

This Eclogue is inscribed to Asinius Pollio, and was written U. C. 714. It appears to have been sent to him (v. 6) while he was on his return from an expedition against the Parthini, an Illyrian people who had espoused the cause of Brutus.

4. *mutata;* rivers which cease to flow, and remain stationary, may be said to be "changed" as to their nature; it would be inconsistent with *requierunt* to suppose that they have changed the direction of their course. — *requierunt cursus; requiescere* is sometimes used actively, as in the following line of Calvus: *Sol quoque perpetuos meminit requiescere cursus;* other instances are cited in Forcell. Lex.

5, 6. In returning from his expedition, Pollio must either have led his army through Illyria and Istria, across the rocky country through which the short, but deep and wide river Timavus flows, or else have transported them by water across the Adriatic Sea.

7, 8. *en erit unquam ille dies,* "what! shall that day never come?" Compare Ecl. I. 68.

10. *Sophocleo digna cothurno;* "worthy of the buskin of Sophocles," i. e. worthy of ranking with the tragedies of Sophocles. Sophocles excelled all the other tragedians in the dignity of his compositions. Pollio, as appears from Ecl. III. 84, had at this period already written some tragedies. The *cothurnus* here alluded to is that which was peculiar to tragic actors; it differed from that mentioned above, Ecl. VII. 32, in having the sole made very thick, for the purpose of adding to the apparent height of the wearer.

11. *A te principium,* &c. Virgil may say that the commencement of his writing poetry was from Pollio, both because he had encouraged him to do it (*jussis coepta tuis*), and because his exertions in procuring the restitution of the poet's patrimony had furnished the occasion of his first attempt.

16. *olivae,* a staff made of the olive-tree. Warton translates, "against an olive's trunk reclined"; but *incumbens* signifies "leaning over" or "upon," and not "leaning back against."

17. *praeque diem veniens,* for *et praeveniens diem.*

18. *Conjugis,* "betrothed." — *indigno,* "faithless."

20. *Profeci;* it had availed him nothing that the gods had often heard Nisa plight her vows to him.

21. *Maenalios;* "Arcadian" or "pastoral," from Maenalus, a mountain in Arcadia. — *mea tibia;* the pipe of the Greek shepherds. A strain of music intervened between the separate divisions or stanzas of these poems; in this case this music was preceded by this line, which is repeated at intervals; such a line, which is of more frequent occurrence in Theocritus, is called an intercalary verse.

22. *loquentes,* "vocal"; i. e. resounding with the song of the shepherd.

24. *qui primus,* &c.; this line expresses the same idea as above, Ecl. II. 32: *Pan primus calamos cera conjungere plures instituit.*

26. *Mopso Nisa datur;* an indignant exclamation; Mopsus is the successful rival of Damon.

27. *Jungentur*, harnessed or "yoked together."—*aevoque sequenti*, "hereafter."

28. *ad pocula*, for *ad potum*.

29, 30. It was a part of the nuptial ceremonies that the bride was led to her new home at the approach of night with lighted torches; the bridegroom scattered walnuts (*nuces*) among the guests.

30. *tibi deserit Hesperus Oetam; tibi* here means "for thee," i. e. at thy wish; the dative frequently indicates a desire, hope, or fear; see above, v. 6: *Tu mihi seu magni superas*, &c. — It is probable that this passage is imitated from some at the time well-known Greek poet, otherwise the introduction of Mount Oeta seems out of place; Catullus likewise has, *Nimirum Oeteos ostendit Noctifer ignes.* Wagner supposes the scene of this poem to be laid in Greece; but in that case the allusion to Roman nuptial rites (*spargite nuces*) would be still more incongruous.

32. *digno*, this is spoken ironically; in the following verses he in the same sense exaggerates his own personal defects, thereby signifying the much greater deformity of Mopsus.

35. *Nec curare deum;* namely, so as to punish perjury.

37. *roscida*, "sprinkled with dew."

39. *Alter ab undecimo*, the next after the eleventh, i. e. "the twelfth." — *acceperat;* the year is said to have received those who have entered upon it.

40. *ab terrâ;* Virgil uses *ab* instead of *a* before certain words beginning with the consonants *j*, *l*, *r*, *st*, and *t;* but then only when it has the signification of the Greek ἀπό, and never when it has that of ὑπό. Here euphony evidently requires *ab*, which is sanctioned by the best manuscripts.

41. *Ut vidi, ut perii! ut*, &c.; the first *ut* refers to time, "when"; the second and third are exclamations, "how!" — *malus error* signifies "madness," and therefore "love."

43. *Nunc*, "now," i. e. at last. — *cotibus* for *cautibus*. — *illum;* the force of this word should not be overlooked; it means "*that* (famous) boy."

45. *edunt;* the use of the present for the past tense makes the narrative more animated.

47. *natorum;* some editions read *gnatorum*; the difference between the two is that *natus* is more familiar and common, *gnatus* more dignified and lofty, — the same kind of difference which there is between the English words "father" and "sire"; *gnatus* would therefore seem to be out of place in pastoral poetry. — *matrem*, Medea, who, in order to revenge herself upon Jason for deserting her, slew her own children.

48, 49. Heyne supposes these two lines to be spurious, and asserts that they contain a trifling play of words which is very unworthy of Virgil, and this opinion is shared by Warton and others. But they do not appear to have noticed the distinction between *improbus* and *crudelis*, which they regard as synonymous; the shepherd, after having charged the crime upon the teaching of Amor (*docuit*), either hesitates in his own mind, or supposes the objection that the natural cruelty of Medea was more to blame (*crudelis tu quoque, mater*); he therefore asks which was the greatest, the "cruelty" of the mother in executing the crime, or the "wickedness" of Amor in devising it (*crudelis mater magis, an puer improbus ille*), and replies that the latter is more to be blamed (*improbus ille puer*), though the cruelty of the mother is not to be denied (*crudelis tu quoque, mater*). *Improbus* relates to the mind which plans and counsels, *crudelis* to the hand which executes.

52. *Nunc;* i. e. since so strange a thing has happened as the marriage of Nisa to Mopsus. — *ultro; ultro* and *ultra* are the ablatives of an obsolete adjective *ulter*, signifying something beyond, ὁ πέραν; traces of this original meaning are frequently to be found, as here, where it refers to things which happen beyond, or contrary to, the usual course.

55. *cycnis;* Virgil here adopts the poetical notion of the melodious song of swans; in another place, Aen. XI. 458, he speaks of them as *rauci.* — *Tityrus* is here used for any rustic poet, unless, perhaps, Virgil means himself, and modestly speaks of it as a wonder if he should ever be thought an Orpheus.

58. *medium mare;* the sea is generally called *medium* because it lies in the midst of land; here it means "unbounded," without shores. — *Vivite*, "farewell."

60. *hoc munus;* Heyne and other commentators suppose this song to be meant as the last gift of the dying man; but the whole passage refers to the impending death of Damon; it was customary for dying persons to bequeathe gifts, as in Ecl. II. 33, and Damon here says with bitterness, I give you as my last gift the satisfaction of knowing that you have caused my death.

63. *non omnia possumus omnes;* this appears to have been a proverb, equivalent to "I am not equal to the task."

64. Amaryllis is about to practise enchantment for the purpose of recalling her truant lover, and calls to her attendant to bring the materials necessary for the magic rite. — *molli*, because made of wool; altars, during the performance of sacred rites, were generally wreathed either with a garland of flowers and fruit (*serta*) or with a fillet (*vitta*) made of wool and bound with ribbons.

65. *Verbenas; verbenae*, also called *sagmina*, were herbs pulled up by the roots, or leaves from any kind of tree, which were taken from any sacred place for sacred purposes. — *mascula tura;* the ancients called the strongest sort of frankincense, which was white and round, "male"; Dr. Harris supposes it to be the same as the "pure incense" of the Bible.

66. *Conjugis*, for *amatoris;* see above, v. 18.

67. *carmina*, "incantations," magic chants.

70. *Ulixi;* see Note to Aen. II. 7.

71. *rumpitur;* Ovid also mentions that the jaws of serpents are "broken" by mystic chants: *Carmine dissiliunt, abruptis faucibus, angues.*

73. *Terna* may be used for *tria*, as in Aen. V. 560; or, as is conjectured by Voss, there were nine lists, three of each color.

75. *deus*, generally, for "the gods."

77. *tribus nodis ternos;* three knots were to be tied, each composed of three lists, namely, one of each color.

80. There were plainly two figures, one of clay and the other of wax; they were both placed near the fire, the one to grow hard, and the other to melt; signifying that the heart of Daphnis is to be softened towards her, but to become hard and insensible towards all others.

82. *molam*, roasted barley-meal mixed with salt, which was sprinkled on the head of a victim before it was sacrificed; the word *immolare*, "to immolate," derives its signification from this custom. — *fragiles*, "crackling" in the flame.

83. *in Daphnide;* Voss supposes this to be said literally, and that the laurel-branch was burned on (the image of) Daphnis. Others interpret *in Daphnide* by *contra Daphnida; in* with the ablative often signifies the cause or reason of a thing, and has nearly the sense of *propter*, as in the common phrase *ardere in puella;* this seems to be the meaning here: I burn the laurel so that Daphnis may feel himself to be burning in it.

85. *Talis amor Daphnim*, scil. *occupet.*

87. *ulva* is used especially for fresh-water plants, as *alga* is for those which grow in salt water. According to Fée, it is *l'herbe à la manne*, which grows in marshes, and whose heads, when boiled in milk, resemble sago.

88. *serae nocti*, the dative used poetically for the ablative. This beautiful

line is taken from Servius, who had already applied it to a hound in pursuit of a deer.

92. *exuvias*, from *exuere*, any thing which is taken off, which therefore has been worn by a person; " garments."

93. *debent*, they owe, i. e. " they are bound " to restore.

95. *Has herbas atque haec Ponto lecta venena*, for *has herbas venenatas*, *Ponto lectas*, by the figure called epexegesis; so, Aen. XI. 22, *socios inhumataque corpora terrae mandemus*, for *sociorum inhumata corpora*. Pontus, in Asia Minor, was famous for poisonous herbs, probably from its connection with Colchis where Medea lived.

96. *Ipse* is here added for the purpose of giving distinction, in which sense it is frequently used as an epithet; e. g. *Jupiter ipse; ipse pater;* so here it means " the great " magician Moeris.

99. *satas messes*, for *sata in futuram messem*.

101. *rivo fluenti*, for *in rivum*.

102. She was commanded to throw the ashes into the water backward over her head, and without looking round, which would have destroyed the charm.

103. *nihil ille curat*, "he does not heed"; i. e. he has not hitherto heeded.

105. It was thought a very favorable omen if the dying embers of the fire blazed up again spontaneously. Plutarch relates that the vestal virgins upon the strength of this omen, promised success to Cicero when engaged in prosecuting Catiline.

106. *Sponte sua cinis ipse; sponte* seems here to be redundant, as *ipse* already implies "of their own accord"; but the two words are very frequently joined together, and there is this difference in their meaning: *ipse* has a negative force; *sponte* has a positive force, and is added to make the assertion stronger by the contrast; *cinis ipse*, the ashes alone, without human intervention or the application of fire, but *sponte sua*, of their own accord and will.

107. *Nescio quid*, for *aliquid*.

ECLOGUE IX. — MOERIS.

Argument. — Moeris, the steward of Menalcas, while on his way to Mantua is joined by the shepherd Lycidas, and relates to him the misfortunes of his master Menalcas; they then recite some fragments of song, which are mostly imitated from Theocritus.

This Eclogue was written by Virgil, U. C. 714. Notwithstanding that the exemption of his property from confiscation had been promised to him by Octavianus, he found it impossible to obtain possession of his farm, and was even compelled to save his life by swimming over the Mincius. (See Life of Virgil.) He escaped to Rome, and there composed this poem, in which his own unfortunate condition is described under that of Menalcas.

1. *Quo te, Moeri, pedes*, scil. *ducunt?*

2. *vivi pervenimus*, " we have lived to see "; literally, we have come alive to that point, that, &c.

3. Heyne and most other commentators have adopted the reading *vivi pervenimus, quod nunquam veriti sumus ut possessor*, &c.; but *pervenimus ut* is not good Latin; it must therefore be *pervenimus (eo), quo nunquam veriti sumus (nos perventuros esse), ut advena possessor nostri agelli diceret*.

4. *Haec mea sunt; meum est* appears to have been a formula made use of in courts of law.

5. *victi*, forced by the new owner to obey his orders.
6. *quod nec vertat bene*, "and may it not turn out well"; i. e. may ill-luck attend the offering. — *mittimus*, we give; *mittere* in this sense is frequently joined to *munus*, *muneri mitto*, but sometimes, as here, it is used alone.
7. *subducere*, "to decline," to be less lofty.
8. *jugum demittere*, "to slope away their ridge."
9. *veteres, jam fracta cacumina, fagos;* the construction is as in Ecl. II. 3: *inter densas, umbrosa cacumina, fagos.*
13. *Chaonias;* Chaonia is another name for Epirus, in which was situated Dodona, with its celebrated oracle. Two pigeons were said to give oracular responses; hence "Chaonian pigeons" is here used for pigeons generally.
15. *sinistra cornix;* the "raven" was always an inauspicious omen, and as such portended danger; but unless it appeared on the left hand, it was not supposed to be a sure omen; the crow, on the other hand, was not a sure omen unless it appeared on the right hand. "*Quid habet augur, cur a dextera corvus, a sinistra cornix faciat ratum?*" Cic. de Div. I. 39.
18. *solatia*, the consolation of your verses; this word and the two following lines probably have reference to the lamentation for the death of Julius Caesar, in Ecl. V. 20-40.
20. *Spargeret*, "would strew," for "would describe how they are strewed"; so also *induceret.*
22. *nostras*, for *meas.*
23. *dum redeo*, for *donec redeo.* Terence has the same: *delibera haec dum ego redeo.* This and the two following lines are a literal translation from Theocritus.
27-29. Mantua was not one of the towns originally assigned to the veteran soldiers of Octavianus and Antony; but unfortunately its territory adjoined, and was therefore added to that of Cremona. Varus had recently been appointed prefect of Gallia Cisalpina in the place of Pollio, and had the power to redress this wrong, and preserve Mantua to its owners.
29. *cycni;* the neighbourhood of Mantua abounded in swans; see Georg. II. 198.
30. *Sic*, "so," a common form for the commencement of an entreaty or adjuration. — *Cyrneas;* the yew-tree, Κύρνος, very abundant in Corsica, renders bitter the honey which is produced in its neigbourhood.
32. *Incipe*, scil. *canere.*
34. *Vatem;* Macpherson (Crit. Diss. p. 205) and other commentators have attempted to draw a distinction between *poëtam*, v. 32, and *vatem*, which they would make to be a kind of seer-bard, in Greek φήτης, maintaining that Lycidas, while he disclaims the latter title, assumes the former. But this nice distinction falls to the ground, when we find that Virgil has translated the passage from Theocritus, in which the word is ἀοιδός, precisely the same as *poëta.* Besides, v. 36 shows that he disclaims altogether being a poet in any sense of the word.
35. Varius and Cinna were two poets; Servius says that *anser* in the next line is also the name of a Roman poet; Heyne rejects this interpretation on account of the *inter olores*, and because it is a translation from Theocritus; but Virgil may notwithstanding have designed a play upon the words.
39-43. These five lines are a close imitation of a part of one of the idyls of Theocritus; they describe the unappreciated love of Polyphemus for Galatea.
39. *ludus*, "sport," "amusement." — *quis est nam*, for *quisnam est.*
40. *purpureum*, "shining," "bright."
45. *Numeros*, "the measure."

46-50. These lines relate to the deification of Julius Caesar. During the games which were celebrated in his honor, a comet appeared in the heavens (the same, according to Dr. Halley, which was seen in 1680), and it was the popular belief that this indicated the reception of Julius Caesar into the number of the gods.

47. *Dionaei;* from Dione, a name for Venus, because Julius Caesar traced his descent from Iulus and so from Venus.

49. The comet was said to have had a favorable influence upon the produce of the fields, and especially upon that of the vineyards. The same thing has been asserted of a comet which appeared in the early part of the present century; the vintage of that year is known in Europe under the name of comet wine.

51. *fert*, for *aufert.*

51, 52. *longos condere soles*, "to pass long summer days." So Lucretius, *condere saecla vivendo.* By a natural metaphor, we may be said to bury the day or the sun, when we witness its close.

54. *lupi videre priores;* it was a popular superstition, that, if a wolf saw a man before it was seen by him, he lost his speech; a superstition which probably had its origin in the stupefying effects of sudden fear.

56. *Caussando*, "by making excuses."—*amores*, "desire" to hear you sing.

57. *aequor;* the two shepherds had been walking on during this dialogue, and now have reached a spot whence they see before them the lake of Mantua, into which the river Mincius flows.

58. *murmuris aurae*, for *aura murmurans;* in Latin, and still more in Greek and the Oriental languages, it is common for poets to change an adjective or participle into a substantive.

59. *adeo*, "exactly."

60. *Bianoris;* Bianor is said by Servius to have been the same person as Ocnus, the founder of Mantua; but there does not appear to be any sufficient authority for this opinion.

63. *nox pluviam ne colligat;* the approach of night often "drives together" the clouds so as to produce rain.

65. *fasce*, "burden," i. e. the kids.

66. *Desine plura*, scil. *canere.*

67. *ipse*, i. e. Menalcas.

ECLOGUE X.—GALLUS.

ARGUMENT.—C. Cornelius Gallus, the friend and patron of Virgil, is introduced bewailing the inconstancy of his mistress, who had left him and followed another person to Germany. The person here called Lycoris was an actress, whose real name was Volumnia, but who performed under that of Cytheris. Gallus had for some years been attached to her, and had addressed to her four books of elegies, which are praised by Propertius, Ovid, Martial, and other writers. This Eclogue was composed at the commencement of the year U. C. 717, when M. Agrippa was leading an army to the banks of the Rhine, to which the new lover of Lycoris was probably attached. Gallus was apparently at the same time serving in the army of Augustus.

1. *Extremum laborem.* Virgil had already, at the instigation of Maecenas, formed the design of writing the Georgics, and therefore intended this to be

the last of the Eclogues. — *Arethusa*, a Sicilian nymph, invoked instead of one of the Muses.

2. *quae legat ipsa Lycoris;* which may move Lycoris, when she reads them, to repent.

5. *Doris*, a goddess of the sea, the mother of the Nereides, here used for the sea itself. This passage alludes to the well-known fable of Alpheus and Arethusa.

8. *respondent*, re-echo.

9. *Quae nemora;* Warton remarks, that Milton took this for his model in some beautiful lines of his Lycidas: "Where were ye, Nymphs," &c.

10. *peribat;* Heyne and others read *periret;* but Wagner justly remarks that *quum*, followed by the imperfect of the subjunctive mood, indicates that a thing was happening at the same time with something else; but that when a relation of cause and effect between the two things is signified, *quum* must be followed by the indicative. Virgil here not only says that Gallus was pining with love when the nymphs were absent, but blames them for being absent when they ought to have been present, i. e. when Gallus was pining. It must therefore be *peribat* and not *periret.* — *indigno amore*, a love than which Gallus was worthy of a better. So Horace, Od. I. 27: *meliore flamma digne.*

12. *Aganippe*, a fountain on Mount Helicon; the Aones were the ancient inhabitants of Boeotia.

15. *Maenalus;* the poet takes the license of making Arcadia, of which Maenalus and Lycaeus were mountains, the scene of his poem, and adapts all the circumstances to this fiction; subsequently, v. 26, he describes himself as being present and seeing the god Pan.

16. *nostri nec poenitet illas*, "they (the sheep) do not despise us"; they delight in the songs of us shepherds and now take part in our grief.

17. *Nec te poeniteat pecoris*, "do not thou despise the flock"; i. e. do not think it beneath you to be represented as a shepherd.

20. *Uvidus*, "wet"; probably because acorns in Italy were collected during the rainy wintry season. — *hiberna*, so called because gathered in winter; they served as food for the cattle from January until the beginning of May.

23. *Perque nives;* the army to which the other (*alius*) lover of Lycoris belonged crossed the Alps at the commencement of the year, before the snow was melted.

24. *Silvanus*, a god of the woods, represented by the ancients as crowned with a garland of leaves, or of flowers and reeds, and holding in his hand the trunk of a tree.

25. *ferulas*, fennel-giant (Ferula communis, L.), a plant which grows to the height of six or eight feet; the stalk is light and full of pith, and in it Prometheus is said to have brought down to earth the fire which he stole from heaven; it has large yellow flowers.

27. *ebuli*, "dwarf-elder." — *minio*, the native cinnabar, or ore out of which quicksilver is formed.

29. *Nec lacrimis crudelis Amor; Amor* here means the god of love, who is represented as taking delight in the pains of lovers, and never satiated nor moved to pity by their tears.

31. *ille*, Gallus. — *Tamen;* although I know that tears are no remedy for love, "yet" I will indulge my grief, because "you will sing," and make my unhappy love your subject.

35. Virgil, in this Eclogue, takes almost too much poetical license; at one time he represents Gallus as an Arcadian shepherd, and at another as a Roman soldier; he addresses a Sicilian nymph, and yet introduces one god

(Silvanus) who was peculiar to Italy, and another (Pan) who was worshipped only in Greece.

38. *furor*, i. e. *caussa furoris.*

39. Compare Ecl. II. 16.

43. *consumerer aevo;* i. e. *aevum (vitam) peragerem.*

46. *nec sit mihi credere tantum!* "let me not believe"; i. e. would that it were possible for me not to believe so horrible a thing!

50. *Chalcidico versu;* Gallus had translated or imitated some works of Euphorion, a native of Chalcis. See Ecl. VI. 72, note.

51. *pastoris Siculi avena,* "on the pipe of the Sicilian shepherd"; i. e. in bucolic poetry.

53. *pati* is here used intransitively.

54. *crescent illae; crescetis, amores;* as the trees increase in size, so will the words carved upon them in which he relates the story of his love. This seems to have been a favorite idea. Compare Ovid, Ep. V. 23: *Et quantum trunci, tantum mea nomina crescunt.*

55. *mixtis Nymphis,* for *permixtus Nymphis.*

57. *Parthenios saltus;* a mountain in Arcadia, where the action of the poem is supposed to lie.

59. *Cydonia;* from Cydonia, a city of Crete; the Cretans were famous for their skill in archery; so likewise, as is well known, were the Parthians.

62. *Hamadryades,* sylvan nymphs. — He again changes his mind, and will not believe that any of the pleasures of a rustic life can bring him any relief.

63. *Ipsa, ipsae; ipse* here has almost the sense of *etiam;* not even the songs, or "not the very songs," i. e. in which before I took such delight. — *concedite,* "give way," "retire."

66. *Sithonias;* the Sithones were inhabitants of Thrace. — *aquosae;* in Italy, where the winter is a very rainy season, *aquosa* was an appropriate, and doubtless common, epithet for *hiems;* it seems to have escaped the poet's recollection, that it would not apply equally well to the Thracian winter which he is describing.

67. *liber;* properly the inner bark of a tree; but here, generally, "the bark."

68. *sub sidere Cancri;* under the constellation (tropic) of Cancer, i. e. in the torrid zone.

69. Heyne thinks that the connection of this verse with the preceding is not very clear; it seems simply to mean, that he sees the folly of trying to force love, which can subdue all things; and he therefore resolves to abandon the attempt.

71. *fiscellam,* a small basket of rushes; it is the diminutive of the word *fiscus,* which was originally a basket in which the Romans kept their money, and which subsequently came to signify the imperial treasury; whence it has passed, in the form of "fiscal" laws, &c., into the English language.

72. *facietis maxima Gallo;* he prays the Muses that these his humble verses may be as dignified and pleasing in the eyes of Gallus as the most lofty poetry.

74. *se subjicit,* "springs up," grows rapidly; *sub* in composition sometimes means "upwards." or "upon"; perhaps because it is "from beneath": so, Aen. XII. 288, *corpora saltu subjiciunt in equos;* also, Georg. IV. 385, *ter flamma ad summum tecti subjecta reluxit.*

75. *gravis,* "hurtful."

76. Several commentators have rejected this line, as being unconnected with the remainder, and even Heyne, though he has retained it, seems to think it superfluous; the poem would, however, terminate very abruptly without it.

THE GEORGICS.

THE GEORGICS are a treatise upon agriculture, and contain practical precepts upon the different subjects connected with the cultivation of the soil. There were four branches to which the farmers of ancient Italy had principally to turn their attention, namely, the tillage of the ground, the management of vines and other trees, the rearing and care of cattle, and the management of bees. To each of these subjects the poet has devoted a separate book, and the minuteness of the details and evident accuracy of the descriptions must have rendered the work as valuable to the ancients as it is interesting to us, conveying information on many points respecting which we should otherwise have been almost wholly ignorant.

It has frequently been asserted, that Virgil, in the composition of this work, took Hesiod for his model; the ground for such an assertion is probably that he says of himself,

Ascraeumque canam Romana per oppida carmen;

but unless, as has been with some show of reason conjectured, there formerly existed some work of the Greek poet's which has now been lost, Virgil must be supposed to refer only to the general nature of the subject; for the resemblance of the Georgics to the Ἔργα καὶ Ἡμέραι does not extend much farther.

The Georgics are the most perfect of all Virgil's works; they are elaborated with the utmost care; the episodes are pleasing, and skilfully introduced; and the whole subject, though naturally of the most prosaic kind, is treated with such propriety and elegance, and so adorned by the harmony of versification, that it has never been surpassed by any didactic poem, and rarely, perhaps, equalled. "We receive," says Addison, "more strong and lively ideas of things from his words, than we could have done from the objects themselves; and find our imaginations more affected by his descriptions, than they would have been by the very sight of what he describes."

BOOK I.

ARGUMENT.—The subjects of which it is proposed to treat are specified in the first four lines. The poet next invokes the aid of the rural deities, among whom he reckons his patron Augustus. He then proceeds to treat of the tillage of the soil; of the proper seasons for agricultural operations; of agricultural implements; of the weather, and of the prognostics by which it may be foreknown. The principal digressions are a mythological account of the origin of agriculture, and an enumeration of the prodigies which attended the death of Julius Caesar, and foreshadowed the subsequent civil wars.

1. *laetas;* in the same manner Hesiod mentions εὔφρονα καρπόν, and in English poetry we often see the "laughing" cornfields.

2. *ulmis;* in Italy, contrary to the custom of other countries, it is usual to train the vines to elms or other lofty trees.

3. *cultus*, care, "attention."—*habendo;* the dative of the gerund is employed to express the adaptation or fitness of the thing; as, below, Georg. II.

178, *quae sit rebus natura ferendis; qui cultus habendo sit pecori* is therefore the same as *qui cultus habendus sit pecori*, "what attention is to be bestowed upon the cattle." See Zumpt, § 664.

4. *experientia*, "knowledge"; Warton has followed Trapp and others in applying this to the bees, as descriptive of their wonderful instinct; but in that case the sentence would not combine with the preceding to form an outline of the practical treatise which follows. — *parcis*, "a few bees," according to Wagner; but Servius and Voss, with more propriety, interpret it "sparing," "thrifty." Pliny (XI. 19, 21) uses it in the same sense of bees, *Caetero perparcae*, &c. Wakefield reads *parvis*.

5. *Hinc*, "now."

6. Virgil proceeds to invoke those deities, who, according to the ancient mythology, were most intimately connected with agriculture; and first those "lights of the world," the sun and moon, which cause the succession of the seasons; then Bacchus and Ceres, who gave to mankind wine and corn; the deities who preside over trees and fruit, among whom is Minerva, to whom we owe the olive; Neptune, from whom comes the horse; and Aristaeus, who presides over bees.

8. *Chaoniam;* Dodona, which was celebrated for its oaks, was situated in Epirus, also called Chaonia. See Ecl. IX. 13.

9. *Pocula Acheloïa;* the water of the Achelous, a river most celebrated in Grecian story, is by the poets used for water generally.

10. *praesentia*, "propitious." See. Ecl. I. 42, note.

11. *Ferte pedem*, "approach."

12, 13. *prima tellus*, for *tellus primum*.

14. *cultor nemorum;* Aristaeus, the son of Apollo and Cyrene, taught the arts of curdling milk and of managing bees; he also presided over pastures, on which account he is here invoked.

15. *tondent;* the present is used because the poet in imagination sees the god still tending his flocks in the island Cea.

16 – 18. Tegea was a city, Lycaeus and Maenalus mountains, in Arcadia.

19. *puer;* Triptolemus, instructed by Ceres, gave the plough to mankind.

20. On ancient monuments, Silvanus is represented bearing a young cypress-tree torn up by the roots.

22. *non ullo semine*, that is, not springing from any seed sown by man; "spontaneously." — *fruges*, any "plants"; opposed to *satis*, in the next line.

24. *Tuque adeo; adeo* here is nearly equivalent to *etiam*, but has somewhat more force: "and thou also," but even before all these. It has been conjectured that this passage was inserted by Virgil long after the composition of the poem, as Augustus was not thus highly honored until his return from the conquest of Egypt.

25. *invisere*, to inspect, "superintend."

27. *tempestatum*, "seasons."

28. *materna myrto;* the myrtle was sacred to Venus, from whom, through Aeneas and Iulus, Augustus claimed descent.

30. *Thule*, the Shetland Islands, north of Great Britain.

31. Those who were admitted among the gods were usually married to goddesses. Tethys, the mother of the sea-nymphs, is here represented as eager to have Augustus for a son-in-law, and offering to give him all her waves, her whole dominions, as a dowry, with one of her daughters.

32. *tardis;* the summer months, which are called slow on account of the length of the days, which makes the course of the sun appear slowest. The epithet probably implies a reason why another month should be added to those already existing, namely, that, being too long, they are "slow" in passing; the addition of a new one would make each shorter.

33. The space between Virgo (Erigone) and Scorpio was originally left vacant or filled only by the claws (*Chelas*) of the Scorpion, which were stretched out for that purpose; subsequently Libra, the balance, was inserted in this place and supported in the claws of Scorpio; thus the signs of the zodiac are depicted on the Farnese globe; but at a later period, as is shown on many gems and medals, another figure was introduced holding the balance, and it is very probable that this figure is intended for Augustus.

35. *justa plus parte;* the Scorpion is represented as allowing the claim of Augustus, and giving to him a larger share of the celestial space than an equal division requires, thereby acknowledging the superiority of the new deity.

36. *Quidquid eris*, for *quisquis deus eris.*

41. *mecum miseratus* are to be taken together.

42. *Ingredere; ingredi* is used absolutely for "to enter upon an undertaking." Compare Æn. VIII. 513.

45. *Depresso aratro;* besides guiding the plough, it was the duty of the laborer to press upon the plough-tail, so as to force the share to a sufficient depth into the soil; sometimes a piece of wood, *manicula*, was fixed on the summit of the plough-tail, upon which he pressed with both his hands. See illustration to v. 169.

48. The Romans usually ploughed their land three times for each crop; but sometimes, in order to obtain a heavier crop, they ploughed four times, the first ploughing *(proscissio)* being performed in the spring, the second in the summer, the third in the autumn, and the fourth at the time of sowing; thus between one crop and another two whole years intervened. Wagner considers these three lines, 47 – 50, to be spurious.

51. *varium coeli morem;* the nature of the climate, or temperature, which varies in different spots.

52. *patrios cultusque habitusque locorum*, for *cultusque habitusque locorum patriorum*, "both the suitable mode of cultivation and the nature of his paternal fields," i. e. the fields which he cultivates.

55, 56. *injussa gramina*, unsown, natural, pasturage.

56. *Tmolus*, a mountain in Lydia; it is remarkable that no other writer, except Columella, who probably copied from Virgil, mentions this mountain as productive of saffron; Virgil perhaps followed some Greek author.

57. *mittit; ut mittit*, "how it sends," where the question does not imply any doubt; but *ut mittat* would be "that it sends," expressing some doubt as to the fact.

58. *virosa*, "pungent."

59. Epirus was celebrated for its breeds of horses and cattle; the former were frequently victorious in the Olympic games. — *palmus*, the prizes, or victory, for "the victors."

60. *Continuo*, "from the commencement." — *foedera*, "conditions."

66. *maturis solibus*, "with the sun's full heat."

67. *non fecunda*, "poor," "light."

68. *Arcturum;* according to Pliny, Arcturus then rose on the 12th of September. — *suspendere*, "to plough lightly," because the ploughman "raises up," instead of pressing down, the plough.

69. *Illic*, "in the former case," i. e. on a rich soil.

70. *Hic*, "in the latter case," i. e. on a poor soil.

71. *novales; novalis ager* is properly land newly brought into cultivation, but here denotes that which is allowed to lie fallow in alternate years.

73. *mutato sidere*, "at another time of the year"; *sidere* for *sole;* e. g. a field which in one year has been sown in spring is in the next to be sown in autumn.

74. *legumen;* properly any vegetables the seed of which grows in pods, and which are therefore picked (*a legendo*) and not cut; Pliny says that the bean is here meant.

75. *tristisque lupini;* the seed of the lupin is still used as an article of food in Italy, and is first soaked in water to deprive it of its bitter taste; it is also sown for fodder for cattle.

76. *silvam; silva* is used by the Latin poets for any kind of plants or flowers; see below, v. 152, where it is applied to weeds.

78. The poppy here spoken of is not the common field poppy, but the black poppy, which was much cultivated by the Romans.

79. Flax, oats, and poppies exhaust the soil; but if they are sown alternately with other crops, the labor of producing them will be easy to the field; only be not ashamed, &c.

83. And in the mean while you have some gratification and profit from your land, which you would not have, if it remained untilled.

85. Warton notices that the rapid dactyls of this line express the swiftness and crackling of the fire as it spreads over the stubble. This method is still used in Italy, and especially in the neighbourhood of Rome, where there is much bad soil; it is said that Pope Clement XI., upon numerous complaints being made on the subject, on account of the annoyance of the smoke, resolved to forbid the practice; but that when he was about to sign the order, a cardinal who happened to be present showed him this passage of Virgil, upon which he changed his mind, and suffered the practice to continue.

89, 90. *caeca spiramenta,* "secret pores."

90. *qua,* for *per quae;* so Aen. V. 590: *Mille viis habuisse dolum, qua signa sequendi Falleret.*"

92. *tenues;* the sense of the passage would seem to require a different epithet for *pluviae,* such as violent, or excessive; but Virgil seems, as in several other passages, to have taken that epithet which was in common use, without observing that here it is inappropriate. In the same way he speaks of the sacrifice of Polyxena, *Trojae sub moenibus altis,* after Troy had been destroyed, Aen. III. 322.

93. *penetrabile;* used actively, as also Aen. X. 481.

95. *crates,* a light kind of bush-harrow used in thin soils; any texture of rods or twigs was called *crates.*

96. Ceres is represented as looking down and blessing the labors of the diligent husbandman.

97. *terga;* the ridges raised by the first ploughing, which in many parts of England are called "the back."

99. *imperat,* "masters" the fields, compels them to be fruitful.

100. *solstitia;* only the summer solstice is called *solstitium* in Latin; the winter solstice is *bruma.*

102, 103. *nullo tantum se Mysia cultu jactat; nullo tantum cultu* is put for *non tanto cultu,* and *cultus* stands for the result of cultivation, the abundant crops for which Mysia was celebrated; the meaning of the passage is, therefore, that, if only the seasons are favorable, the fields will produce harvests more abundant than those of Mysia and Gargara.

104. *Quid dicam (de eo), qui;* i. e. "he also does well," who, &c. — *comminus,* "immediately," without intermission; a signification of the word, which, says Servius, was especially in use in Cisalpine Gaul.

105. *ruit;* the primary meaning of this verb is active, to prostrate, "to level." — *male pinguis arenae;* Heyne, and most of the modern commentators, have adopted the same interpretation of this passage as the Delphin edition, namely *male pinguis,* "too rich and adhesive," and *arena,* "soil" in general. But the following lines show that it is a sandy soil which he is speaking of,

and Frenzel (Archiv für Philol. u. Paedog., Vol. I. p. 139) proves that *male pinguis* means *non pinguis*, *infecundae*.

108. *supercilio clivosi tramitis*, from the brow of a sloping channel; i. e. "from the brow of a hill by constructing a channel down its side."

111. *Quid* (*dicam de eo*), *qui*.

112. It is not an uncommon practice with farmers of the present day, to feed down their corn with sheep when it grows too rank and luxuriant.

113. *Quum primum sulcos;* as soon as the corn is grown high enough to make the surface of the ridges even.

114. There are two ways in which this drainage may have been effected; either by digging trenches to carry off the water into some sandy place, where it was absorbed, or by laying a dressing of sand upon the marsh to soak up the moisture.

115. In the spring and autumn months the weather is most uncertain; the former is probably here meant.

117. *sudant*, "reek," or "steam."

119. *improbus anser*, *probus* (*a prohibus*) is literally one who restrains himself, who keeps within due bounds, is moderate and just; *improbus* is the reverse of all these, unrestrained, intemperate, or "greedy."

120. *Strymoniaeque grues;* this epithet had been bestowed upon cranes by the Greek poets, because cranes on the approach of winter migrated from the river Strymon, on the borders of Thrace, to Greece. — *intuba*, see Georg. IV. 120, note.

121. *Pater ipse*, i. e. Jupiter.

127. *in medium quaerebant;* they sought (the necessaries of life, and contributed them) to a common stock.

129. *atris*, "terrible."

130. *moveri*, "to be agitated" by storms.

131. The discovery of the method of producing fire is the origin of all the arts, and the commencement of human civilization. Jupiter accordingly "removed" it out of the knowledge of man, in order that he might apply himself to invention. In the age of Saturn mankind must have possessed fire.

134. *frumenti herbam*, for *herbam frumentaceam*.

136. The first rude vessels were made from the hollow trunks of trees.

137. *numeros et nomina fecit;* he determined the number of stars which were to form the different constellations, and gave them names.

138. *Arcton;* Arctos, the daughter of Lycaon, was raised by Jupiter into the heavens and became the constellation of the greater Bear.

139. Birds must either be included among *ferae*, or must be understood after *fallere*.

140. *Inventum*, scil. *est*.

142. *Alta petens*, seeking the deep part, i. e. the middle of the stream. —*lina*, "the fishing-lines."

145, 146. *Labor improbus*, "severe" or excessive "toil." See note to v. 119.

150. *labor* (like πόνος in Greek) signifies "toil" and "care."

151. *Esset*, from *edere*. — *segnis*, "useless," "unproductive." — *horreret*, "should bristle."

153. *Lappae*, "burrs." — *tribuli*, the tribulus tenestris, or "land-caltrops."

155. *Quod*, on account of which, "wherefore"; in the sense of the Greek ὅ, καθό. — *terram*, the reading of Heyne; but the Medicean and several other manuscripts have *herbam*.

156. *ruris opaci;* ground thickly planted with trees, here put for the trees themselves.

157. *premes*, "check" or "prune."

158. *Concussa — quercu;* not only will he have to eat acorns, but even these will be so scarce, that he will have to shake the oaks to obtain them.

163. *Tarda volventia*, for *tarde volventia*. — *Eleusinae matris*, because all the implements of agriculture were in a manner dedicated to the service of Ceres. — *plaustra;* carts which consisted of the wheels and axle and a pole, to the hinder part of which was fastened a table of wooden planks; sometimes a large wicker basket was tied upon this table. The wheels were generally solid, made by sawing the trunk of a tree across, and nearly a foot in thickness.

164. *Tribula, traheaeque;* two kinds of drags, the former of which consisted of a thick wooden board, which was armed underneath with pieces of iron, and drawn over the corn by a yoke of oxen for the purpose of separating the grain and cutting the straw. The latter was either made of stone or of the trunk of a tree.

165. *Celei;* Celeus, king of Eleusis, was the father of Triptolemus, whom Ceres instructed in the art of husbandry. — *vilis*, "cheap."

166. *vannus Iacchi;* the rites of Bacchus, as well as those of Ceres, having a continual reference to the occupations of rural life, the *vannus* (winnowing-fan or sieve), was borne in the processions celebrated in honor of both these deities.

169–174. A great many different theories have been formed respecting the exact form of the plough which Virgil describes in these lines. The clearest account is given by F. Th. Schulz (*De Aratri Romani Forma et Compositione*); the following illustration is taken from that work, and shows the different parts of the plough which are mentioned in this and other passages of Virgil.

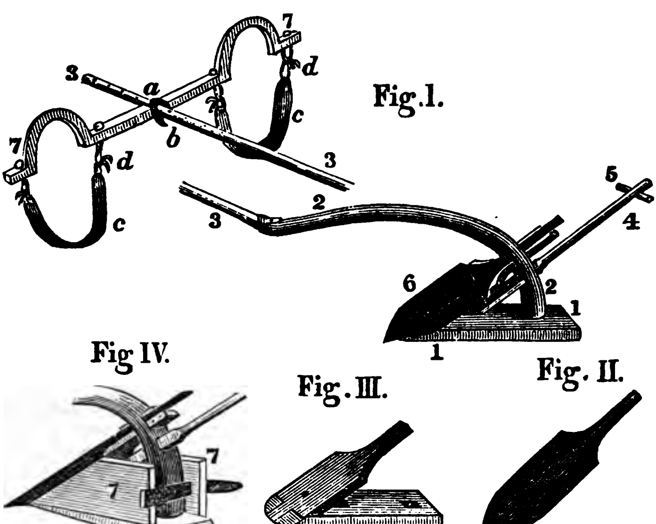


Fig. I. — 1. *dentalia*, the frame to which the ploughshare was fastened. 2. *buris*, the beam, forming the trunk of the plough.

3. *temo*, the pole.
4. *stiva*, the handle.
5. *manicula*, the cross bar, which enabled the laborer to guide the plough more easily.
6. *vomer*, the share.
7. *jugum*, the yoke.
a. *funiculus*.
b. *clavus*.
c. *collare*.
d. *lora subjugia*.
Fig. II. The common ploughshare.
Fig. III. The *dentalia* alone.
Fig. IV. A plough with mould-boards; *aratrum auritum*.
7, 7. *aures*, the mould-boards.

173, 174. *fagus stivaque*, for *stiva faginea*. Compare Ecl. VIII. 95, note.

174. *currus imos;* these words have led Voss and other commentators to suppose that the plough described by Virgil had wheels; but such, it is well ascertained, was not the case. Wagner reads *cursus;* but this word does not seem applicable to the motion of a plough. Catullus applies *currus* even to a ship, and it may here be used for the plough itself, or for the lower part of it, which is, as it were, the body of a vehicle.

175. *explorat*, "searches," i. e. penetrates every part so as thoroughly to season them.

178. *Area;* "the threshing-floor" was a raised place in the open air; great pains were taken to harden it, and it was sometimes covered with lees of oil, which prevented insects from injuring it, and grass from growing on it.

180. *fatiscat*, "crumble."

183. *oculis capti;* a person or animal is said to be *captus* (*captivus*) in any limb, who is held captive as to that member, i. e. prevented from using it. Servius remarks that Virgil improperly applies the term to moles, inasmuch as it is legitimately used only of such as have enjoyed and lost the use of the limb in question.

187. *Contemplator*, "watch," "examine attentively." — *nux*, "the almond-tree."

187, 188. *se plurima induet in florem*, i. e. *plurimum se induet flore.*

189. *Si superant fetus*, "if it makes a great show of fruit."

192. *Nequidquam pingues palea*, "uselessly rich in chaff."

196. Servius and Heyne connect this line with the preceding, and place a full stop at the end of it; *properata maderent* then means that they may boil quickly, i. e. when they are to be eaten as a vegetable. But this seems altogether out of place, nor does *madere*, strictly speaking, mean "to boil," but "to be soaked" Virgil has been speaking of the practice of steeping the seeds which they are about to sow in nitre and lees of oil; he now mentions another custom, (one still very prevalent,) of soaking them in tepid water, in order to hasten the germination, but says that seeds thus treated, however carefully selected, are apt to degenerate.

200. *ruere*, *referri;* the infinitive absolute, which is commonly, but somewhat incorrectly, termed the historical infinitive, is frequently used to express that which is wont to happen.

202. After *remisit*, *retro sublapsus refertur* must be supplied from v. 200.

203. *rapit;* Warton adduces this and several other sentences in which Virgil has made use of the perfect and the present in the same sentence, in order to prove that these two tenses coincide. But the change of tense in all these passages proceeds in fact from the effort which language makes to adapt itself to the rapidity of thought. In the picture here presented to us,

we see a rower who for a moment *has* relaxed his efforts, and immediately the stream *is* hurrying him along.

204-207. Some attention to astronomy is as useful to farmers as to sailors.

206. *vectis;* as the Latin language has no present passive participle, the perfect passive participle is not unfrequently used in a present sense.

207. Abydos is even now celebrated for its oysters.

208. "When (the sun being in) the sign of Libra has made the hours of the day and of the night (*somnus* for *nox*) equal in length"; the sun is in the sign of Libra at the time of the autumnal equinox.

211. *extremum brumae imbrem*, for *extremae brumae imbrem;* because the winter solstice (*bruma*) occurred at the close of the year.

215. *Medica*, "lucern"; introduced into Greece by the Persians, whence it obtained its name.

217. On the 17th of April the sun entered into the sign of Taurus, and wet weather generally set in. — *Candidus*, "bright." — *auratis cornibus;* the horns of Taurus are marked by two bright stars.

218. *adverso astro;* Sirius in setting has its face directed towards *Taurus*, and is therefore said to be giving way to *adversum astrum*, the constellation turned towards or facing it.

219. *farra; far*, a kind of grain resembling wheat, a variety of "spelt"; its modern botanical name is "Triticum speltum"; on account of this being the grain most commonly employed, *far* is used for corn generally. — *robusta*, "hardy."

221. *Eoae Atlantides;* the morning Pleiades; i. e. when they set in the morning, which was about the 24th or 28th of October.

222. *decedat;* the constellation Corona, "*Ariadne's* crown," (called *Gnosia* from the city of Gnosus in Crete, of which Minos, the father of Ariadne, was king,) did not set, but rise, at this time of the year; many commentators have therefore supposed *decedat* to mean "depart" to a sufficient distance from the sun to be visible. But this interpretation is contrary to the general mode of speaking of the rising and setting of stars. It is probable that Virgil was in error as to the time of the setting of Corona, and that he was misled by a statement of Democritus, which has been preserved in a fragment of one of the works of the grammarian Didymus. According to this fragment, Democritus advised sowing to be made about the setting of Corona, which "in the regions around Phoenicia" is about the 24th of November.

225. *Maiae;* one of the Pleiades.

227. *faselum;* a small species of kidney bean, known on the continent of Europe under the name of "Turkish pea"; the pods and the seeds are both eaten, as they were by the Romans; *vilem*, because very common.

228. *Pelusiacae;* because lentils were produced in great abundance at Pelusium, in Egypt.

229. *Haud obscura;* the setting of Bootes is a "certain" sign of the right season for sowing these vegetables.

232. *mundi astra*, for *sidera coeli;* the twelve signs of the zodiac.

235. *extremae;* the most remote, i. e. the two frigid zones. — *trahuntur*, are extended.

237. *aegris*, to "wretched" mortals; this epithet enhances the kindness and compassion of the gods.

238. *per*, "between"; as below, v. 245, *per duas Arctos;* the ecliptic line touches the two tropics, but does not enter the temperate zones.

239. *signorum ordo*, the zodiac, through the twelve signs of which the sun passes in its annual course.

240. *arces;* any very elevated spot was called *arx;* hence also "mountains."

241. *premitur devexus*, "slopes downward."

242. *Hic vertex*, "this (Arctic) pole." — *sublimis*, high, so as to be visible. — *illum*, the Antarctic pole.

243. *Sub pedibus Styx*, for *Styx qui sub pedibus est.*

244. *Anguis*, "the Dragon."

245. *per*, between; see v. 238.

246. *metuentes tingi*, for *qui nunquam tinguntur*, because they never sink below the horizon into the sea. Horace has *penna metuente solvi*, for *penna non solvenda.*

247. *Illic*, at the Antarctic pole. — *intempesta*, "unseasonable"; this word is used as an epithet for *nox*, because the dead of night is not a seasonable time for work.

250. *Oriens*, the sun; the conception of the breath from the horses of the sun's chariot reaching us just before the sun itself becomes visible, is highly poetical. Virgil uses it again, Aen. V. 739.

252. *Hinc*, from the course of the sun through the signs of the zodiac. — *dubio coelo;* Heyne interprets this "when storms are impending," and *tempestates* by "the seasons." The following interpretation is more natural and satisfactory: "from this (knowledge of the position of the sun) we can beforehand, when the appearance of the sky is doubtful, ascertain the weather."

254. *marmor*, the smooth surface of the sea. So ἅλα μαρμαρέην, Iliad ξ. 273.

255. *armatas classes;* one kind of ships is named to describe navigation in general.

256. *tempestivam evertere pinum*, for *pinum tempestive caedere.*

257. *signorum*, i. e. *siderum.*

259. *continet*, scil. *domi.*

260. *properanda forent*, "would have to be done in a hurry."

261. *Maturare datur*, "he can do at leisure."

262. *lintres; linter* originally means a boat made of the trunk of a tree, but is also applied to troughs used for farming purposes.

263. *acervis;* the grain was put into sacks or large jars upon which numbers were stamped as marks.

265. *Amerina;* Ameria, a city of Umbria, near the Tiber, where willows grew in abundance.

267. The corn was slightly scorched in order to facilitate the operation of grinding. It was generally ground in each household in a hand-mill (*mola manuaria*) made of stone.

269. *Fas*, "divine laws." — *jura*, "human laws." — *rivos deducere;* to draw off the streams of water from the fields by clearing the channels.

271. *avibus;* this must be understood to refer to those birds which injured the crops.

272. *salubri;* by the *jus pontificium* it was forbidden to wash sheep on holidays for the purpose of cleaning the wool, but permitted if the health of the animal required it, as for curing the scab.

274, 275. *lapidem incusum*, a stone, the surface of which was slightly indented for the *mola manuaria.*

277. *Felices operum*, i. e. *faustos*, "lucky," *ad opera.* Virgil in this account of popular superstitions has imitated Hesiod. By Orcus is probably not meant Pluto, but the Ὅρκος of Hesiod, who was the son of Eris, and the avenger of perjury.

278. *satae*, scil. *eo die.*

280. *fratres*, the giants.

281. It is conjectured that the fable of the giants striving to pile Ossa on Pelion had its origin in the fact that these two mountains were originally united and torn asunder by some strong convulsion of nature, leaving the valley between them covered with large pieces of rock. The exertions of the giants in piling up one mountain on another are well represented by the sound of this verse; as Pope describes it, "The line, too, labors, and the words move slow." At each hiatus the next word begins with the same vowel with which the preceding one ends, *conati imponere*, *Pelio Ossam*, thus compelling a greater exertion of the voice in order to pronounce it. See Remarks on Scanning.

284. The seventh day is lucky, but not so lucky as the tenth; Hesiod speaks of the seventh and the tenth as lucky days.

285, 286. *licia telae addere;* a loom (*tela*) was a necessary article in every considerable domestic establishment; *licia*, "leashes," were threads, having at one end a loop through which a thread of the warp was passed, the other end being fastened to a straight rod called *liciatorium;* at least one set of these leashes was required for the plainest kind of weaving, but the number of the sets was increased according to the complexity of the pattern, which was then called *bilex*, *trilex*, and so on. The process of annexing the leashes to the warp is here called *licia telae addere.*

286. *fugae melior;* this is a caution to masters to guard against their slaves running away.

287. *se dedere*, for *se dare solent;* offer themselves (to be done); i. e. "can be done."

288. *novo*, for *oriente.*

294. *Arguto pectine;* after the woof had been conveyed by the shuttle across the warp, the teeth of the *pecten* were inserted between the threads of the warp, and made, by a sharp stroke, which caused a "shrill" sound, to drive the threads of the woof close together.

297. *medio aestu;* commentators are at variance whether this means in the middle of the summer or in the middle of the day; against the former there is, that Virgil would not give advice so entirely superfluous; against the latter, that it is well known that laborers always slept for an hour, as they do now on the continent of Europe, during the heat of the day; *medio aestu* must therefore mean "throughout the day," and not, as recommended in the preceding lines, during the night or at early dawn.

299. *Nudus;* this word, besides denoting absolute nakedness, was applied to any one who, being without an outer garment (*amictus*), wore only his tunic. Thus Cincinnatus was found *nudus* at the plough, and sent for his toga, that he might appear before the Senate. — *ignava*, an "idle" time.

303. *pressae*, "loaded."

304. *coronas;* on the stern was always placed an image of the tutelary deity of the ship; and here, therefore, garlands were placed as a votive offering.

306. *cruenta* refers to the juice of the myrtle berry; the berry itself is black; it was used for flavoring wine.

307. *gruibus;* the crane was considered a great delicacy among the ancients, and in the Middle Ages.

309. *verbera fundae; verber* originally signifies the instrument with which a blow is inflicted, though it is more commonly used for the blow itself; thus, Georg. III. 106, *illi instant verbere torto.* Here it means the cord of the sling, and *verbera fundae* is put for the sling itself. The inhabitants of the Balearic isles (Majorca and Minorca) were celebrated as slingers.

311. *sidera*, because storms were supposed to be connected with the rising and setting of certain stars.

312. The autumnal stormy season set in about the middle of August.

313. *imbriferum ver*, "the rainy spring," for "the rains of spring." — *ruit*, "pours down in torrents." The spring rains commence about the middle of April.

317. *stringeret;* was grasping the barley by the stalk in order to cut it with the sickle.

320. There will be no difficulty in this passage if we take *ita* to be used (in the sense of the Greek εἶτα) for *tum*, "then," a meaning which it certainly sometimes bears. Compare Caes. B. G. II. 19: *Ubi prima impedimenta nostri exercitus visa sunt, ita — subito omnibus copiis provolaverunt.*

321. *Ferret* is governed by *ut*, to be repeated from *quae*, in v. 319.

324. *ex alto; altum* is by Heyne referred to the sky; but as rain is generally brought (and especially in Italy) by the winds which blow from the sea, it appears probable that it has its more common meaning of "the deep."

326. *cava*, because flowing in hollow channels.

327. *fretis spirantibus*, "foaming waters."

329. *molitur*, "brandishes."

330. *fugere.* This is one of the instances in which the perfect is used in order to indicate that an action is performed so rapidly, that it is completed almost as soon as commenced.

332. *Ceraunia*, a promontory in Epirus; it derives its name from the Greek κεραυνός, because it was frequently struck by lightning.

335. *Hoc*, i. e. such a sudden storm. — *coeli menses et sidera*, "the months and constellations of heaven," for "the constellations of heaven which govern the months and seasons," i. e. the signs of the zodiac.

336. Observe likewise the course of the planets; the poet mentions two for all, Saturn, which of the planets then known has the greatest orbit, and Mercury, which has the smallest.

337. *coelo;* Heyne reads *coeli;* the best manuscripts have *coelo*, and it seems much better; for *orbes coeli* would express different orbs "of the heaven," whereas a planet describes continually the same orbit "in the heaven."

339. *refer;* verbs compounded with *re*, as *redire*, *reducere*, *recurrere*, *referre*, are used to express the repetition at stated periods of an action or event. The injunction refers to the celebration of the Ambarvalia; see Note to Ecl. V. 74.

341. *Tum — tum;* Heyne reads *tunc;* but *tum* is always used to designate a certain specified period. Several of the best manuscripts have *tum;* the text was probably corrupted by some grammarian who thought that the substantive *agni* ought to precede the adjective.

344. At the Ambarvalia, libations of milk, wine, and honey were offered to Ceres, and the victim was led three times around the fields before it was slain.

345. *felix*, "of happy omen."

346. *chorus et socii*, for *chorus sociorum*.

347. *neque ante;* Virgil now goes on to speak of the second festival observed in honor of Ceres, which took place just before the commencement of harvest.

350. *motus incompositos;* the same rude, "uncouth dances" are spoken of, Ecl. V. 73: *saltantes Satyros imitabitur*.

351. *haec* refers to the following *Aestusque*, &c.

354. *caderent*, "subside"; in the same sense we find in Aeschyl. Agam. 577, πόντος πεσών.

356. *Continuo*, "at once," "immediately. — *freta ponti*, for *pontus*.

359. *misceri*, i. e. *perturbari.* — *nemorum murmur;* Thomson has in a very similar manner described the sounds which presage a storm: "a hollow moan, resounding long in listening fancy's ear." Winter, I. 76.

361. *mergi*, "sea-gulls"; Voss says "divers," but divers do not fly to land on the approach of a storm.

363. *fulicae;* "coots," according to Martyn; but Pliny says that the *fulica* has a crest; it is therefore probably the "cormorant."

364. *ardea*, "the heron."

367. *a tergo*, "behind them."

370. The prognostics of rain are next enumerated, of which thunder from different parts of the sky is the first.

371. *domus;* the dwelling of the winds, for the quarter whence they blow.

373. *imprudentibus*, "persons unaware," because the signs of coming rain are so clear.

374. *Obfuit*, for *obesse solet.*

375. Cranes were called ἠέριαι by Homer, on account of their lofty flight.

378. *veterem querelam*, "their old complaint"; alluding, perhaps, to the transformation of the people of Lycia into frogs, and their supposed unceasing lamentations.

380. *Angustum iter*, "the narrow entrance." — *bibit;* it is even now a vulgar opinion, that the rainbow, as well as clouds, draws up water.

382. *densis* refers to the great number.

383, 384. *Asia prata;* a marshy region in Lydia, not far from Mount Tmolus. The first syllable of the adjective *Asius* is long; that of the noun *Asia* (unless it is the name of the nymph Asia, one of the Nereids) is always short.

384. *rimantur; rimari* is applied to the mode in which some birds dig into the ground with their bills in search of food.

387. *incassum (in cassum)*, vainly, without being satisfied; i. e. their desire of washing seems never to be satisfied.

388. *improba*, "ill-omened."

391. *testa;* any vessel of earthen-ware (*quasi tosta*); it here means "a lamp."

393. *ex imbri*, for *post imbrem.* — *serena*, for *serenum coelum.*

396. *fratris radiis obnoxia;* "the moon does not seem to rise indebted to her brother (the sun) for her light"; that is to say, the moon rises with a clear white light, and not of a red color, borrowed from the sun, which is a sign of a storm; compare v. 430.

397. *Tenuia lanae vellera*, light fleeces of wool, i. e. "light, fleecy clouds."

399. *Dilectae Thetidi;* there was a fable among the ancients, that there were fourteen days of perfect calm during the time that kingfishers made their nests (which they supposed to float upon the water) and laid their eggs; poets therefore speak of them as beloved by Thetis and by the sea-nymphs. This is the origin of the term "halcyon days." — *solutos*, for *ita ut solvantur.*

403. *Nequidquam;* the meaning of this word has been much disputed; according to Servius, it here stands for *non;* Heyne interprets it to mean, that, though generally betokening rain, yet now her omen is in vain, or of no effect, since other prognostics indicate fair weather; but it seems clear that Virgil means to adduce this as one of the signs of fine weather. May it not merely signify that her hooting is unheard on account of the lateness of the hour (*seros cantus*)? thus in Ecl. II. 4, *haec incondita solus montibus et silvis studio jactabat inani.*

404. Nisus was changed into a sea-eagle, which always pursues the *ciris*,

said by some to be a species of lark, and by others a solitary bird with a purple crest which haunts the rocks and shores of the sea.

407. *inimicus, atrox;* Latin authors do not in general add two epithets to a substantive, unless the one is used adverbially; but in this case the two epithets, increasing in intensity, well express the fierce enmity of the pursuer; and it is therefore unnecessary and unpoetical to suppose either of them to be used adverbially.

410. *presso gutture,* "with compressed throats." The same note which is hoarse when the throat is opened wide becomes clear (*liquidas voces*) when it is compressed.

413. *actis,* i. e. *coelo.*

416. *major,* "greater" than men have.—*fato* is opposed to *divinitus;* there is not given to them by any god nor by fate, &c.

418. *uvidus,* "dripping."—*Jupiter* is used as we should now employ the word "Nature."

423. *ovantes gutture,* "testifying joy by their notes."

424. *lunas,* "the phases of the moon."

426. *insidiis noctis serenae;* compare Aen. V. 851, *coeli deceptus fraude sereni.*

428. That is to say, if the atmosphere is thick, so that the outline of the horns of the new moon is not sharp and distinct.

432. *auctor,* a prophet, and hence a "presage."

442. *medioque refugerit orbe* might simply mean "withdraws himself from sight"; but it appears from the passage of Aratus of which this is an imitation, that the meaning is, when there is a cloud hanging about the horizon which conceals the centre of the sun as it rises, so that at first only the outer portion becomes visible.

443. *ab alto;* see note to v. 324.

446. *Diversi,* when the rays of the rising sun break through the clouds "in different directions."

453. *Coeruleus;* this word denotes all the different shades of blue which the sky assumes, from light azure to the deepest black.

456. *Fervere;* the penultimate of this word and of some others of the second conjugation is always made short by Virgil.

460. *Aquilone;* the north, which in Italy is the land wind, is dry and clear.

462. *quid cogitet;* some commentators have proposed to read *quid cogat et;* but the winds were so frequently represented as persons by the old poets, that there does not seem to be any thing forced or unnatural in attributing to them thought and intentions; Horace uses the same expression.

464. Virgil, by an easy and elegant transition, here introduces an episode describing the signs and prodigies which accompanied the death of Julius Caesar.—*caecos tumultus,* i. e. arising from secret plots.

467. *ferrugine,* for *caligine;* it is somewhat doubtful what was the real cause of these appearances, which have been attributed variously to spots in the sun, to an unusual paleness of its disk, and by Heyne to a kind of thick, yellowish fog (German, "*heerrauch*"). It appears that there was an eclipse of the sun in November of that year; see Sammlung Astron. Tafeln., Vol. II. p. 122.

470. *Obscoenae,* "ill-omened."—*importunae,* "odious," because of ill omen.

471. *Cyclopum in agros;* the Cyclopes lived in Sicily.

473. *liquefacta saxa;* because lava on growing cold hardens into a kind of stone.

474. *Armorum;* this prodigy, which is of frequent occurrence, seems to have its origin in the aurora borealis.

475. *tremuerunt;* attributable probably to avalanches.

479. *sistunt — dehiscunt.* Virgil seems in this and several other passages to have increased the emphasis of particular lines by means of a kind of rhyme, or at least similarity of sound; in subsequent times, Latin hexameters were frequently written with this rhyme; compare Georg. I. 157.

480. *ebur, aeraque;* the statues made of these materials were covered with moisture, owing probably to an unusual moisture in the atmosphere.

482. *rex,* because the largest of the rivers of Italy. The inundations caused by this river are frequently very destructive. — *Fluviorum;* the *i* is a consonant; see Remarks on Scanning.

484. *fibrae;* the small veins and nerves which run through the liver and unite together to form the root of it. It is recorded by Cicero, De Div. 1. 119, that when on this occasion the victim was sacrificed *caput in jecore non fuisse.*

485. The common reading, adopted also by Heyne, has *cessavit; et altae,* making *resonare* the historical or absolute infinitive independent of *cessavit.* But the rhythm of the verse is destroyed by such a reading, and does not admit of any pause after *cessavit; et* is here used after *aut,* instead of another *aut,* in accordance with the frequent custom of the best Latin authors.

489. *paribus telis,* because Romans fought against Romans.

490. *iterum;* this must, according to Ruaeus and Heyne, be taken with *concurrere,* meaning that Philippi witnessed the second battle, i. e. that between Octavianus and Brutus; but the position of the words seems to require *iterum videre* to be joined together. It is remarkable that other authors, especially Ovid, Lucan, and Petronius (*cerno equidem gemina jam stratos morte Philippos,* De Bello Civ. 110), seem to speak of two battles at Philippi, which has led some persons to suppose that they confounded Pharsalia, where Caesar defeated Pompey, with that place. The conjecture of Holdsworth (in his Diss. upon Virgil), though rejected by Heyne as unworthy of the poet, seems to deserve consideration. It appears from Stephanus that Thebae Phthiae near Pharsalus in Thessaly is also known by the name of Philippi, and that Virgil therefore speaks of the two battles as having both been fought at Philippi, not the same place, but two places of the same name, in order to impress the Romans with the belief, that the vengeance of the gods against the murderers of Caesar was denounced by omens, among which heathen superstition would reckon the fact, that a second battle fatal to the Romans should be fought at a place of the same name and in the same region with the first. For the same reason, he includes, in v. 492, both these places in Emathia (Macedonia) though not strictly within its limits.

491. *Nec fuit indignum superis,* "nor did the gods think it unworthy"; i. e. "they saw fit" to decree.

497. *Grandia;* as it was the popular belief that the then existing race of men was far inferior to those of former times, so it was frequently represented by poets that future generations would still further degenerate, and would therefore view the remains found upon the battle-fields of Philippi with wonder.

498. *Di patrii, Indigetes;* these were both tutelary deities, but of different classes. The former were originally gods, that is, they were the powers of nature personified; the latter were men deified.

499. *Palatia,* the Palatine hill, where Romulus laid the foundations of the city.

500. *juvenem;* Octavianus Caesar, then about thirty-one years of age.

502. Every great calamity was attributed to the anger of the gods; and here Virgil, who appears to have already conceived the plan of the Aeneid,

refers the civil wars under which Rome had been suffering to the crimes of the inhabitants of Troy, from whom the Romans claimed descent.

505–509. The Georgics were composed between the years U. C. 723 and 725. The disputes between Octavianus and Antony had resulted in a total rupture; both parties had been preparing for war, and the whole empire (v. 509) was distracted by their dissensions. This passage was probably written shortly before the battle of Actium, which took place in the autumn of the year 723.

510. *legibus*, treaties.

512. *carceribus;* the *carceres* were stalls at the extremity of the circus, in which the horses and chariots stood until all was ready for the start. In the Circus Maximus there were twelve of these.

513. *Addunt in spatia*, for *dant se in spatia*, "they rush upon the course"; *spatia* is used instead of *spatium*, when speaking of chariot-races, because the course was traversed seven times.

THE GEORGICS.—BOOK II.

The second book of the Georgics treats of trees and shrubs, and especially of the vine and the olive. The origin of various kinds of trees; the different methods of propagating them; the adaptation of the tree to the climate, with a digression in praise of the climate of Italy; the fitness of the soil, with rules for determining its nature; the proper seasons for various operations; the care necessary for guarding young trees from injury;—these are the subjects that chiefly engage the poet's attention in this book, which concludes with a very happy digression in praise of a rural life, and the pleasures attendant upon agricultural labors.

2. *silvestria;* the raising of forest-trees was, according to the Italian mode of management, an essential part of the cultivation of the vine, which was generally supported by elms.

3. *tarde crescentis;* so slow was the growth of the olive believed to be, that Hesiod declares that no person could eat the fruit of a tree of which he had himself sown the seed.

4. *Lenaee;* an epithet of Bacchus derived from ληνός, a wine-press, called *torculum* by the Romans.

5. *pampineo auctumno*, in the vine-leaved autumn, i. e. "in the time of vintage."

8. The grapes were poured into a shallow vat, in which they were trodden by men who had the lower part of their bodies naked (*direptis cothurnis*), except that they wore drawers. At least two persons (*mecum*) usually trod the grapes together; but sometimes the company was much more numerous.

12. *siler;* Martyn translates this "osier," but is doubtful about the correctness of his translation; it is one of the species of withy.—*genestae*, the Spanish broom, which is abundant in Italy, and the pliant (*lentae*) stems of which are woven into baskets. The Plantagenet family derive their name from this plant, which was their emblem.

15. *nemorum*, for *in nemoribus*.

16. *Aesculus*, a species of oak, probably the *Q. robur* of Linnaeus, the acorns of which are sweet, and eaten by the peasantry of Italy, roasted like chestnuts.

18. *cerasis*, cherry-trees, which not long before had been introduced into Italy by Lucullus. They derived their name from Cerasus in Pontus, and it

is said by modern travellers that wild cherry-trees are still very abundant in that vicinity.

19. *se subjicit*, "grows up." Compare Ecl. X. 74.

20. *his*, "by these," i. e. the natural methods.

22. *via*, "by art."

23. *abscindens;* this was formerly the common reading, and is sanctioned by some of the best manuscripts. Heyne, who has been followed by most modern editors, has substituted *abscidens*. But the former is here the proper word; *abscidi* is said of things which are cut with a knife, or which may be metaphorically said to be so cut, as *oratio abscisa;* but *abscindi* is used of things which are separated by any kind of force. "Suckers" (*plantae*) are not cut from "the parent plant" (*de corpore matrum*), but torn off with a portion of the roots.

25. The second method described by Virgil is by means of settings, which are taken from the main branches, and are either cleft in four at the end planted in the ground (*quadrifidas sudes*), or cut to a point (*acuto robore*).

26. *propaginis arcus;* the third method is by "layers"; this mode of propagating, which is chiefly used for vines and other shrubs, consists in bending down the branches and inserting the ends into the ground; when they have struck out roots, they are cut off and transplanted.

27. *sua terra;* because the same in which they are themselves growing.

28. *cacumen;* another method is by cuttings taken from the young shoots at the top of the tree.

30. *caudicibus sectis;* this, the fifth method mentioned by Virgil, is said to be still practised in Spain: they divide the trunk (*caudicibus sectis*) of an olive-tree into several pieces and bury them in the ground, where each puts forth roots and produces a tree.

32–34. The last method described is by grafting, so that the pear-tree bears apples and the cornel-tree plums. Martyn, Jahn, and Forbiger suppose the cornel to be grafted on the plum; but as Virgil himself speaks of the cornel-berry as unfit for human food (Aen. III. 649), it is better to adopt the interpretation of Wunderlich and Keightley, supposing *corna* to be used for *cornos*, as *poma*, v. 426, for *pomi*.

37. *terrae; terra* is one of the words which is sometimes used in the singular and sometimes in the plural; when speaking of the soil as producing trees and plants, Virgil generally uses the singular; here, however, it refers to undefined tracts of land. —*Ismara;* Ismarus, pl. neut. *Ismara*, a mountain of Thrace, was from the earliest times celebrated for its wine.

38. *Taburnum;* a mountain in Campania famous for olives; both these mountains were naturally rugged and barren.

39. Having stated the subject to be treated of in this book, the poet invokes the favor of his patron Maecenas. —*decurrere* is generally applied to the circus, but sometimes also to ships, as Aen. v. 212.

41. *da vela*, spread your sails; i. e. receive favorably my poem.

44. *primi lege litoris oram*, keep close along the edge of the nearest shore.

45. *In manibus terrae;* land is within reach, or, as we should say, within sight. —*carmine ficto*, fables or mythical stories.

47. *oras;* this reading is to be preferred to *auras*, although the latter is found in the greater number of manuscripts. If Virgil had written *auras* he would have said *ad luminis auras; in auras* is not used of objects which do not rise completely off from the earth, and could not therefore be applied to trees. Thus, Aen. VI. 554, *stat ferrea turris* ad *auras*, while Aen. V. 520, *aerias telum contendit* in *auras*. —*quae*, scil. arbores.

49. *solo natura subest;* "there is in the soil the natural capacity" and strength for their production.

50. The nature of trees will undergo considerable change by their being simply transplanted (*mutata*), as well as by grafting (*si quis inserat*).

51. *animum*, "character."

52. *artes*, "artificial modes of cultivation."

53. *sterilis*, scil. *planta*; "the barren sucker."

56. *urunt ferentem*, for *urunt ut fructus ferre non possit*.

60. *uva*, "the vine."

62. *multa mercede*, "at great cost"; i. e. at the cost of much labor.

63. *truncis*, this refers to the mode described in v. 30.

64. *solido de robore*, referring to v. 25.

65. *Plantis*, "from cuttings."

66. *arbos*; the poplar, of the foliage of which Hercules wore a crown when he returned from the lower world.

68. *Nascitur*, "takes root."

69. *horrida*, because the bark is hard and rough.

69–72. Martyn, Du Hamel, and other modern writers, deny the possibility of this method of treatment, and assert that a graft will not take except upon a stock bearing the same kind of fruit. But it is positively stated by Columella, Palladius, and other ancient authors, that the practice was successfully adopted by the Romans.

71. *fagus*; Heyne supposes the final syllable to be lengthened by cesura; but Wagner takes it to be the nom. pl. of the fourth declension, as in Culex 139, *umbrosaeque monent fagus*.

73. *oculos imponere*, "budding"; the method described by Virgil seems to differ from that now adopted, as the new bud is inserted in a slit made in a smooth part of the bark, and not in a hollow made by cutting out a bud from the stock.

78. *Aut rursum*, like our "or again," expresses merely that the poet is proceeding to a new part of his subject.

79, 80. *feraces plantae*, for *plantae arboris feracis*, "fruit-bearing."

83. Another point which deserves attention is the species of the tree which you cultivate, for there are several (*haud unum*) varieties of some trees.

84. *loto*; several plants were known under the name of lotus; one was a species of clover, another an Egyptian plant, a kind of water-lily, and a third, which is here meant, is a tree, of which, again, there seem to have been at least two varieties. It is a species of Ziziphus or Jujeb, and produces a berry resembling the date in flavor, which was the food of the ancient Lotophagi, and is still eaten by the Arabs. — *Idaeis* from Ida, a mountain in Crete, where the cypress grows in great abundance.

86. There seems to have been an almost infinite variety of olives, of which Virgil mentions only three; *orchades*, which were oblong; *radii*, of a longer shape; and *pausia*, which were picked before they were ripe and had a bitter flavor.

87. The gardens of Alcinous are celebrated by Homer, Od. η. 112. They are here put for the fruit which they contained.

88. *volemis*, a very large kind of pear; so called because they easily filled the palm of the hand; it is thought to be the pear now known by the name of "Bon Chrétien."

89. *arboribus*, because the vines were trained to elms and other trees.

92. *habiles*, "suited."

93. *passo*; *vinum passum* is a wine made from grapes which are first allowed to dry in the sun. It appears that this method is now employed in Hungary. "The Syrmian Ausbruch," says a recent traveller, "the choicest and most valued of all these wines, is not to be produced every season; its fabrication can only be expected in a very favorable year. When the weather is

especially dry and advantageous, the fuller and richer grapes are allowed to remain upon the stalks, until they are dried to raisins in the sun; they are then only gathered in the late season. These raisins are picked very carefully and heaped together in tubs, bored below like sieves; and their oily juice is allowed to run off, pressed out by their own weight alone. After many years' preservation, the result produces that 'nectar of nectars,' as it is called, the Syrmian Ausbruch." (*Letters from the Danube.*) — *tenuis*, "subtile," which easily penetrates into the veins.

94. *olim*, "at length," that is, when at length made into wine.

95. *quo te carmine dicam*, "how can I sufficiently praise you," and not, as some commentators have thought, "shall I praise you or find fault with you." It was a favorite wine with Augustus, which sufficiently accounts for the encomiums of Virgil, though he still considers it inferior to Falernian.

97. *Aminaeae;* a vine of Greek origin, which was cultivated in various parts of Italy, and especially in the neighbourhood of Falernus. — *firmissima vina ;* this kind of apposition, which is called parenthetical, may be explained by the addition of a relative pronoun and a verb; as, in this case, *quae dant firmissima vina.* Compare Ecl. II. 8.

98. *Tmolius*, "the Tmolian," scil. wine; the substantive understood, *vinum*, is neuter; but a masculine adjective is sometimes employed instead of a neuter, especially when it is a proper name; thus we find *Aegaeus*, *Ionius*, for *Aegaeum* and *Ionium mare.* — *assurgit*, "rises to do honor to," i. e. admits the superiority. Compare Ecl. VI. 66. — *Phanae*, a port and promontory of Chios, which produced the "king" of wines.

99. There were two vines called *Argitis*, of which the *minor* was the best; the name is derived from ἀργός, white, on account of the color of the wine made from it.

101. The Roman dinner consisted of two courses and a dessert; at the second, which was the principal course, libations were offered to the gods.

102. "Bumastus," says Holdsworth, "is the very large red sort of grapes that they give you so perpetually at their desserts in Italy, and particularly at Florence."

114. *extremis domitum cultoribus orbem*, for *extremum orbem domitum a cultoribus.*

116. Under the name of India the ancients included Aethiopia.

117. *turea virga Sabaeis.* Compare note to Georg. I. 57.

119. *Balsama;* the resinous juice of the *Amyris Gileadensis*, better known as the Scriptural "balm of Gilead." — *acanthi;* not the shrub mentioned in Ecl. III. 45, but the acacia-tree, from which gum Arabic is collected.

120. *nemora Aethiopum;* the Gossypium arboreum, or cotton plant.

121. Until the reign of the Emperor Justinian, when silk-worms were brought to Constantinople, it was generally believed by the ancients that silk was made of down, gathered from the leaves of certain trees.

123. *Extremi sinus orbis*, "the curve of the remotest part of the earth." They thought that the distant parts of India were the extreme end of the earth, and bounded by the ocean; recent travellers confirm the statement, that there are trees of almost incredible magnitude in those regions.

123, 124. *aëra summum arboris*, for *arboris cacumen.*

127. *Felicis mali;* "the citron," which even in the age of Pliny was found only in Media and Persia; *tristes succos* refers probably to the rind, the medical qualities of which were highly esteemed; *tardum* to the length of time that the flavor remains in the mouth; and *felix* to its being considered an antidote to poison.

129. It seems very probable that this verse was not written by Virgil for this place. It occurs again in Georg. III. 283, and may have been inserted here by some transcriber. The *non innoxia verba* is by no means appropri-

ate, and the line makes an awkward break in the sentence *non praesentius ullum Auxilium venit.*

134. *ad prima*, for *in primis.*

135. *fovent*, "cure."

136. The following passage, in which the poet describes the beauties of Italy, has always been admired as one of the most exquisite in the whole work, and furnished the model for Thomson's famous panegyric upon England. — *ditissima silvae*, for *silvarum*, alluding to the orange-trees of which he has been speaking.

139. *Totaque;* Heyne remarks that the sense would seem to require *ve* instead of *que;* but in many cases when the narration is rapid and lively, Virgil prefers the conjunctive particle to the disjunctive. Compare Georg. III. 120 - 122. — *Panchaia*, now called Arabia Felix.

141. *satis dentibus*, scil. *serendis*, is the dative; this alludes to the fable of Jason.

146. Only white cattle were offered to Jupiter Capitolinus on the occasion of triumphs, and, as they were numerous in the neighbourhood of this river, it was supposed to have some peculiar property which made them white. According to Eustace (Classical Tour, Vol. I.), white herds may still be seen wandering on its banks.

147. The victims to be slain were led before the triumphal chariot in the procession, and are therefore here said *ducere triumphos.*

149. *alienis mensibus*, "in strange months"; i. e. when in other countries it is winter.

150. *utilis*, "fruitful."

152. *Semina*, "races."

153. *tanto;* there are snakes in Italy, but they are not of so large a size as those of Asia.

155. *operum laborem*, for *opera.*

156. *praeruptis saxis;* the appearance of the old towns built upon craggy hills in Italy is to this day very remarkable. On the road between Rome and Naples, four may be seen at one view.

157. *subter* is frequently used as "under" is by us, to signify at the foot of a lofty place, as a wall.

158. The Adriatic was called *mare superum*, and the Tuscan sea *inferum.*

161. In the year U. C. 717, Octavianus Caesar, in order to have a safe place for the repair of his fleets, constructed the harbour called Portus Julius, by connecting the lakes Lucrinus and Avernus with the sea, and with each other, and protecting the former by a dike five stadia in length. Lake Lucrinus has been almost wholly destroyed by an earthquake, and even the site of this harbour is a matter of dispute.

163. *ponto longe refuso;* the most natural meaning of this is that the current of the sea was "turned aside" into the lake *Lucrinus.*

165. *rivos;* this may refer to the river Po, in which it is said that particles of gold have been found; but more probably it is used poetically for "vast quantities."

168. *Adsuetum malo;* because their soil was poor and rocky. — *verutos;* the Volsci and the Samnites originally used the weapon called *veru*, *verutum*, (spit,) which was afterwards adopted by the light infantry of the Roman army; it was a dart with a shaft of three and a half feet and a point of five inches in length.

171. Some commentators, imagining these lines to refer to the expedition which Augustus made into Asia, U. C. 734, suppose them to have been inserted long after the completion of the Georgics. In that case, however, Virgil would not have addressed him as *Caesar* but as *Augustus.* It appears,

therefore, that the passage refers to the return of Octavianus from Egypt, U. C. 724, by way of Syria, on which occasion he proceeded as far as the Euphrates. At this time (*nunc*), Virgil was composing the Georgics.

172. *Romanis arcibus*, "from the Roman empire"; the capital, built upon seven hills (*arcibus*), being put for the whole empire.

174. *tibi*, for *tui gratia*, "for thy sake."

176. *Ascraeum carmen;* Hesiod was a native of Ascra in Boeotia.

177. *ingeniis*, the "dispositions," natural qualities.

179. *Difficiles*, "unproductive," as *facilis* is used for "fertile"; *frugum facilis terra*, Claudian XXIX. 54.

180. *Tenuis*, "poor," sterile.

181. *vivacis*, "long-lived." Pliny states that it attains the age of two hundred years.

182. *oleaster*, "wild olive"; not the oleaster now cultivated in gardens, which belongs to a different class.

185. *fertilis ubere*, "abounding in fruitfulness."

187. *Despicere;* Heyne reads *dispicere*. which he explains by *prospicere*, *videre*. The word does not, however, seem to admit of such a sense, as it signifies "to look about in search of something." The best manuscripts have *despicere*, "to look down upon"; *convalle* must then be taken to mean *colle*, "the eminence"; examples of this meaning occur in Tibull. I. 4. 49, *altae valles*, and Liv. VII. 24.

189. *filicem;* there are several varieties of "fern"; that here spoken of is the "Pteris Aquilina"; it has a tough, fibrous root.

192. *pateris et auro*, for *pateris aureis*.

193. *pinguis Tyrrhenus;* we learn from Livy, that Tuscans officiated as pipers at sacrifices. Pipers attended sacrifices both among the Greeks and the Romans, and as they always partook of the food offered, they naturally became "fat," *pinguis*, so that "to live like a piper" became a proverb applied to those who lived well at the expense of other people. — *ebur;* the tibia, originally made of a cane or reed, was also made of boxwood or ivory.

194. The Romans said *reddere sacrificia*, as *reddere gratias;* probably because sacrifices were a return to the gods for benefits conferred or expected.

198. *infelix Mantua;* see argument to Ecl. I.

199. *herboso;* the Mincius is a very weedy river.

204. *hoc imitamur arando;* it is the object of ploughing to produce artificially a light, crumbling soil (*putre solum*).

206. *tardis* happily expresses the heavy loads which the oxen can but slowly drag home.

207. *iratus*, "angry," because the woods yielded no return.

210. *altum*, used absolutely, generally signifies the deep sea; here, however, it means the free "air"; *altus* measures both depth and height.

211. *enituit;* rich, fertile soil "shines" when the ploughshare has just passed through it.

212. *glarea*, "sandy soil."

213. *casias*. See note to Ecl. II. 49. — *rorem;* Servius supplies *marinum*, "rosemary." Heyne doubts whether *ros* is ever used in this sense, but he has overlooked a passage of Pliny, quoted by Voss, which leaves no doubt on the subject.

214. *tophus*, "rotten-stone."

216. *curvas*, curved or arched, i. e. "hollow."

219. *viridi;* the reading here adopted is that of the manuscripts; but Wagner and some other editors adopt the emendation of Faber, *suo semper viri-*

dis se gramine vestit, the use of the nominative *viridis* being just the same as in Aen. I. 214, *mater sese tulit obvia*. It is an undoubted sign of a good soil, that it is always covered with natural grass.

220. *ferrum*, "the ploughshare."

222. *ferax oleo*, for *ad oleum; ferax*, *fertilis*, *fecundus*, sometimes take the dative case, as Lucan IX. 696, *fecundaque nulli arva bono*.

225. Acerrae had been deserted by its inhabitants on account of the frequent inundations of the river Clanius, which is therefore called "unfriendly," *non aequus*, to them. It is recorded by Gellius, that Virgil originally wrote *Nola jugo*, instead of *ora;* but that the inhabitants of Nola offended him, by refusing to let him bring a stream of water from their lands to his farm, and that he erased the name of their city from his work in order to punish them.

227. *requires*, "you will seek to know," sanctioned by some of the best manuscripts, is manifestly better than *requiras*, "you may seek to know," which is the common reading.

233. *Si deerunt*, scil. *arenae*, "if there shall be a deficiency of soil."

234. *uber* generally means the fertile soil; here simply "the soil."

236. *cunctantes*, reluctant to pulverize, hard and "stiff." — *terga*, "ridges."

238. *quae perhibetur*, "which is called."

240. *genus* and *nomina;* these are the distinguishing marks of nobility among men, and are therefore here used to denote excellence.

242. *fumosis deripe tectis;* baskets and strainers were hung up in the roof, and as chimneys had not yet come into use, the smoke which collected there preserved them dry.

247. *Tristia*, the "wry" or "sour" faces; they are made so by the bitter taste; but it is very common to ascribe to the object of an action an epithet which is only appropriate during the continuance of that action.

249. *manibus jactata*, "being handled."

250. *habendo*, "while it is held."

251. *ipsaque*, "and itself," i. e. without the aid of manure, is too fertile.

254. *tacitam se prodit*, for *tacite;* "shows itself (without the necessity of any explanation and therefore) silently."

256. *sceleratum frigus*, scil. *in terra*, "the detestable cold soil."

257. *nocentes;* it was, and to a certain extent still is, a popular error, that the berries of the yew-tree are poisonous.

258. *pandunt vestigia*, afford evidences of it. The pitch-pine and the yew grow wild in cold soils.

260. *Excoquere*, "to mellow."

266. The nursery for the cuttings, *prima seges*, from which the vines, *arboribus*, are to be supplied, must be of a similar nature with the vineyard.

271. *axi*, "to the north pole."

273. This does not mean that he is to consider whether it is better to plant vines on a hill, or in the plain, generally, but in his own case; and he is to choose the kind of vine and the method of treatment accordingly.

275. *in denso ubere*, "in a closely planted rich soil."

277, 278. A somewhat difficult passage, which has received several interpretations. Heyne explains *nec secius* by *item*, "also," but it hardly seems to admit of such a sense. A different punctuation is adopted in the text, giving the following meaning to the passage: *Indulge ordinibus*, *nec secius omnis*, *in unguem arboribus positis*, *secto via limite quadret;* "indulge the rows," i. e. allow greater intervals, "and let every row square with the path which is cut, not less than trees accurately planted." Trees were generally planted in a figure called *quincunx*. — *in unguem;* sculptors tried with the nail whether

their work was perfectly smooth; hence *in unguem* is said of any thing done with great accuracy.

281. *fluctuat;* the whole plain is covered with waves of glittering brass; thus flame, smoke, and corn are said *undare.*

283. *mediis in armis;* i. e. between the two armies.

285. *animum inanem;* the mind which seeks only the empty gratification of the eyes.

288. *fastigia,* "the depth"; *altus* means deep, as well as high.

290. *arbos,* the tree to which the vine is trained.

295. *Multa virum saecula,* many ages or lifetimes of men. — *volvens,* passing, i. e. living through.

297. *ipsa;* observe this use of *ipse* to designate the thing itself, the whole thing, as opposed to its separate parts; compare Georg. IV. 274, *flos — aureus ipse; sed in foliis — violae sublucet purpura nigrae.*

298. The proper aspect for a vineyard appears to have been a subject of dispute among the ancients.

299. *neve flagella;* commentators have mostly misinterpreted this passage from not perceiving that Virgil is not confining his observations to vines. but is also speaking of other trees, as is evident from v. 302 taken in connection with 311 - 313. — *flagella* are the extremities of the shoots of vines.

300. *plantae* are cuttings from any tree. — *aut* is very frequently used for *nec.*

301. *Tantus amor terrae;* there is such an attachment between the earth and the branches nearest to it, that shoots taken from them will better take root.

302. *insere;* Heyne reads *oleae,* and translates, "do not insert among the vines the trunks of the wild olive"; but in that case the lines 312-314 are destitute of meaning. With the reading in the text the sense is, "do not graft the olive upon the stock of the oleaster (wild olive); for that tree is easily set on fire by a chance spark, and if burned, only the wild olive will spring up (v. 114), and not trees like those (v. 113) which have been destroyed."

310. *a vertice,* "from above"; the winds being supposed to descend; compare Georg. I. 324.

312. *a stirpe;* Virgil reads *ab* before the consonants *j, l, r, s, t,* but only when it has the force of the Greek ἀπό, and not when it signifies ὑπό; *ab stirpe* would therefore mean "from the roots to the top," but that is not here the meaning; *a stirpe* signifies that even the very stem has lost its power of producing fruit. — *caesueque* is better than *caesaeve,* which Heyne prefers. See note to v. 139.

317. *semine jacto,* "if cuttings are planted."

318. *affigere,* for *affigere se,* "to take hold of the ground."

320. *Candida avis,* "the stork," which is erroneously supposed to destroy snakes; it is very expert in catching fish, which it sometimes carries to a great distance, and hence eels have probably been taken for snakes. It is supposed to pass the winter in Egypt, and throughout the continent of Europe is regarded as the harbinger of spring.

323. *adeo,* "also," as well as to other things.

325-327. In these lines we may clearly see how some of the most beautiful myths in the religion of the Greeks and Romans had their origin in the figurative descriptions which their poets gave of the operations of nature. Virgil has here preserved the ancient account of the fertilization of the earth through the influence of the atmosphere, from which has sprung the common fable of the marriage of Jupiter and Juno.

332. *novos soles,* for *novum solem.*

334. *magnis,* "violent."

336. *crescentis*, for *nascentis*.
337. *tenorem*, "courses," "order."
338. *ver agebat*, "kept spring," as we say *agere festum*, to keep a holiday.
341. *Terrea;* the common reading is *ferrea*, which is evidently inappropriate, as the first race of men is always called *aurea gens*. Voss and Wagner have adopted *terrea*, which is put for *terrena*, "earth-born."
343. *laborem*, perhaps the labor of growing; it is, however, generally supposed to mean the "burden" of heat and cold. These lines, 343 - 345, are not connected with the preceding so as to refer solely to the creation, but convey a general assertion.
344, 345. *Si non iret — inter*, "if there did not intervene."
345. *exciperet*, treat kindly, "foster."
346. *virgulta*, "cuttings"; Martyn thinks that it means only layers, on account of the word *premes;* but the same word is used in other places of suckers and cuttings, as well as of layers; *virgulta* probably includes them all.
348. *squalentes*, "incrusted"; whatever is not smooth was said *squalere*.
350. *Halitus*, the "air" will penetrate to the roots. — *animos tollent*, will gain strength, "will flourish."
351. *super* must be taken with *urgerent;* "in addition."
353. *canis*, Sirius, the dog-star.
354. *diducere*, "to loosen" the soil by breaking the clods.
355. *bidentes;* the *bidens* (scil. *rastrum*) was a kind of hoe with two curved prongs.
356. In order to allow room for the plough, a space of forty feet was left between the rows of vines.
361. *tabulata* are the lateral branches of the trees to which the vines were trained, and which rose one above the other, like successive stages.
364. *laxis habenis*, with loose reins, i. e. "rapidly." — *per purum*, scil. *aerem*.
365, 366. *uncis manibus*, with the hand curved so as to nip them off with the nail.
366. *interque legendae;* some are to be selected for removal.
369, 370. *dura imperia*, "severe discipline"; do not spare them, as advised in v. 363. — *fluentes*, "straggling," too luxuriant.
372. *imprudens laborum*, "unable to bear hardships."
374. *uri; urus* is properly the bison (German *auerochs*); though Cuvier believes the *urus* of the ancients to have been a distinct species from that still found in Europe, and to be quite extinct. In either case it was never to be found in a wild state in Italy. The commentators all explain *urus* by buffalo, but it appears that even this animal was unknown in Italy until the sixth century of the Christian era, when it was introduced into Europe by the Huns, the *bubalus* of Pliny being a species of antelope; there is, however, another species of wild cattle, resembling the black cattle of Scotland, which is presumed to have existed in ancient Italy, and to which Virgil probably applies the term *urus*.
379. *admorso; stirps* is both masculine and feminine.
381. It is certain that the tragedy, as well as the comedy, of the Greeks originated in the worship of Bacchus; the word "tragedy," in the opinion of some, is derived from the goat, which was the prize of it, while others connect it with the goat offered as a sacrifice to Bacchus; these etymologies are, however, questionable. — *proscenium* corresponds to what we call "the stage."
384. One of the principal amusements of the Athenians at the festivals of Bacchus was to inflate the skin of the goat which had been sacrificed, smear it with oil, and then dance upon it. The various accidents accompanying this attempt afforded great amusement to the spectators; it was called ἀσχώλια.

387. *Ora;* it was originally the custom to disguise the face at the festivals of Bacchus by smearing it with juices and colors; hence arose the practice of wearing masks, and hence also they were worn by the actors in all dramatic representations.

389. *Oscilla; oscillum*, a diminutive, through *osculus*, from *os*, signifying "a little face," was the term applied to faces or heads of Bacchus, which were suspended in the vineyards to be turned in every direction by the wind. Whichever way they looked (v. 392), they were supposed to make the vines in that quarter fruitful.

396. *veribus colurnis*, "on hazel spits," perhaps because the hazel was considered hurtful to the vine; v. 299.

398. *nunquam exhausti satis est*, "which never has enough of completion"; i. e. "which can never be done too much."

401. *nemus*, "the vines." — *labor actus*, "the labor performed."

402. *sua per vestigia*, "in its (old) track," i. e. in its old course.

404. *honorem;* this term is frequently applied by poets to the "foliage."

405. *acer*, "energetic."

406. *Saturni dente*; Saturn was represented holding a pruning-hook. — *relictam*, stripped of leaves and fruit.

409. It would appear that the vines were partly trained over trees, and partly fastened to stakes and poles; these were removed after the vintage was over, and placed under cover in order to preserve them.

410. *metito*, "gather in" the harvest, i. e. the grapes; so also, in the next line, *segetem* is used for "the vines."

412. *uterque labor;* i. e. pruning and weeding.

415. *inculti*, requiring no cultivation, and therefore "uncultivated."

416. *arbusta*, the trees to which the vines are trained.

417. *effectos extremus;* the common reading is *extremos effetus vinitor antes*, "the weary vine-dresser sings (for joy) over the last rows of the vineyard"; but it does not appear that *effetus* can be translated by "weary," in this sense of the word. Wagner has therefore adopted the reading in the text, from some of the best manuscripts, *effectos antes* being the rows of vines completed or finished.

418. *pulvisque movendus*, "the dust must be moved"; i. e. the earth must be pulverized.

423. *satis* is here applied to the olive-trees.

424. *cum vomere*, with the ploughshare; i. e. "if ploughed"; *cum* is here a preposition.

425. *Hoc*, for *propter hoc*. — *nutritor*, for *nutri*.

426. *Poma*, for *pomi*, under which name all kinds of fruit-trees were included. — *truncos sensere valentes*, "as soon as they have felt themselves to be (i. e. as soon as they are) trees," and no longer cuttings.

429. *omne nemus*, every kind of tree.

430. *aviaria*, the haunts of birds, i. e. retired groves.

431. *cytisi;* compare Ecl. I. 79, note.

434. *Quid majora sequar?* Wagner has adopted a new punctuation for this passage, making *majora* refer to the trees mentioned below, 437–440; and placing the intervening lines, *Salices* — *melli*, in a parenthesis. He asserts, namely, that when *quid* is followed by the indicative, it is the question of a person discontinuing a subject commenced; and that when it is followed by the subjunctive, it is the question of a person about to make a slight mention of something to follow. In proof of this assertion he adduces the following passages: Ecl. VI. 74, *Quid loquar ut Scyllam Nisi*, &c.; Georg. I. 104, *Quid dicam, jacto qui semine*, &c.; Aen. VI. 601, *Quid memorem Lapithas?* Aen. VIII. 483, *Quid memorem infandas caedes?* Aen. II. 101, *Sed quid ego*

haec autem nequidquam ingrata revolvo? Aen. IV. 368, *Nam quid dissimulo?* But if these examples are considered attentively, they will furnish a much more natural rule for determining when the indicative should follow *quid*, and when the subjunctive; for, in the first four instances, the speaker asks why he should do that which he proposes *not* to do; in the last two, why he should do that which he actually *is doing*. And according to this rule, the punctuation of Heyne must be retained, and the *majora* referred to "the more important" and useful trees, vines, olives, and fruit-trees, of which he had been speaking.

435. *illae* is redundant, but serves to make the narrative more animated.

436. *melli*, for *apibus*.

437. According to Strabo, the best box-trees grew in the district of Amastriane in Paphlagonia, and especially in the neighbourhood of Cytorus.

442. *fetus* here means "uses" or advantages, not fruit, for they are *steriles*; v. 440.

443. The cedar of Greece and Italy was a species of juniper (*Juniperus Oxycedrus*, L.), and not the same as the cedar of Lebanon.

444. *trivere*, for *terere solent*. — *tympana* (drums) were the solid wheels of the plaustrum; see Georg. I. 163, note.

447. *bello*; i. e. for weapons used in war, as arrows, darts, &c.

449, 450 *Nec* — *Non*, "moreover."

452. *Missa*, "launched upon."

456. The allusion is to the fight between the Centaurs and the Lapithae, at the marriage of Pirithous and Hippodamia.

458. The following description of the delights of a country life is celebrated almost to a proverb; Virgil has here collected all the most striking and beautiful objects of nature, and no contrast was ever worked up more strongly than that between the city and country life.

460. *facilem*, "abundant"; compare Aen. I. 444.

462. *Mane salutantum*; this refers to the clients, a kind of dependents of whom each of the great men of Rome strove to have as large a number as possible, and who attended at his house every morning to pay their respects, and inquire whether he needed their services. — *vomit*, "disgorges."

463. *varios testudine*, "inlaid with tortoise-shell."

464. *Ephyreïaque aera*, bronze vases, or other objects made of the so-called "Corinthian brass."

465. *Assyrio*, for *Syrio*; i. e. "Tyrian."

466. *casia*; see Ecl. II. 49, note.

467. *nescia fallere*, the desires of which are always gratified.

469. *Tempe*; a valley in Thessaly, so commonly quoted by poets that here it is used for any cool and shady valley.

471. *lustra ferarum*, "haunts of wild beasts," i. e. woods.

474. *Justitia*, Astraea; compare Ecl. IV. 6.

475. *dulces ante omnia*; these words must be taken together.

476. *sacra fero*; Virgil speaks of himself as a priest of the Muses, a common mode of expression with poets; the Muses in the following lines are spoken of as presiding, not only over poetry, but all branches of science.

478. *lunaeque labores*; explained by Heyne and all the commentators to mean the eclipses of the moon; apparently on account of the resemblance of the line to Lucretius V. 750: *Solis item quoque defectus, Lunaeque latebras*; but *labores* seems to imply action, and probably means the whole course, all "the changes," of the moon. Virgil uses the same expression, Aen. I. 742, *solisque labores*, where it is explained by Forcellini *assiduum cursum, ex quo laborare videtur*.

484. *praecordia*, "the heart," which, according to the doctrine of some old Latin philosophers, was the seat of the intellectual faculties.

486-489. The order of the words is as follows: *O, ubi (sunt) campi —, o, (ubi est) qui me sistat*, &c. — *bacchata* is passive, "revelled on."

490 In the next twelve lines the past tense is used, like the Greek aorist, for the present.

491. *metus*, fears arising from the popular opinions on the subject of fate, and the horrors of the infernal regions.

493. *et ille*, "he likewise"; Virgil considers the true philosopher the happiest man, but thinks him also fortunate who leads a rural and peaceful life.

495. *fasces;* the insignia of office in the Roman republic. He cares neither who is chosen by the people to office, nor what kings are made or dethroned.

496. *fratres*, alluding, probably, to the contentions between Phraates and Tiridates, the rival competitors for the Parthian throne; Horace (Ode I. 26. 3) expresses the same sentiment in reference to their dissensions.

498. The Epicureans abstained from all participation in political affairs. — *peritura regna;* this, as well as *regum* in v. 504, is referred by Voss to the domination of Pompey, Lepidus, and Mark Antony.

499. *habenti*, "the rich"; he sees neither the extreme of poverty nor of wealth.

500. *volentia*, for *lubenter*.

502. *forum;* the *forum* was the place set apart for the administration of justice, for the assemblies of the people, and for the transaction of all public business. — *tabularia*, the places where the public records were preserved; there were several *tabularia*, all of which were in temples; decrees of the Senate, legal decisions, registers of births and deaths, &c., were kept in them.

503. *freta caeca;* this is used metaphorically, and refers to the dangers and uncertainties of war, as the following line does to domestic and internal dissensions.

505. *urbem*, scil. *Romam*.

506. *gemma;* the Romans sometimes used drinking-cups made of a single precious stone; Pliny mentions several instances. — *Sarra* was the ancient name of Tyre.

508. *Rostris;* the stages which were erected in the forum, and from which speeches were made. were ornamented with beaks of captured ships (*rostra*), and hence also called *rostra*.

509. *Per cuneos; cuneus* was the name applied to the wedge-like compartments of seats in the semicircular theatres; it was usual for the spectators to applaud very popular persons upon their entrance into the theatre. — *enim* has here nearly the meaning of *quidem*, and corresponds to the Greek δή, δηλαδή.

510. *gaudent perfusi*, a Greek form for *gaudent perfundi*.

514. *patriam;* the labors of the husbandman provide sustenance for the whole country.

516. *requies*, "intermission."

518. *vincat*, "exceed" the capabilities of the barns.

519. *trapetis*; these were mills somewhat resembling our cider-mills, in which olives were bruised before they were subjected to the more powerful press called *prelum*.

520. *Glande;* Wagner says that *glande laeti* must be taken together, as *glande* does not indicate place, and therefore *redire glande* would be incorrect; it may, however, very well be taken to mean the place where the acorns are,

the oak-forest, and it seems much more natural to suppose that the swine would rejoice to return home after living upon scanty food in the woods. Keightley follows Wagner's construction, and translates *laeti* by "sleek," "fattened"; but swine do not grow fat in the woods.

527. *Ipse*, "the farmer."

528. *Ignis;* an altar on which incense was burned.—*cratera;* the *crater* was the large vessel in which the wine was mixed, and then dipped out with a ladle (*cyathus*) into the cups (*pocula*).

530. *ponit*, institutes.

534. *Scilicet*, for *sane*, Greek ἄρα.

536. *Dictaei regis*, Jupiter; from Mount Dicte in Crete.

537. *Impia*, because violating the laws of nature.

538. *Aureus*, because he reigned during the golden age.

541. This metaphor, like that in Georg. I. 512, is taken from the race-course.—*immensum spatiis aequor*, for *aequor* (i. e. *campus*) *immensa spatia habens.*

THE GEORGICS.—BOOK III.

The subject of this book is that part of the farmer's operations which relates to cattle and other domestic animals. After stating his argument and invoking the favor of Maecenas, he proceeds to give directions for the breeding and care of these animals, the choice of stock, and the management of the young; and concludes with advice to guard against things hurtful to cattle, and especially infectious diseases, which it appears had caused serious injury to the farmers of Italy. The subject of pasturage furnishes the occasion for a long digression descriptive of the nomadic tribes of Africa and Scythia.

1. Pales was the goddess of shepherds. Apollo is the god who, on the banks of the river Amphrysus, in Thessaly, tended the herds of Admetus.

2. The woods and streams of Lycaeus are mentioned for Bacchus himself.

3. *vacuas mentes*, "minds at leisure"; this epithet is commonly applied to those who take delight in poetry.

4. In speaking of the hard-hearted Eurystheus, he alludes to the labors of Hercules.

5. *illaudati*, "infamous."

12. *Primus*, "first" of the Mantuans.—*palmas;* a palm-branch was the prize in the musical contests which were held at several of the Grecian games; it is called Idumaean because the most beautiful species grows in Idumea, the Edom mentioned in Scripture.

13. Bishop Hurd, in his notes to the Epistle of Horace to Augustus, has inserted a dissertation upon this passage which very clearly explains all the allusions. During the Augustan age, the usual mode of flattery was to deify great men; this idea Virgil has here adopted, but with a skill and delicacy which deprive it of its grossness. He proposes to himself the conquest of the Muses of Greece, whom he promises to bring back to his country as captives. Then, as the conquerors of old were wont to build a temple out of the spoils of the conquered, he proposes out of the old remains of Grecian art to compose a new poem. This temple, built according to custom on the banks of a river, the Mincius, should be dedicated to his tutelary deity,

namely Caesar Octavianus. By this temple is meant the great work which Virgil had then already planned, the Aeneid, the chief design of which was to magnify the character and person of Augustus. The poet further represents himself as presiding at public games, instituted in connection with his temple, — games, of which it is well known Augustus was passionately fond, — and also as discharging the functions of the priestly office. In this character he would lead the sacred procession to the shrine which he goes on to describe; it would, after the manner of ancient temples, be surrounded by doors of carved work and veils, on which were to be wrought certain ornaments. These ornaments are the triumphs of Octavianus, and he has indeed very skilfully introduced them into the Aeneid. Among the remoter ornaments of the temple are chiefly conspicuous the Trojan chiefs, from whom the Julian family affected to derive their pedigree. And lastly, to indicate the glory of the whole, Envy is introduced shuddering at the sight of such perfection.

16. The statue of the deity was placed in the middle of the temple.

17. *Tyrio in ostro;* the magistrates who directed public games wore purple togas.

18. *agitabo,* "I will drive," i. e. by instituting games.

19, 20. Even the whole of Greece, deserting the Olympian and Nemean games, would contend for the prizes offered at those instituted in honor of Caesar.

21. *tonsae;* the branch of an olive being bushy, and very full of leaves, it is probable that many were cut or picked out, so as to reduce it to a proper shape for a chaplet.

24. *ut,* "how." — *versis frontibus;* the ancient *scena* which formed the back of the stage was painted on a triangular machine, so formed as to turn upon a pivot; each side presented a different subject, and the scenes were shifted by turning round this machine.

25. The curtain which concealed the scene was drawn down, and not up as with us, when the play began, and rolled on a roller under the stage; when the play was over, it was drawn up, and in this case the figures of Britons wrought upon it are supposed to have the appearance of raising it up. Ovid thus illustrates the rising of the warriors when Cadmus had sown the serpent's teeth: —

> "Sic, ubi tolluntur festis aulaea theatris,
> Surgere signa solent; primumque ostendere vultum,
> Cetera paullatim, placidoque educta tenore
> Tota patent, imoque pedes in margine ponunt."

27. *Quirini,* Augustus.

28, 29. Caesar Octavianus, by his victory over Antony and Cleopatra, became master of Egypt.

30. The Armenians of Mount Niphates, and the Parthians, whose method of fighting while flying, and shooting arrows behind them, is frequently mentioned, were among the conquered nations.

32, 33. If these lines are supposed to refer to deeds already accomplished, we must conclude that they were added by Virgil some time after the completion of the Georgics, and subsequently to the defeat of the Cantabri in the west, and the subjugation of the East, by Augustus, U. C. 729 – 734. It is more probable, however, that the poet intends only to give a prophetical description of the submission of the whole world to the dominion of Augustus.

33. The Roman empire would be bounded both east and west by the ocean, which they believed to be the extremity of the world.

35. The genealogical descent of Ascanius, from whom the Julian family claimed descent, was as follows: —

Jupiter = Electra.
Dardanus.
Erichthonius.
Tros.

Ilus. | Ganymede. | Assaracus.
Laomedon. | | Capys.
Priam. Tithonus (v. 48). | | Anchises.
| | Aeneas.
| | Ascanius.

39. *saxum* refers to the punishment of Sisyphus.

40. *Interea;* i. e. while we are awaiting the time for the commencement of this work.

41. *Intactos*, a subject hitherto "untouched" by poets.

43. *vocat ingenti clamore*, "calls for me with a loud voice," i. e. requires my attention.

51. *praecipue legat*, "let him most carefully select."

52. *turpe*, "large," with a broad forehead. It has been remarked that the cow here described is somewhat different from that which would now be preferred; but Virgil is speaking of one which would be suitable for breeding oxen for labor.

56. *Nec mihi displiceat*, by the figure litotes for *valde placeat.*—*maculis et albo*, for *maculis albis*.

57. *aspera cornu*, threatening with her horn.

60. *Lucinam*, "parturition."

63. *Interea*, "during the interval."—*superat*, "is abundant."

64. *pecuaria*, for *pecora.*—*primus*, as in Georg. II. 408: *primus humum fodito.*

70. *enim*, for *igitur;* as γάρ is sometimes used for ἄρα.—*amissa*, scil. *corpora.*

71. *sortire; sortiri* is generally "to choose by lot"; here simply "to select."

73. *submittere in spem gentis*, to rear for the purpose of breeding from them.

75. *Continuo*, "at once," from the beginning.—*pecoris; pecus* is here applied to horses, as above, v. 72.

76. *Altius ingreditur;* his legs are straight, so that as he walks he looks tall.—*mollia*, for *mobilia*, as Georg. II. 389.

80. *Argutum*, small and delicately shaped, so as to have a quick and intelligent expression, which is the real meaning of *argutus*.

81. *Luxuriat*, "swells."

82. *Spadices*, "bright bay," from *spadix*, a palm-branch; our "bay" is from the Greek βαΐς, which means the same thing.—*glauci*, iron-gray.

83. *gilvo*, "dun."

84. *micat auribus*, for *aures micant in capite;* "he pricks up his ears."

85. *ignem*, "hot breath"

87. *duplex spina;* in well-formed horses, the spine lies in a kind of hollow, with a ridge of muscle rising on each side of it.

89. *Pollucis;* it is Castor whom Homer and others call the tamer of horses; but there are such discrepancies in the versions given of some of these old fables by different poets, that we need not, as most commentators do, suppose the mention of Pollux to be a slip of the poet's memory.

91. The horses of Mars are described by Homer, Il. *ο*. 119, those of Achilles, Il. *π*. 148.

92. *ipse;* the use of *ipse* as a mark of distinction deserves to be noticed: *talis et ipse*, "such" (far superior to all these) was, &c.

96. *abde domo*; it has been much disputed whether this means *abde in domo*, "keep him at home," away from the pasture, or *abde a domo*, "remove him," get rid of him. The former is preferable. — *nec turpi ignosce senectae;* Heyne and almost all commentators translate this as if it were *et ignosce senectae non turpi*, "spare a not inglorious old age"; but the form of the sentence seems to indicate that *nec* has here a disjunctive sense; we must therefore translate "and do not have sympathy with, or indulge, an idle old age"; that is, though too old to be useful for breeding, do not hesitate to employ him for other purposes.

98. *proelia*, scil. *Veneris*.

101. *prolemque parentum;* Virgil is now giving directions for the choice of a new stallion, to be substituted for one grown too old; *prolemque parentum* cannot, therefore, mean, as interpreted by Heyne, "the colts of those stallions," because they had as yet no offspring; *prolem* is the "race," "breed"; "notice their other qualities, and the breed of their sires and dams."

104. *carcere;* see Georg. I. 512, note.

106. *verbere;* see Georg. I. 309, note.

107. *vi*, "with impetuosity"; but Wakefield (Lucret. V. 434) takes *vi fervidus* together. Virgil has crowded into a few lines all the circumstances that are most striking in Homer's famous description of a chariot-race, Il. *ψ*. 362, and it is the opinion of Warton that he has here excelled the Greek poet.

115. *gyros dedere*, "invented the management of horses"; *gyrus* is the ring in which horses were exercised, and also the art of guiding them round a ring.

117. *Insultare solo;* i. e. by making the horse do it, "to prance over the ground."

118. *uterque labor;* the poet returns to the subject treated of before this digression, and says that the labor of breeding and of raising is equally great. — *aeque juvenemque;* this construction, *aeque — que*, for *aeque — ac*, is very unusual: *aeque juvenem, ac calidum et acrem.* — *magistri*, "those who apply themselves to the rearing of horses"; used below, v. 445, of sheep, and Georg. IV. 283, of bees.

120. *Quamvis;* the qualities above named are required, "although" he should have all the qualifications now enumerated.

125. *dixere*, "designated," determined on.

126. *Pubentes herbas;* this is the reading of Heyne and most of the later editors; they prefer *pubentes*, which occurs also Aen. IV. 514, to *florentes*, because it appears that it was customary to feed the stallions upon young grass. Wagner has, however, restored *florentes*, well remarking, that this word does not necessarily mean "in flower," but simply "flourishing," and would here describe the grass as hearty and juicy.

129. *tenuant volentes*, "they purposely reduce." — *armenta*, the herds of cows and mares.

130. *ubi primos*, for *ubi primum*, "as soon as." — *jam nota voluptas*, "the desire of which they are now conscious."

135. *luxu*, "luxurious, i. e. excessive, fatness."

141, 142. *acri fuga*, "at a rapid pace." — *carpere viam* is a common expression, the idea being, that, at each step, you gather something of the road you have to travel; so *carpere prata* here means to cross or "traverse the meadows."

143. *vacuis*, free from trees, "in open pastures." — *pascunt;* the subject is "the herdsmen," understood from 129 - 135. Heyne reads *pascant*, and refers it to the cattle; he says that Wakefield, who maintains (Lucret. II. 995) *agricolas pascere greges* and *armenta pasci*, had forgotten such expressions as *pascentes capellas*, *pascentes agnos*, &c. But this use of the word is, in pure Latin, strictly confined to the participle, and naturally arises from the want of a present participle with the passive form; in the same manner *iniens annus* is *annus qui initur.*

147. *asilo;* Virgil regards this insect as the same with the Greek *οἶστρος*, which is our gad-fly. But it appears that there is an insect differing from this, and a much more terrible plague to cattle, which is still known in Italy by the name of *asillo*, to which he here refers. Martyn has given a description of it from the work of an Italian writer upon insects.

149. *acerba sonans;* it has two membraneous wings, with which it makes a loud whizzing noise.

151. *sicci;* this denotes the heat of the weather.

153. *Inachiae — juvencae;* Io, the daughter of Inachus, was changed by Juno into a heifer, and tormented by the gad-fly.

159, 160. *Et — aut — aut — aut* is an unusual construction; Wagner suggests, as an emendation, to read *ecquos* for *et quos*. As it stands, we must supply *signant* after *et*.

162. Martyn and Heyne have found great difficulty in the word *cetera*, not knowing what cattle there could be for it to refer to, if the three kinds mentioned are removed; why not the cows which are kept for milking?

164. *viam insiste*, "enter upon," commence the process.

168. *ipsis* here has the sense of *iisdem*. — *torquibus*, the *circlos* of v. 166.

171. The light weight of the empty cart is elegantly described by the slight impression which it makes in the dust.

173. *junctos orbes;* the "wheels" for the cart; the *temo*, "pole," was fastened into the axle, and was strengthened by a brazen bar.

174. *pubi*, "the calves."

175. *vescas*, "dry," containing but little nourishment. — *ulvam palustrem;* the Typha latifolia or reed mace, commonly called cat's tail, according to Martyn.

176. *fetae*, "that have calved."

179. *Sin magis* (*tibi est*) *studium* (*formare pullos*, supplied from v. 163) *ad bella turmasque feroces.*

180. The Olympic games were celebrated near the river Alpheus; the race-course was in the grove sacred to Jupiter.

182. *videre*, for *ut videat*, "that he may bear to see."

186. *plausae*, "patted."

187. *primo depulsus ab ubere*, for *quam primum*, *statim ac depulsus*, "as soon as he is weaned." See v. 130, note.

188. *inque vicem*, "and in turns"; the colt is to be gradually broken in, by being sometimes accustomed to the sounds described above, and sometimes to the bit, for which, however, a soft halter is to be at first used.

189. *inscius aevi*, not yet having derived confidence from age.

190. Heyne reads *accesserit;* but, according to the usual meaning of this word, it would make the sense of the passage to be "when the fourth year has been added," i. e. at the end of the fourth year, whereas it is certain that it means at the commencement of the fourth year.

191. *Carpere gyrum;* see v. 142, note.

192. *sinuet*, "let him bend the alternate joints," i. e. let him alternately raise his legs, with a steady and uniform motion.

194. *vocet*, "let him challenge."

197, 198. *arida differt nubila*, "drives before it and scatters the dry clouds"; they are so called because the Aquilo is the dry wind of Italy.

199. *Lenibus flabris*, "with a gentle, rustling sound."

201. *Ille*, scil. *Aquilo*.

202. *ad Elei metas;* Olympia was situated near Elis.

204. The *essedum* was a kind of chariot used in war by the Britons, Gauls, and Belgae, and adopted for the purposes of convenience and luxury among the Romans; it was heavier than the *cisium* or gig which was in common use, and was always drawn by a pair of horses. — *molli*, "subdued."

206. *ante domandum*, for *antequam domentur;* if you feed them so highly "before they are broken in."

213. *oppositum* is the same as *interpositum*, because a hill interposed between two persons is, "opposite" to both.

218. *subigit*, "compels."

219. *Sila;* a forest of great extent in the country of the Bruttii; some manuscripts read *silva*. The line seems quite out of place here, and is very deficient in harmony; it is probably spurious.

220. *alternantes*, "mutually"; in Greek *ἀμειβόμενοι*.

221. *lavit;* this verb adopts the form of the third, as well as that of the first, conjugation. Ovid and Horace, as well as Virgil, use it as a verb of the third conjugation.

223. *Olympus*, "the heavens."

226. *Multa*, for *multum*.

230. *instrato cubili*, "on an unstrewn couch," i. e. on the bare ground. Wakefield, thinking it unnatural that he should lie upon the rocks without any bed at all, proposes to connect *instrato saxa cubili frondibus hirsutis*.

231. *carice;* see Ecl. III. 20, note.

232. *irasci in cornua*, "to collect and throw his rage into his horns"; the poets often attribute passions to the instruments which are made the means of gratifying them.

233. *ventos lacessit;* this seems to be an expression taken from the practice of gladiators, who were in the habit of sparring with the air before they commenced fighting; this was termed *ventilare*.

236. *Signa movet*, he moves his standards, i. e. "he advances"; a metaphor taken from the practice of Roman armies.

239. *neque ipso;* some editions read *ipse*, because there is no particular mountain to which the wave can be supposed to be compared; but *ipso* here describes more accurately the size of the wave, and cannot be translated by any English word, but must be rendered by laying a strong emphasis upon the word "mountain"; unless we say, "not less than *a very* mountain."

242. *adeo* has here almost the sense of *etiam*, "even," but is more expressive; like our "why, even the whole race."

251. *si notas odor attulit auras*, for *si aurae attulere odorem*.

254. *montes*, "fragments of rock."

255. *Sabellicus*, "Sabine." It seems to have escaped the poet's recollection, that he has already, v. 248, mentioned this animal.

258. *Quid juvenis*, scil. *facit*.

260. *Nocte natat*, in allusion to the story of Hero and Leander.

261. *Porta coeli*, for *coelum;* the ancient poets always speak of a palace of the gods in the heavens; and this is, of course, supposed to possess gates.

263. *moritura super* (for *insuper*) must be joined together, and not *super crudeli funere*.

267. *mentem*, the disposition, "propensity."

269, 270. *Gargara*, *Ascanium*, are poetically used for any mountain and river.

275. *vento gravidae*, "impregnated by the wind"; this fable is alluded to by Homer, Il. π. 150, 151, and Il. υ. 222.

278. *Caurum; Caurus*, sometimes *Corus*, is the northwest wind.

279. *frigore* here means only "a storm," since Auster was a warm wind; in a similar manner, *hiems* is used, Georg. I. 321, for a storm in summer.

280. *vero quod nomine dicunt*, because the name *hippomanes* is also applied to a certain excrescence which colts are said to have upon their foreheads. Both kinds of hippomanes were supposed to have great virtue in charms and incantations (*non innoxia verba*), and therefore to be sought by stepmothers desirous of thus destroying their step-children (*malae novercae*).

287. *agitare*, to drive to pasture, and here, generally, "to attend to."

290. *honorem*, "dignity."

295. *Incipiens*, "in the first place"; a mode of expression borrowed from the Greek ἀρχόμενος. — *mollibus*, littered with straw so as to make a soft bed, as explained vv. 297, 298.

299. *podagras*, the "foot-rot," a disease causing swellings on the feet.

300. *hinc digressus*, "departing hence"; i. e. leaving this subject.

302. *a ventis;* Varro recommends that the stables should face the east; Virgil seems, therefore, as this was a disputed point, to add *a ventis* as a reason for his opinion, viz. that they may be sheltered from the wind.

304. *Aquarius* sets in the middle of February; but Virgil is here speaking of the agricultural year, which begins with the opening of spring.

306, 307. *magno mutentur*, "are bartered, or sold, for a large sum."

308. *hinc;* from the goats the offspring is more numerous.

309. *Quam magis*, — (*tam*) *magis*, for *quo magis eo magis*, as also Aen. VII. 787.

310. *flumina*, "streams," indicates the abundance of the milk.

311. *Nec minus interea* (*pastores*) *tondent*, &c.

313. *in usum castrorum;* garments for soldiers and sailors were made from goats' hair, and also mats, with which the wooden towers and other engines of war were covered that they might not easily be set on fire.

314. *Pascuntur*, for *depascuntur; caprae*, to be supplied from v. 300, is the nominative.

316. *ipsae*, "of their own accord," not driven. — *suosque*, scil. *fetus*.

319. *Quo minor est illis*, "in proportion as (in other respects) they have less need of human care."

320. *feres laetus*, "cheerfully bring," do not grudge it to them.

324, 325. *frigida rura carpamus*, "let us crop the cool meadows," i. e. let us lead out the flocks to do so. It is by some interpreted to mean *per frigida rura carpamus*, scil. *iter;* but *carpere* never bears this sense, unless *iter* or *viam* is expressed, or else *cursu*, *fuga*.

327. *quarta hora;* that is, counting from sunrise; it would therefore in summer be about nine o'clock; the longest day in Italy is of about fifteen hours' duration. — *collegerit*, "shall have brought on," occasioned, thirst.

328. *rumpent*, "shall rend the groves." — *cicadae;* see Ecl. II. 16, note.

334. *accubet;* it is properly the shade which lies on the ground, but here the grove which gives the shade is poetically said to lie.

337. *reficit roscida luna*, "the dewy moon refreshes." As more dew falls in clear nights, the moon was supposed in some way to be the cause of the dew; and as dew is highly beneficial to vegetation, this is probably the origin of the epithet γόνιμος applied to Luna. By some writers, the stars also are said to drop dew.

338. *alcyonen resonant;* this is generally translated "resound with the voice

of," &c.; but Wagner, in commenting upon Aen. I. 328, says that *resonare* with the accusative has the sense of *significare*, "indicate"; why should it not be used exactly as in Ecl. I. 5: *resonare doces Amaryllida silvas;* "the banks re-echo the kingfisher," i. e. his voice? — *acalanthida*, supposed to be the goldfinch.

340. *mapalia* were African huts. Sallust, who gives an account of them, Jug. 21, describes them as being long, with curved sides like the inverted hull of a ship.

345. *Cressam*, "Cretan." The poet does not mean that the Numidian shepherd had a dog from Amyclae or a quiver from Crete; he only, by a poetic license, adds to each the epithet which distinguished the most valued kind.

347. *Injusto sub fasce*, "under an unjust weight," i. e. one greater than ought to be imposed; it is said by Vegetius to have amounted to sixty pounds, and is also spoken of by Cicero, Tusc. Qu. II. 16.

347, 348. *Ante exspectatum hosti*, for *antequam hostis exspectaret*.

349. *At non;* these words prepare the reader for a strong antithesis; namely, between the torrid deserts of Africa and the frozen regions of Scythia.

350. The order of the words is *et turbidus torquens*, &c.

351. *redit porrecta*, "extends."

358, 359. The description of sunrise and sunset in these two lines is highly poetical. — *invectus equis*, "riding in his chariot"; the Greek ἱππεύειν has the same meaning.

362. *hospita*, "admitting," receiving.

364. *caeduntque;* supply *homines*. — *humida vina*, because they are "fluid" in their natural state.

365. *vertere*, for *verti solent*.

367. *non secius;* i. e. the quantity of the snow is not less terrible than the severity of the frost.

368. *pruinis*, "snow."

370. *mole nova*, "newly fallen snow."

371. In hunting it was usual to extend nets in a curved line of considerable length, so as partly to surround a space, into which the beasts of chase were driven through the opening left on one side. This range of nets was flanked by cords, to which feathers dyed scarlet and other bright colors were fastened, so as to flutter in the wind; the dogs drove the wild animals first within the *formido*, as the apparatus of string and feathers was called, and then, as they were scared at the appearance of this, within the circuit of the nets.

376. *Ipsi;* the force of this word deserves to be noticed; it expresses that, whereas all other things were suffering from the severe frost, the inhabitants, &c.

378. *Advolvere*, for *advolvere solent*, or *advolvunt*.

380. *Fermento;* beer, which was almost wholly unknown to the ancient, as to the modern, inhabitants of Italy, was used at a very early period by the nations whose climate was less favorable to the growth of the vine; it was made of malt, but without the addition of hops; other kinds of grain, as wheat, oats, millet, were also used, and also the berries of the service-tree (*sorbis*) here spoken of.

381. *Septem — trio*, here separated by the figure tmesis, is the constellation containing seven bright stars, now called the Great Bear, to which the Greeks gave the name of ἅμαξα, from its supposed resemblance to a wagon.

385. *Lappaeque tribulique;* see Georg. I. 153, note. — *pabula laeta*, luxuriant, "over-rich pasture," which injures the quality of the wool.

391–393. This passage bears reference to a mythological fable related by Nicander, that Luna, captivated by the snowy whiteness of a ram whose

shape Pan had assumed, followed him into a thicket.—*Munere*, "by the inducement."

394. *lotos;* the *lotus* here meant is a species of clover, and different from that mentioned Georg. II. 84, to which see note.

395. *Ipse manu*, for *sua manu*, is a phrase much used by Virgil.

398. *excretos prohibent*, for *excernunt et prohibent*, "separate the kids and prevent them from sucking their mothers"; *excretos* from *excerno*, and not from *excresco*.

399. *capistris*, properly halters (see v. 188), here means "muzzles" made of osier and fastened on by means of halters.

401. *Nocte premunt;* i. e. into cheese.

402. Almost all the editions read this line, *Sub lucem exportans calathis adit oppida pastor.* The reading in the text, which was suggested by Fée, and adopted by Keightley, removes in a very simple manner all the difficulties of the passage; the milk obtained in the morning is made into cheese at night, and that obtained in the evening on the next morning, *sub lucem* (*premunt*); the shepherds then either carry it to market at once, or they season it with salt and lay it up for the winter.

405. *catulos;* these are believed to be a race of small hounds (called also Amyclaei, v. 345) used in the chase.—*Molossum*, a large dog from Epirus, used both for hunting and as a watch-dog.

408. *Iberos;* the Spaniards, as Varro narrates, were noted cattle-stealers.

409. *onagros*, "wild asses"; but it appears that there never were any in Italy, and Virgil must therefore apply the word to wild animals in general; in the same manner he speaks of the *urus*, Georg. II. 374, and of the cedar, Aen. XI. 137, neither of which was found in Italy.

414. *cedrum;* see Georg. II. 443, note.

415. *Galbaneo; galbanum* (χαλβάνη) is the well-known gum-resin which exudes from the *Bubon galbanum*.

418. *coluber;* Martyn thinks that by this is meant the boa, which is said to derive its name from its practice of sucking the milk of cows; hence *pestis boum.* Heyne is of a different opinion, and believes *coluber* has a more extended signification.

420. *Fovit humum*, "keeps close to the ground."

421. *Tollentem minas*, "raising threats," i. e. erecting its head and neck, as serpents do when they take a threatening attitude.

424. *orbes*, rings or "joints."

425. *anguis;* the poet here describes a serpent, called Chersydrus, living, as its name imports (χέρσος, land, and ὕδωρ, water), both on land and in the water. Under the head of Chersydrus at the present day Cuvier ranks the Oularlimpé, a very venomous serpent which inhabits the bottoms of the rivers of Java.

428. *rumpuntur*, for *erumpunt*.

430. Heyne asserts that *hic* is redundant, and would prefer to read *Stagna colit, ripisque habitat; hic piscibus atram;* or else *ripisque habitans, hinc piscibus.* But a slight alteration in the punctuation adopted by Heyne, namely *explet;* for *explet.* and *dehiscunt*, for *dehiscunt:* is all that is required; *hic* then marks the opposition between the banks of the streams and marshes (*here* it feeds upon fishes and frogs), and the dry fields, vv. 433, 434, where it attacks men and cattle. *Qui* in v. 428 belongs accordingly also to v. 433.

431. *Improbus*, "immoderately voracious."

434. *asper*, "exasperated."—*exterritus*, "excited to fury."

436. *dorso nemoris;* we must suppose the grove to be on a hill, as *dorsum* is the ridge of a hill.—*per herbas;* in Aen. I. 214, we read *fusique per herbam;* Virgil does not, however, use *per herbam* and *per herbas* indiscrimi-

nately; the former, which is more frequently found, signifies "a grassy place"; the latter is less common, and signifies "the grass" itself; it is principally used with reference to the wandering of men and cattle, as Georg. III. 162; Æn. III. 221; IV. 404. If, therefore, the word *nemoris* were not here, it ought to be, as in Aen. I. 214, *per herbam;* but it would obviously be incorrect to say *per herbam nemoris.*

438, 439. *Volvitur arduus ad solem* must be joined together; the punctuation adopted by Heyne, *Arduus ad solem et linguis* is objectionable, as Virgil never places the copula after so many words.

439. *micat,* "brandishes." Holdsworth remarks that *micare* in its true and natural signification relates to any quick motion. So Virgil uses *micat auribus,* Georg. III. 84, and Cicero *digitis micare,* of the game so common among the Romans of darting out their fingers and guessing at the number of those darted out each time.

448. *tristi,* "bitter," as, Georg. I. 75, *tristis lupinus.*

449. *spumas argenti;* the froth or scum that rises upon silver when it is melted, "litharge."

450. *Idaeas pices,* "tar from pine-trees," which abounded on Mount Ida.

451. *Scillam,* a bulbous-rooted plant, the sea-leek or squill.

452. *fortuna,* fortunate issue, and therefore "remedy."

454. *vitium,* "the wound"; *tegendo,* i. e. *dum tegitur.*

458. *depascitur,* feeds upon, and therefore "consumes."

462. *Quum fugit in Rhodopen* applies to the Bisaltae, and *in deserta Getarum* to the Geloni; the verb *fugit* agrees in number with the nearest substantive.

464. *Quam,* scil. *ovem.* — *molli,* "luxurious."

467. *serae decedere nocti,* poetically for *sera nocte;* as in Ecl. VIII. 88.

468. *Continuo culpam ferro compesce;* "immediately suppress the evil with the knife"; i. e. kill the sheep that it may not infect others.

470. Take the words in the following order: *Non turbo hiemem agens tam creber ruit.*

472. *aestiva,* scil. *pecuaria;* first the summer quarters and hence, as v. 64, used for the flocks themselves.

473. *Spemque gregemque,* both the lambs and their mothers. — *cunctamque ab origine gentem;* these words express the same thing as the former part of the line; without the conjunction, they would be placed in opposition to *spemque gregemque;* as they stand, the figure is called epexegesis, which adds greatly to the force and vividness of the expression.

474. Virgil here introduces an episode descriptive of a very destructive pestilence, the effects of which were still visible in the Alpine regions of Upper Italy.

475. *Castella; castellum* is originally "a fort"; but as in times of public insecurity men naturally build their houses in the neighbourhood of such forts, the word came to be sometimes applied to a town or village. The German "burg" and English "borough" have the same origin.

476. *post tanto,* for *tanto tempore post.*

478. *morbo coeli,* "a corruption of the atmosphere," miasma.

479. *Tempestas,* "temperature."

481. The miasma in the air affected first the water and then the fodder, rendering them both poisonous.

482. *Nec via mortis erat simplex;* "nor was the mode of death a common one." *Simplex mors* was said to be a death unattended with any distressing circumstances.

482, 483. *ignea sitis,* "a burning fever." — *adduxerat,* "had contracted."

486. *hostia;* this word is applied only to victims of the larger kind, as oxen.

487. *infula;* a flock of white and red wool, which was slightly twisted so as to take the form of a wreath, and tied with a white band (*vitta*) to the head of the victim.

490. *neque ardent altaria*, "the altars did not burn"; i. e. the entrails taken from it (*inde*) did not burn.

491. The entrails were said to be mute, when any part was wanting or diseased.

494. *laetis*, "abundant"; as the pastures were infected, this epithet will not bear any other interpretation.

497. *obesis* is by Servius interpreted "swollen"; but there seems to be no reason why it should not be used in its common acceptation.

498. *infelix studiorum*, "unfortunate in his efforts"; i. e. whose efforts to gain the prize have availed nothing; the expression is similar to that in Georg. I. 227, *dies felices operum.*

500. *Crebra*, for *crebro.* — *incertus*, coming on at intervals.

501. *et ille*, scil. *sudor.*

504. *crudescere*, "to grow more violent."

508. *obsessas fauces*, "the throat closed up by ulcers." — *aspera*, "inflamed."

509, 510. *latices Lenaeos*, "Bacchic liquors," i. e. wine.

511. *Mox;* administering wine seemed at first to give relief, but the benefit was but of short duration, and "soon," &c. Dryden and others erroneously suppose that wine was advantageous at an early stage of the disease, but that "later," &c.; but *hoc ipsum* in that case would lose its force.

513. *errorem*, "madness."

516–519. Virgil in these four lines has invested a not very poetical incident with a pathetic interest which has attracted the admiration of all critics; among the finest touches are the pause at *gemitus*, the melancholy flow of the remainder of the line, and the slowness with which the ploughman unyokes the remaining ox, which is admirably expressed by the spondees of v. 518.

522. *electro;* Heyne supposes that this does not mean amber, but the metal composed of gold and silver in certain proportions which bore the same name; but *purior* expresses the clear, transparent brightness of amber better than the brilliancy of metal.

527. *epulae repostae*, "banquets served up"; the dishes were not separately placed upon the table, as with us, but each course was arranged upon a large tray, called *repositorium*, which was brought in and placed upon the table, and carried out again when done with. The *repositorium* was sometimes the board of the table. This seems the most natural interpretation of *repostae*, which has been variously interpreted. Voss supposes it to mean "choice, dainty," and Wagner, quoting Gesner's Thesaur., makes it mean "repeated," "eaten twice a day."

529, 530. *exercita cursu flumina*, "streams of running water," not stagnant.

532. *uris;* see Georg. II. 374, note.

533. *donaria;* properly presents made to gods; but as the Romans were not so much in the habit of making presents as the Greeks, but frequently showed their gratitude by erecting temples, the word was used to designate altars and temples, as well as offerings.

536. *Contenta cervice*, "with outstretched, i e. strained, neck."

537. *insidias explorat*, "seeks for an ambush"; i. e. opportunity and place for lying in ambush.

543. *insolitae*, because accustomed to the sea, and not to rivers.

545. *attoniti squamis adstantibus*, "rigid with erected scales."

549. *Quaesitaeque nocent artes*, "all remedies that were procured did harm." — *magistri*, "masters of the art of medicine"; Chiron and Melampus are put

for the best physicians, as it is not to be supposed that this epidemic happened during their lifetime.

553. The Fury Tisiphone is represented as possessing that attribute of deities which made them appear to increase in size as mortals looked upon them; so she, "from day to day increasing in size, raises higher her head, greedy for death."

556. *dat*, scil. *Tisiphone*.

559. *viscera*, "the flesh."

560. So enormous was the quantity of carcasses, that no one could either destroy, i. e. get rid of them, by throwing them into the water, nor consume them by fire. This is Heyne's explanation; some, however, (see Forcell.: *abolere*,) interpret it so as to mean that water would not wash out the taint of the pestilence, nor fire destroy it, and this seems the preferable interpretation.

562. Heyne and many others translate *telas* by "wool," and read *nec quidem;* but thus there appears to be no force in the words which follow, *Verum etiam*. The sentence is elliptical, and resembles in construction v. 206, *namque ante domandum ingentes tollent animos*. The sense here is as follows: they cannot even shear the fleeces eaten up by disease and sores, nor (even if they should shear and weave the wool) can they make use of the rotten web (because it would break): but moreover if any one, &c.

566. *sacer ignis*, "the accursed fire," erisypelas; supposed by some to be Saint Anthony's fire.

THE GEORGICS.—BOOK IV.

The fourth book of the Georgics treats of the management of bees, which in ancient times was a far more important part of agriculture than it is at present, though even now it ought to receive more general attention than is bestowed upon it. The situation, construction, and arrangement of the hives, the management of swarms, the habits and economy of the bees, the best method of taking the honeycomb, and the renewal of stock, are the principal heads of this interesting subject. The latter topic leads to a long episode, in which the story of Aristaeus is narrated. Many other ancient authors have written on the subject of bees, among whom are Aristotle, Varro, Pliny, Columella, and several whose works have been lost, as Celsus, Hyginus, and Aristomachus.

1. *Protenus*, "next." — *coelestia;* it was the opinion of ancient philosophers, that honey was the dew of heaven, which fell upon flowers, and was thence collected by the bees.

4. *totiusque ordine gentis;* some editions read *ex ordine*, which would be "one after the other," "in succession," as, in Georg. III. 341, *et totum ex ordine mensem*, and Aen. V. 773; *ordine* is *rite*, "rightly," "according to art."

7. *Numina laeva;* Heyne interprets this "propitious deities," supposing the epithet to be used in the same sense in which it is applied to omens, which were favorable if they appeared on the left hand. But there is no other instance of *laevus* being applied to the gods in this sense; and A. Gellius, Noct. Att. V. 12, expressly states that Virgil "deprecates *numina laeva*, signifying thereby that there are some deities whose power is exercised in doing injury (*laedendo*) rather than good; among these deities are Averruncus, Robigus, and Vejovis." *Si quem* (for *aliquem*) *numina laeva sinunt*, "if the adverse deities will permit one."

12. *rorem*, according to the theory stated in v. 1, that it is dew which furnishes the honey.

14. *Pinguibus a stabulis*, "from the rich hives." — *meropes;* the merops apiaster, or bee-eater; it is very common in the south of Europe; it is about the size of an English blackbird.

15. *Procne;* some kinds of swallows have red marks on their breast, said to have been made by Procne's blood-stained hands when she killed her son. — *Et Procne*, "and especially Procne"; this is a Greek form of expression, ἄλλα τε πτηνὰ, καὶ Πρόκνη.

19. *tenuis*, "gently flowing."

21. *quum prima*, for *quum primum;* see Georg. III. 130, note. — *reges;* the true sex of the sovereign of the hive has been discovered since Virgil's time.

22. *Vere suo*, "in their own spring"; i. e. the spring in which they so delight. We make use of the same expression in English.

23. *decedere calori*, as, in Georg. III. 467, *decedere nocti.*

29. *Sparserit*, "shall have sprinkled them" with a shower, wetted their wings with rain. — *Neptuno*, for *aquae.*

30. *casiae;* see Ecl. II. 49, note.

31. *Serpylla*, wild thyme. — *thymbrae*, "savory"; Satureia thymbra, L.

32. *irriguum*, "irrigating."

36. *liquefacta remittit*, "makes them liquid."

38, 39. *Nequidquam*, "without reason." — *tenuia spiramenta*, "small chinks."

39. *fuco; fucus* here means the propolis, or glutinous matter with which the bees fasten the wax of which their cells are composed to the hive, and also varnish it over to increase their strength; they procure it principally, it has now been ascertained, from the buds of certain trees. — *fuco et floribus*, for *fuco florum*, "glutinous matter from the juice of flowers."

40. *haec ipsa ad munera*, "for this very purpose."

43. *fovere larem*, "they make their dwelling"; literally, they keep warm their household gods.

44. *Pumicibusque cavis*, "in hollow rocks." Compare Psalm lxxi. 16, "With honey out of the rock." "In the caves of Salsette and Elephanta, they hive in the clefts of the rocks, and the recesses among the fissures, in such numbers as to become very troublesome to visitors." Forbes, Orient. Mem.

45. *tamen;* although the bees close up the crevices on the inside, "yet," &c.

45, 46. *e levi limo unge*, "daub over with"; *unguere e* is a technical expression often used by medical writers.

48. *cancros;* the ashes obtained by burning the shells of the fresh-water crab (the *grancio* of modern Italy) were supposed to be a remedy for a burn or the bite of a mad dog.

50. *vocis imago*, the image or representation of the voice, "echo." — *offensa*, dashed or "struck against" the rock.

52. *coelum reclusit*, "has opened the heaven," until then covered with clouds.

54. *Purpureos*, "bright." — *metunt; metere*, literally to mow or reap, is also applied to gathering any fruits, and here to the sucking the juice from the flowers.

55. *Hinc*, from these flowers and springs.

58. *Hinc*, in the next place, "then."

59. *per aestatem liquidam*, through the serene summer air.

60. *Obscuram nubem*, "a dark cloud" of bees.

61. *Contemplator*, "observe them"; watch where they may settle.

62. *Huc*, on the tree, that they may not go farther. — *jussos sapores*, "the juices of the flowers which are here prescribed."

63. *melisphylla*, "melissa," or garden-balm. — *cerinthae*, generally supposed to be the yellow-flowered "honeywort"; but Tenore asserts that it does not grow at least in the south of Italy, and thinks that the Satureia thymbra, "savory," is here meant.

64. *cymbala;* cymbals were beaten at the worship of Cybele, the "mother" of the gods. It is still a common practice among country people to make a noise with tin kettles and pans, when they wish a swarm to settle; a handful of dust is also thrown among them for this purpose.

68. *Regibus incessit; reges incessit* is the more common construction.

69. *Continuoque;* the conjunction marks the commencement of the apodosis, *sin autem ad pugnam exierint* being the protasis. Heyne extends the parenthesis to v. 77, thus making a break in the midst of the animated description of a battle. — *trepidantia bello*, "beating with eagerness for the war."

71. *aeris*, of the brass, i. e. "the brazen trumpet."

73. *coruscant*, "glitter"; like *micare*, it is applied to rapid motion.

74. *Spicula rostris exacuunt*, for *spicula rostrorum exacuunt.* — *aptant lacertos*, a metaphor taken from pugilists, who prepare themselves for fighting by striking the air with their fists.

75. *praetoria;* the metaphors throughout this description are taken from the military customs and implements; thus *praetorium*, the general's tent, is here used for the cells of the queens, or, as they were then called, the kings, of the bees.

78. *concurritur* is used impersonally.

82. *Ipsi*, scil. *reges*, which must be supplied from v. 75; but Wagner thinks that a verse has been lost between 82 and 83.

84. *Usque adeo obnixi non cedere, dum;* "so resolute not to yield, until," &c.

87. The bees are supposed to take the dust for rain, and therefore to hasten to their hive.

89. *ne prodigus obsit*, "lest, consuming the honey, he do injury."

91. *squalentibus;* any thing is said *squalere*, which is not smooth, which is incrusted; so here *maculis auro squalentibus* means that the spots appear like spangles of gold laid on.

96. *aliae turpes horrent.* These probably are the bees noticed by Huber, which appear to be only casual inmates of the hive, and which are driven forth to starve, or are killed in conflict. They resemble the ordinary workers, but are less hairy, and of a much darker color. They have been called *black bees*, and are supposed by Huber to be defective bees; but Kirby and Spence conjecture that they are toil-worn, superannuated workers, of no further use, and therefore sacrificed; but as they appear in some seasons in much greater numbers than others, this opinion seems to be ill-founded, and the subject still remains in obscurity.

99. *auro et paribus guttis*, for *paribus aureis guttis*, i. e. *maculis.*

102. *liquida;* what we call virgin honey, when the cells are all filled with pure honey, and not with the substance called bee-bread. — *Bacchi;* the ancients were in the habit of softening the flavor of their wines by an admixture of honey.

104. *frigida*, "cold," because deserted; compare v. 43, *fovere larem.*

108. None will venture to go out, either to play about high in the air, or to fight; see Georg. III. 236, note.

111. *tutela Priapi*, for *Priapus, custos;* "Priapus the guardian." Priapus was principally worshipped at Lampsacus, on the Hellespont.

112, 113. *Ipse, cui talia curae (sunt)*, "the man who has the care of these things."

115. *amicos irriget imbres*, "and pour on them the friendly showers," i. e. water them; *irrigare* is sometimes active, as is also *irriguus;* compare v. 32, *fons irriguus.*

118. *pingues*, fertile.

120. *intuba;* two kinds of *intuba* are mentioned by ancient writers, the wild and the cultivated; the latter, which is here meant, is our *endive;* indeed, the word *endivia* is probably a corruption of *intuba;* in Georg. I. 120, the wild kind is alluded to, which is our bitter chicory.

121. *apio*, "wild celery," or smallage, which delights in the banks of rivers. This is Martyn's opinion, but Fée is inclined to think that *apium* is our garden parsley.

122. *sera*, for *sero;* in mild climates the narcissus flowers until November and December.

123. *acanthi;* the same plant is mentioned Ecl. III. 45; see note.

125. *Oebaliae turribus;* Tarentum, founded by a colony from Laconia, which had the name Oebalia from one of its ancient kings.

127. *Corycium*, "from Corycus," a town of Cilicia.—*relicti*, "neglected," probably on account of the poverty of its soil.

128. *juvencis*, "for oxen"; i. e. for tilling.

130. *rarum olus*, "a few pot-herbs."

131. *premens*, "planting"; compare Georg. II. 346.

132. *animo;* this is a better reading than *animis*, which Heyne adopts; *animus* means "the mind"; *animi* means "courage," "audacity."

134. *carpere*, the historical infinitive, for *carpebat.*

137. *comam hyacinthi*, for *hyacinthum.*

139. *fetis*, "productive."

142. *in flore novo;* the future fruit is contained in the blossom, and therefore the tree is said to "put on fruit in its early blossom," for to "put on its early blossom."

144. *seras in versum distulit ulmos;* Heyne, as well as Martyn, supposes this to refer to the transplanting of full-grown trees; but as Virgil is simply giving a description of his old friend's possessions, and not of his mode of cultivation, it is better, with Wagner, to interpret the passage by *habebat in versum dilatas ulmos*, "he possessed elms planted in rows."—*seras*, "slow-growing," or perhaps "durable."

145. *spinos;* commentators differ with regard to what is intended by this; some suppose it to be the sloe-tree, others the thorn grafted with plums.

150. This alludes to the fable that Jupiter endowed the bees with an extraordinary degree of sagacity, as a reward (*mercede*) for their feeding him when, in his infancy, he was concealed in a cave from his father Saturn.—*pro qua mercede pavere*, for *mercedem pro qua pavere.*

158. *victu invigilant*, for *victui;* they attend to the collection of food. It is well ascertained that bees divide themselves into separate bands, and that those who are employed in constructing the cells do not quit their work for the purpose of refreshment, but are supplied with food by another band, whose especial duty it is to collect it for this purpose.

169. *Fervet*, "is carried on assiduously."

171. *properant*, for *properanter conficiunt*, "hasten to frame."—*taurinis follibus*, "bellows made of the hides of oxen."

173. *lacu*, "the water" standing by them.

176. *si parva licet componere magnis;* this comparison of small to great things has been much censured by critics, but Pope in his "Postscript to the Odyssey" has very finely remarked, that, although rational beings appear ridiculous if represented far above their real character, irrational beings may be elevated as much as we please, and will excite no ridicule; the reason is, that ridicule implies censure, and they cannot be the objects of censure.

178. *Munere quamque suo*, "each in the duty assigned to it."

179. *daedala*, "ingenious"; from Daedalus, a skilful artificer.

183. *tiliam*, "the linden-tree." — *hyacinthos;* see Ecl. II. 18, note.

189. *thalamis*, chambers, here put for "hives."

194. It is even now a common opinion, that during a high wind bees carry small pebbles in order that they may not be so liable to be blown away.

199. *nixibus*, "by parturition." It has now been discovered that the queen bee is the mother of the whole hive, producing yearly from twenty to thirty thousand young ones.

201. *ipsae;* i. e. *solae, sine connubio;* this account is of course erroneous, and proves that the ancients were by no means accurate naturalists.

202. *cerea regna refingunt;* this does not refer to the repair of their cells, which would here be out of place, but to the production of a constant succession of offspring.

203–205. These three lines are either misplaced, or, as is more probable, were added by Virgil, after the work was completed. Martyn suggests that they should follow v. 196.

207. *Excipiat*, receives them; i. e. "happens to them," is their lot. It has recently been ascertained that bees live only two years.

211. *Medus Hydaspes;* this expression has occasioned some trouble to commentators, inasmuch as the Hydaspes is a river of India, and not of Media. The simplest solution of the difficulty is, to suppose that Virgil has committed a geographical error.

219. *His signis;* i. e. *quum haec signa sint;* observe the ablative absolute joined by *atque* to the participle *secuti*. We find the same construction Liv. XXI. 34: *Hannibal, — obsidibus acceptis, et commeatu usus — sequitur*. These examples prove how close a connection subsists between the forms of the ablative absolute and the participle.

220. *partem divinae mentis;* both the Platonists and the Stoics had adopted the Pythagorean doctrine of a divine principle of life pervading every object of animated nature, and returning to its source upon the dissolution of the body.

222. *profundum;* as we find *altum mare* for "the deep sea," so *coelum profundum* is used for "the high heaven."

228. *augustam;* commentators are divided between *augustam*, which is adopted by Heyne, and found in several manuscripts, and *angustam*, which is substituted for it by Wagner, and is the reading of most of the earlier editions. Servius, Martyn, Voss, and the Oxford Edition read *augustam*, which appears to accord much better with the whole passage; "their *narrow* mansion" seems very unmeaning in this place, and *thesauris* in the next line evidently points to a royal palace, in which light Virgil had already represented the hive.

229, 230. *prius haustu sparsus aquarum ora fove;* the meaning of this passage is somewhat obscure, and many emendations have been proposed, the most plausible of which is *ore fave*, "keep silence." If the reading in the text is the true one, it must be the same as *fove aquam haustam ore*, "hold a draught of water in your mouth"; *sparsus*, scil. *quoad ora*, "being sprinkled," or "having washed your face with it." But for what purpose? Ruaeus supplies "and then spirt it out like a shower of rain," of which bees are afraid. A more common explanation is, that bees have a particular aversion to a bad breath; to this Heyne objects, that in the next line it is recommended to carry smoking substances in the hand, which would render this precaution unnecessary. It is, however, well known to modern bee-keepers, that, although bees will not approach a person smoking, they will generally try to sting those whose breath smells of tobacco, onions, or any other strong odor. It would therefore be a double safeguard for those about to touch

the hives, to wash themselves and carry fresh water in their mouths, (as is also recommended by Columella,) and some smoking substance in their hands.

231. *gravidos fetus*, "the full combs."—*cogunt*, the farmers collect or "take"; as above, v. 140, *cogere mella*.

233. Taygete, one of the Pleiades, is here represented in her character as one of the nymphs, rising out of the sea and so spurning it with her foot. The Pleiades rose in the morning about the end of April.

234. There is much difference of opinion as to the constellation meant by *Piscis;* Martyn contends that it is the Dolphin, which rises on the twenty-seventh of December, sooner after the setting of the Pleiades than any other fish delineated on the sphere; Wagner, on the other hand, thinks that *sidus* does not apply to any particular constellation, but to the wintry or rainy "season," from which the Pleiades are said to fly, as they set at its approach.

238. *animas in vulnere ponunt;* Martyn says that this is a vulgar error. The fact is, that the act of stinging does not necessarily kill the bees; for, if undisturbed, they can extract their sting; but it generally happens that the sufferer drives them away, and then the sting, which is barbed, is torn from the body, and the bee necessarily dies.

239, 240. *parcesque futuro et miserabere*, for *parces miserans*, the finite verb and conjunction for the participle.

243. *Stellio*, a small spotted lizard, called also a "swift."—*blattis*, "beetles"; probably the cockroach, or black beetle, is meant.

246. *dirum;* the moth is the worst enemy that bees have to contend against.—*invisa Minervae;* an allusion to the story of Arachne, who was transformed into a spider.

249. *generis lapsi ruinas;* this metaphor, as also that above, *res fractas*, is taken from a state.

250. *foros; fori* were originally either the little benches on which the rowers sat, or the open spaces on the decks of ships; hence it was applied to the platforms erected for spectators at the Circus. From some supposed resemblance to these, Virgil here applies it to "the cells" of the bees. —*horrea*, "the comb," because the honey is stored up in them, as it were in barns.—*floribus*, with the juice and pollen gathered from flowers.

253-264. These lines, which describe the symptoms by which the sickness of bees may be known, are parenthetical.

257. *connexae;* the obvious reference is to the singular manner in which bees are known to hang suspended for many hours, apparently motionless, with their feet intertwined. Heyne says that bees do not hang in this manner when sick, and suggests *connixae*, Wagner, following the Delphin edition, supposes it to apply to individual bees, each with its feet drawn together and intertwined, as is seen in dying insects; but in that case the bees could not be "suspended" by their feet, nor would they be *connexae pedibus*, but *connexae (quod ad) pedes*. It has only very lately been discovered that the bees, while thus suspended, are engaged in producing wax, which they discharge in thin scales from between the rings of their bodies; ancient bee-keepers, who noticed them remaining motionless in this position from four-and-twenty to thirty hours, and presenting a different appearance from the rest of the bees (for the wax-workers are a distinct class, who perform no other labor), might well suppose that they were affected by sickness.

259. *contracto frigore pigrae*, "sluggish with contracted cold"; i. e. sluggish because contracted with cold.

260. *tractimque susurrant*, "and make a prolonged, drawling hum."

261. *Frigidus—Auster;* it appears that, though generally a warm wind,

Auster at particular seasons, and especially in early spring, was very cold, and often accompanied by hail.

264. *galbaneos; galbanum* is the concreted juice of a plant called *ferula*, which grows in Syria; see Georg. III. 415.

265. *ultro;* as the original meaning of *ultro* is εἰς τὸ πέραν or περαιόθεν, so it sometimes, as in this passage, signifies something contrary to the usual practice.

267. *gallae saporem*, for *gallam;* the gall is an excrescence, or nest of an insect, formed upon oaks in Italy, in the same manner as oak-apples are; it has highly astringent properties.

269. *Defruta;* "wine boiled down." — *Psithia;* see Georg. II. 93.

270. *centaurea*, "centaury," of which there are two sorts, the greater and the less; the latter grows wild in England.

271. *amello;* Martyn takes great pains to prove that this plant is the same as *Aster atticus* (our "starwort"), *amellus* being only the rustic name (*fecere agricolae*), and not that by which it was known at Rome; it is very common in Italy. Hoffmann, a German botanist, maintains, however, that the description of Virgil does not agree with this plant, and other commentators have suggested the melilotus (*Trifolium officinale*). *Amello*, the dative for the accusative, according to the Greek idiom.

273. *uno de cespite*, explained by Martyn to be for *radix cespitosa*, a root whose fibres are thickly matted together; but it may simply mean "from one spot of turf." — *ingentem silvam*, "numerous stalks."

274. *Aureus ipse; ipse* sometimes designates the whole, or the greater part, as distinguished from the less; compare Georg. III. 387. The main part of the flower is yellow, but the leaves or petals are tinged with purple.

277. *tonsis in vallibus*, for *in vallibus quae tondentur;* the shepherds gather them in the valleys which are being cropped by their flocks; i. e. while tending their flocks in the valleys. The Latin has no present passive participle, and uses therefore the past participle in its place.

279. *odorato Baccho*, "in full-flavored, rich wine."

283. *Arcadii magistri*, i. e. Aristaeus. It is evident that this supposed discovery is founded upon a popular error. The carcasses of dead animals are doubtless sometimes chosen by bees, as well as by other insects, for their abode, as was that of the lion in which Samson found a swarm of bees and honey (Judges XIV. 5–14). But bees would be found in such a place only because the queen-bee had seen it to be a safe and convenient place, and had laid in it the eggs from which the swarm was produced.

285. *Insincerus*, "putrefied." — *tulerit*, "has generated."

287. *Pellaei Canopi*, "of Macedonian Canopus"; Pella was considered the metropolis of Macedonia, and was the birthplace both of Philip and of Alexander; Canopus was a city in Egypt, which gave its name to one of the most considerable mouths of the Nile, and the epithet Pellaean points to the conquest of the country by the Macedonians and the foundation of the neighbouring city of Alexandria.

289. *faselis;* during the periodical inundations of the Nile, the inhabitants of Lower Egypt traverse their fields in small boats.

290–293. Wagner maintains that there is no other method of solving the difficulties of this obscure passage, than by rejecting the lines marked with asterisks, which he supposes to have been written by Virgil, but transferred from some other place by one of the transcribers. If we adopt the common reading, and retain them, the interpretation of Martyn furnishes the best explanation; he takes the whole passage to mean a description of the Delta, or Lower Egypt; Canopus is the western angle of that triangular region, Pelusium is the eastern angle, being nearest to Persia, and the

southern angle is the point where the Nile is divided. By Persia the poet must be understood to mean, not Persia strictly so called, but the Persian empire, which had been extended to the confines of Egypt. The passage will then be thus translated: — "For where the happy nation of Pellaean Canopus inhabits the banks of the Nile, stagnating with its overflowing waters, and is carried round its own fields in painted boats; and where the river that flows down even from the sunburnt Indians presses on the borders of quivered Persia, and fertilizes green Egypt with black ooze, and pouring along divides itself into seven mouths; all this country," &c.

293. *ab Indis;* by Indians, Virgil doubtless means the Ethiopians, as the country inhabited by them was included under the general name of India.

294. *jacit salutem*, "places its hope of safety."

296. *imbrice tecti*, for *tectum imbrice modo curvatum*, "a vaulted roof." *Imbrices* are the semi-cylindrical tiles with which the line of junction between the rows of flat tiles was covered.

302. *viscera*, "the carcass"; all that is inclosed within the skin, — flesh, bones, &c.

303, 304. *ramea fragmenta*, for *ramorum fragmenta.*

305. *Hoc geritur*, "this is done." — *zephyris;* this, according to Pliny, is about the 8th of February.

310. *Trunca pedum*, a Graecism for *truncis pedibus.*

311. *aëra carpunt*, "they fly"; used like *viam carpere.*

316. *ingressus cepit*, "take its rise."

320. *affatus*, the participle, put for *affans*, which is seldom used.

327. *frugum et pecudum ; fruges* refers to all agricultural produce, of which, as well as of cattle, Aristaeus was a presiding deity; compare Georg. I. 14.

328. *te matre*, "although thou art my mother."

330. *interfice ; interficere* is not often applied to inanimate things; but it is thus used by Lucretius and by Cicero.

331. *sata*, the "plantations" of young trees for the support of the vines. — *bipennem*, scil. *securim ;* the axe, which sometimes had a blade or head on each side of the haft and was then called *bipennis*, was an implement in constant use with the husbandman, as well as a weapon of attack in war.

334. *Milesia;* compare Georg. III. 307.

335. *Carpebant ; carpere* is properly "to pick with the fingers," and here signifies "to spin," because, in spinning, the wool or flax, as the thread is formed, is picked off from the distaff with the fingers. — *hyali*, "glass-green"; from the Greek word ὕαλος, glass. — *saturo ; satur*, when applied to color, means "deep," or full; thus it is used by Pliny, 37, c. 10: *Ion apud Indos violacea est, sed raro saturo colore lucet.*

344. *tandem positis sagittis ;* Heyne has remarked upon the apparent incongruity of speaking of a huntress nymph as among the Oceanides and water deities; but the words *tandem positis sagittis* indicate that this refers to Arethusa after her transformation into a fountain, when she ceased to be a huntress.

347. *A Chao*, "from Chaos," i. e. "from the very commencement."

348. *mollia pensa*, "their soft tasks"; i. e. the wool.

348, 349. *fusis devolvunt*, "they wind off (from the distaff) upon the spindles."

355. *Penei;* a dissyllable formed from the Greek Πηνεός. As the Greeks said Ἀλφειός and Ἀλφεός, Αἰνείας and Αἰνέας, there is no reason why they should not have used Πηνειός and Πηνεός, although there is no other example of the latter; this is at all events a better solution than to suppose Πηνειοῦ to be contracted into a dissyllable, *Penei* for *Peneii*, which we must suppose to be the case if it is derived from the common form Πηνειός.

357. *nova formidine;* Heyne interprets this "with a sudden alarm"; but it would appear from v. 353, that *nova* is used in its more common acceptation.

362. *Accepitque — misitque*; while we are entering a place, it is said *accipere nos;* while we are passing through it, *mittere.*

364. Virgil seems to follow the doctrine of Plato, who supposes all the rivers to rise from a great cavern which passes through the whole earth.

366, 367. *flumina diversa locis*, for *diversis locis.*

371. *taurino cornua vultu*; the form of a bull was commonly assigned to river-gods, probably because the bends of rivers were called *cornua.*

372. *quo non alius;* it is remarkable that the Po is now very far from being an impetuous river. Spence endeavours to reconcile the discrepancy by pointing to the words *per pinguia culta*, and asserts that of all the rivers whose course lies through low, rich ground, there is not one so rapid as the Po; but from other passages, as Georg. II. 451, it is evident that this river must formerly have been of a far more impetuous nature than it is now.

373. *purpureum*, "dark."

376. *fontes*, for *aquam.*

377. *tonsis villis*, "with the nap shorn smooth."

378. *reponere* is used in an especial manner of things offered to the gods.

379. *adolescunt*, "are heaped up"; and therefore seem to grow large.

380. *carchesia;* the *carchesium* was a drinking-cup, used by the Greeks from the earliest times; it was of oblong form, slightly compressed in the middle, and with two handles.

384. *Vestam*, for *ignem.*

386. *Omine;* the omen, namely, that the flame three times shot up to the roof.

388, 389. *piscibus et curru bipedum equorum juncto*, for *curru piscibus et equis bipedibus juncto;* sea-horses were supposed to be half horse and half fish, and therefore *bipedes.*

393. *sunt — fuerunt — trahuntur;* the common reading is *sint — fuerint — trahantur.* But as these sentences are explanatory of the preceding *omnia* (*novit omnia quae sunt*, &c.), there is no reason why the verbs should be in the subjunctive. The common reading originated probably with some transcriber, who forgot that Virgil sometimes makes the penult of the 3 pers. pl. of the perfect indicative short, as in Ecl. IV. 61, *tulĕrunt.*

395. The fable of Proteus feeding the submarine herds of seals, &c., which is here quoted by Virgil and which has been so elegantly introduced into one of his odes by Horace, Carm. I. 2, owes its origin to an expression of Homer, Ποσειδάωνος ὑποδμώς.

397. *eventusque secundet*, "and make things go on more favorably"

400. *Tende*, "apply." — *circum haec;* "his toils (if cast) around these shall at last be broken (so as to be) powerless." — *inanes*, for *ita ut inanes sint.*

403. *In secreta*, "into the secret dwelling."

407. *atra*, "terrible," "formidable"; so Aen. VII. 525.

412. *contende*, "draw tight."

417. *Dulcis aura*, "a sweet scent."

418. *habilis vigor*, for *vigor qui reddit habilem*, "a vigor which rendered him capable."

419 - 421. The meaning seems to be, that there is a bay, the outer portion of which forms "at times," *olim*, a safe refuge for ships overtaken by a storm (v. 421), and which runs back into a mountain forming a cavern, into which a great quantity of water, *plurima unda*, is driven, and divides itself, *scindit sese*, into a number of recesses, *in sinus reductos.*

423. *aversum a lumine*, in the dark, so that the light did not shine upon him.

424. *resistit*, "stands."

425. *rapidus*, "fierce," "burning"; thus, Georg. I. 92, *rapidi solis.* — Sirius, the dog-star, rises about the latter part of July, and is generally accompanied by intense heat; whence our dog-days have their name.

427. *Hauserat*, scil. *cursu*, "had passed through."

431. *rorem amarum*, "the bitter (briny) spray."

432. *Sternunt se somno;* Wagner maintains that *somno* is the dative, "for the purpose of sleep"; but in the passage which he quotes from Livy, VII. 36, *superscandens vigilum strata somno corpora miles*, as well as in the passage under consideration, it may with at least equal propriety be taken for the ablative. — *diversae*, "scattered."

441. *in miracula rerum*, for *in miras res.*

445. *Nam quis; nam* has here the force of the Greek γάρ when similarly placed; "who then?"

447. *neque est te fallere quidquam*; "it is not (possible) to deceive you in any thing." Heyne asserts that it might also be translated, "it is not possible that any thing should escape you," *fallere* in the sense of *latere.* But this would be bad Latin, because *est* in the sense of *licet* is never joined to an accusative with the infinitive.

448. *desine velle*, scil. *fallere me.*

452. *fatis*, for *ad fata edenda.*

453. *Non nullius numinis*, "of some deity."

456. *rapta*, snatched from him, "dead."

457. *dum fugeret*, "so that she might escape"; i. e. in her desire to escape.

460. *chorus aequalis Dryadum*, for *chorus aequalium Dryadum*, "the chorus of Dryads, her mates."

468. *nigra formidine*, "black terror," for "fearful darkness."

474. *hibernus*, "stormy."

480. *novies;* the Styx was supposed to flow nine times around the regions of Erebus.

484. *vento constitit rota*, "the rotation or revolution of Ixion's wheel was stopped by the wind"; i. e. Ixion ceasing to turn, the resistance of the wind stopped the wheel; compare Ecl. II. 26, note.

491. *victus animi*, for *victus animo.*

492. *Effusus*, "thrown away."

492, 493. *tyranni foedera*, the conditions imposed by the tyrant Pluto.

493. *ter fragor stagnis auditus Avernis;* a groan (of indignation) was thrice heard from the Avernian lakes. Compare Milton, IX. 1000:

> "Earth trembled from her entrails, as again
> In pangs, and nature gave a second groan."

496. *natantia lumina*, "my swimming eyes"; a sign of approaching death.

500. *diversa*, "in an opposite direction," away from him.

506. As verse 502 represents Eurydice already on the other side of the Styx, it appears certain that this verse is at least out of place; it is probably transferred from some other poem on the same subject.

507. *ex ordine*, "in succession."

511. *sub umbra;* some persons have objected to the mention of the shade in the description of the nightingale singing by night; but the shade of trees is so constantly used for their foliage, that *populea sub umbra* may simply mean "among the leaves of the poplar."

515. *Integrat*, "repeats again and again."

520. *quo munere*, "by which fidelity and love" of Orpheus towards Eurydice. — *spretae*, "despised"; i. e. thinking themselves so.

529. *vertice*, more commonly written *vortice;* the eddy caused by the plunging in of a heavy body.

530. *At non Cyrene;* but Cyrene quitted not Aristaeus.

533. *illa*, Eurydice.

535. *Napaeas;* the Napaeae were the same as Dryades, wood-nymphs.

540. *intacta*, scil. *jugo.*

541. *dearum*, i. e. *nympharum.*

547. *Placatam Eurydicen venerabere*, "you will worship Eurydice appeased"; i. e. you will worship so as to appease her. But the verse is probably spurious.

554. *monstrum*, for *res monstrosa.*

556. *Stridere, effervere;* these infinitives are to be regarded as substantives placed in apposition to *monstrum;* the penults are short; see Georg. I. 456, note.

558. *uvam;* a swarm of bees when settled bears a resemblance in shape to a bunch of grapes; hence in English we speak of "clustering bees."

559. The epilogue which is contained in the concluding lines is by many commentators supposed to be spurious; Warton would reject only the last four. The passage is, however, quite worthy of the poet, and it is quite natural that he should conclude his work with a compliment to Caesar Octavianus. The period to which these lines refer is the year 724 U. C. (compare Georg. II. 172, note), and not, as some have supposed, 734 U. C. It is but in accordance with the style of flattery in which the emperor was always addressed by Roman poets, that the transactions in which he was then engaged should be spoken of in somewhat more magniloquent terms than appears to be appropriate.

561. *volentes;* embassies from Phraates and Tiridates had voluntarily proffered submission.

562. *viamque affectat; viam affectare* is to follow a road with eagerness and zeal. — *Olympo*, for *ad Olympum.*

565. *audax juventa;* compare Georg. I. 40, *audacibus annue coeptis;* the boldness consisted in venturing to make such commonplace and lowly topics the subject of a poem. Virgil was about twenty-five years of age when he commenced the Eclogues, and about forty when he completed the Georgics.

THE AENEID.

After the termination of the siege of Troy, and the destruction of that city, Aeneas, accompanied by a considerable party of Trojans, sailed from their former home, with the intention of founding a colony and building a city in Italy. This intention is ultimately accomplished, and the Aeneid contains the narrative of the wanderings, the dangers, and the hardships which they had to encounter in the prosecution of their design.

But there can be no doubt that Virgil, in composing this poem, had some other design beyond the mere gratification of his readers. It has frequently been remarked, that in some respects he has closely imitated Homer, while in others he has pursued a very different plan. A consider-

ation of the circumstances under which these two great poets wrote will explain the reason of this apparent inconsistency. Greece consisted of a number of small principalities, which were almost incessantly contending for the mastery, and it is the object of the Iliad, as the first lines expressly state, to show the evil effects of this jealousy and contention, and to induce the Greeks to coöperate harmoniously in the execution of great designs. Far different is the object of the Aeneid. The general corruption of all classes of Roman citizens, the profligacy of the rich, the unblushing venality of the poor, and, above all, the civil wars springing from these causes, which for years had been desolating the whole of Italy, had convinced our poet that the worst form of government is one which preserves the semblance of a republic after the spirit of freedom has fled, and that the happiest change for the commonwealth would be the government of a firm and powerful, but at the same time amiable and merciful ruler. Such a ruler he saw in Caesar Augustus. The object of the Aeneid is to reconcile the Romans to this change in the form of their government. For this reason he represents his hero as a wise lawgiver and a just monarch, conspicuous for his piety towards the gods, mild and merciful towards his subjects, and actuated by the most affectionate concern for his country; and contrives at the same time, by a few skilful touches, to make it evident to his readers that it is the character of Augustus which he has delineated.

BOOK I.

ARGUMENT. — Aeneas and his followers, in the seventh year of their wanderings, are sailing from Sicily to Italy, when the fleet is dispersed by a storm, and seven of the ships, including his own, are driven upon the coast of Libya. His mother Venus is in the mean while pleading his cause before Jupiter, who consoles her with the prospect of the future power and prosperity of the Roman empire. The goddess meets Aeneas, and informs him of the safety of his followers, and of his own proximity to the city of Carthage, lately founded by Dido. He repairs thither, and is hospitably received by the queen, whom Venus contrives to inspire with a passion for her son.

The first four lines are generally acknowledged to be spurious; Wagner, however, defends them, maintaining, in opposition to the other commentators, that there is nothing in the matter or the style beneath the dignity of Virgil's muse. — *modulatus;* supply *sum.* — *gracili;* nearly the same as *tenui* in Ecl. I. 2, "slender."

1. *Arma virumque; arma* is referred by Heyne to the wars which the arrival of Aeneas in Italy occasioned; but it would be a harsh construction thus to separate *arma* from *virumque cano qui; arma* seems rather here to signify the means of attack and defence, that is, strength or valor; *arma virumque cano* will then be translated "I sing of the valor and the man," i. e. "the valiant man, who," &c. Ovid certainly seems to have understood the words in this sense, Trist. II. 533: *Aeneidos auctor Contulit in Tyrios arma virumque toros.* — *primus;* commentators have been at great pains to reconcile the use of this word with the fact that Antenor is subsequently said to have come to Italy before Aeneas; but *primus* here has the force of *olim,* "in olden times."

2. *Laviniaque;* the last *i* is a consonant, to be pronounced *Lavinyaque;* see Remarks upon Scanning.

3. *ille* is added to make the emphasis stronger. — *jactatus* is a participle, and not a verb with *est* understood.

4. *Vi superum*, "by the power of the gods"; the plural is used for the singular, for *superum* refers only to Juno; the inferior deities, such as Iris, Aeolus, whom some have supposed to be signified, would not be expressed by *superi*. — *memorem Junonis ob iram* is added for the purpose of explaining who is meant by *superum*.

5. *dum conderet; dum* with the subjunctive denotes the desire and wish to perform the action; "while he was intent upon founding." Compare Georg. IV. 457: *Illa quidem, dum te fugeret*, &c.

6. *deos*, "his household gods." — *unde*, "from which events."

7. *Albanique patres*; Ascanius, the son of Aeneas, founded Alba, and his posterity were the founders of Rome, and therefore called *patres*, "founders."

8. *quo numine laeso* is equivalent to *quomodo laeso ejus numine*, "how" or "in what manner the goddess being offended."

9. *volvere*, literally "to roll," here means to remove with difficulty, as one would roll a large stone, "to encounter." Terence has the metaphor more directly, Eun. V. 9: *Satis diu hoc saxum volvo.*

13. *contra*, "over against." — *longe*, "afar off."

16. *coluisse*, "to have cherished." — *Posthabita Samo*, "even Samos being considered second to it."

17. *hoc regnum gentibus esse*, "that this shall be a kingdom to the nations"; i. e. that this shall be the seat of an empire extending over the whole world.

18. *tendit*, "strives." — *fovet*, scil. *hoc consilium*, "desires."

19. *sed enim*; "but (she knew that there were obstacles), for she had heard," &c.; or, "she had, however, heard."

21. *Hinc*, i. e. *ex hac progenie*. — *late regem*; exercising a wide dominion.

22. *excidio*, for *ad excidium*, "for the destruction." — *sic volvere Parcas*; "that thus the fates appoint"; this meaning of *volvere* is derived from the idea that they decreed the fate of man in spinning the thread of his destiny.

23. *veteris belli*, "the old war," i. e. that now concluded.

24. *Prima*, for *olim*, "formerly."

25 - 28. The construction of this passage is somewhat irregular, being what grammarians call an anacoluthon. The poet was assigning the causes of Juno's anger, and was about to say, *Saturnia, id metuens — arcebat reliquias Danaum Latio*, when he appears to remember other causes, and breaks off the sentence in order to recount them, without adding the verb, so that *Saturnia* is placed absolutely; at v. 29, however, he recollects himself, and resumes the sentence which he had broken off: *His accensa super*, (for *insuper*,) *arcebat*, "incensed in addition by these things, she drove away," &c.

26. *alta mente*, for *alte in mente*, "deep in her mind."

28. *genus invisum*; the whole race was hateful to Juno, because descended from Dardanus, the son of Jupiter and Electra. — *honores*, the office of cup-bearer, which was taken from Hebe, Juno's daughter, and conferred upon Ganymede, the favorite of Jupiter, and carried off by him, *rapti*.

30. *reliquias Danaum*, for *a Danais relictos*. — *Achilli*. In the Doric and Aeolic dialects the Greek nominative in ευς became ης, the genitive of which would naturally be ου, and this in Latin would naturally become *i*; the accusative of these words would end in *en*. Those, on the other hand, which were written in ευς would make the genitive in *ei* and the accusative in *ea*.

33. *molis*, burden, "difficulty."

35. *aere*; both the prow and the stern of the ships were usually protected by being covered with brass. — *ruebant*, "were ploughing," literally "disturbing," "turning up."

37. *Mene desistere*; Juno in her anger speaks elliptically: "Shall it be that I desist?" or, "What, I desist!"

39. *Quippe* is ironical; "I am forbidden, forsooth, by the gods!"

44. *exspirantem;* Heyne remarks that the image of Ajax struck by the thunderbolt, and thence breathing forth flame, must be taken from some tragic poet, as the idea is too extravagant for the more sober style of Virgil.

46. *incedo* marks the dignity and stateliness of the queen of the gods; it has the meaning of *sum*.

48. *adorat;* the common reading is *adoret*. The indicative expresses surprise, the subjunctive doubt; the former is therefore proper when we would express that a thing happens, but that we wonder that it does happen; the latter would indicate that we do not believe that it happens.

49. *Praeterea*, for *posthac*, "after this."

51. *foeta*, "pregnant with." — *austris*, the most violent of all winds in the Mediterranean.

57. *mollit animos*, "subdues their impetuosity."

58, 59. The order of the words is, *Quippe, ni faciat, secum ferant*, &c.

61. *molem et montes altos;* the latter of these phrases is added to explain the former: "a weight, namely high mountains"; or "the weight of high mountains."

62. *foedere certo*, "by a fixed law."

63. *jussus*, scil. *a Jove*. Wakefield proposes to read *justus*.

65. *Aeole, namque;* "Aeolus, since."

69. *Incute vim ventis*, add violence to the winds; i. e. "excite the winds with increased violence." — *submersas obrue*, for *submerge et obrue*.

70. *age diversos*, drive them in different directions, "scatter them."

73. *propriam*, "your own for ever." Compare Ecl. VIII. 31, note.

77. *Explorare*, "to consider"; namely, whether what she asks is right or not.

79. *epulis accumbere divum;* a poetical mode of expressing "to have a place among the gods." There seems to be a reference to some old myth, according to which the winds, represented by Aeolus, owe their power to the upper air or atmosphere, which is personified under the name of Juno.

84. *Incubuere mari;* "they threw themselves violently upon the sea." — *totum*, scil. *mare*.

85. *ruunt*, "stir up."

90. *poli*, for *coelum*.

92. *frigore*, "the chill" of fear. The idea of dying a death which would cause their bodies to be unburied is always described as exciting a peculiar terror in the ancient heroes.

96. *oppetere*, scil. *mortem*. Aeneas fought with Diomede, and was preserved by the interposition of Venus. Iliad ε. 239.

99. *Saevus* corresponds to the Greek δεινός, and means "impetuous," "brave."

102. *jactanti*, equivalent to *dicenti*. — *aquilone*, "from the north."

104. *avertit*, for *avertit se*.

105. Join together *insequitur cumulo*.

106. *Hi — his;* referring to the men in different ships.

107. *arenis*, "at the bottom of the sea."

109. Heyne considers this verse to be an interpolation of some grammarian; but besides that it is quoted by Quintilian and others of the earliest of that class of writers, the next line, *Dorsum immane*, cannot well be connected with v. 108. The order of the words is *torquet in saxa latentia, saxa (inquam) quae, mediis in fluctibus, Itali vocant Aras*. The rocks alluded to are, according to Servius, three small, rocky islands, situated between the Lilybaean promontory of Sicily and the coast of Africa, in the midst of the sea (*mediis in fluctibus*). Their modern names are Lavenzo, Favignana, and

Maretamo. Heyne thinks that some rocks, called Aegimurus, near the coast of Africa, are meant.

111. *brevia*, "shoals."

114. *pontus*, for *fluctus;* we make use of the same hyperbole, when we speak of a vessel shipping "a sea."

116. *ibidem*, "in the same spot."

117. *vorat aequore*, "swallows it in the deep sea."

118. *rari*, "scattered," at a distance from each other.

119. *Arma;* the shields, made of wicker-work covered with hides, and perhaps the helmets, would float.

122. *hiems*, "the storm."

123. *inimicum imbrem*, "the fatal tide." Ennius and Lucretius had before Virgil applied this word to the waters of the sea.

126. *Stagna*, "the sea." Homer uses λίμνη in the same sense.

127. *placidum;* some commentators have been at a loss to reconcile this epithet with *graviter commotus* in the preceding line; *commotus*, however, does not here signify "enraged," but "amazed," "astonished," corresponding to συγχυθεὶς in Homer. Neptune is generally represented with a stern, but calm countenance.

129. *ruina*, storm and rain.

132. *Tantane fiducia;* Has such confidence in your race possessed you? i. e. "Have you such confidence in your own strength?"

135. *Quos ego —;* he is going to say *ulciscar*, or some such word, but interrupts himself in order to adopt the necessary means for appeasing the storm.

136. *non simili*, but *graviore poena*.

139. *sorte;* Neptune and his brothers divided the empire of the world "by lot."

142. *dicto citius*, "before he had done speaking."

148. *magno* refers to number.

150. *faces;* "firebrands," composed of pieces of wood enveloped in pitch, were frequently used as missiles.

155. *aperto*, "unclouded," serene.

156. *curru*, dative for *currui*. Jahn suggests *cursu*, and says that he can see no meaning in *currus secundus;* but as the Romans used *vela secunda* to express swift sailing, so here the adjective *secundus* can very well convey the idea of swiftness.

159. *secessu*, "an inlet." — *portum;* the island, lying across the mouth of this harbour and presenting its side to it, makes it a safe station for ships. Solinus has closely imitated this passage, Polyh. 9: *Euboea insula laterum objectu efficit Aulidis portum.*

162. *Hinc atque hinc*, "on both sides of the inlet.

164. *scena*, from the Greek σκιά, is here used in its original sense, "dark shade." — *silvis coruscis*, "from woods penetrated by glimpses of light."

165. *Desuper*, "above."

166. *antrum;* Spence quotes from Dr. Shaw the description of a place a few miles east of Carthage which exactly answers to this grotto. "The hollow goes in twenty or thirty fathoms under the hill; small streams are perpetually trickling down from the rocks; and there are seats of stone formed within; there is a clift on each side, and the brow of the mountain is overshadowed with trees." It is a singular coincidence that such a place should exist, but it is not probable that Virgil had any particular spot in view.

171. *Ex numero;* there were originally twenty ships; we shall find that all but one were preserved.

176. *rapuitque in fomite flammam*, "and caught the flame in the fuel," which he kept adding.

177. *Cererem*, "corn." — *Cerealia arma*, "implements for making bread."

181, 182. *Anthea si quem videat*, whether he can see any Antheus, i. e. "whether he can see any thing of Antheus."

183. *arma Caïci;* the arms of the fighting men were hung up in the poop of the ship, which was raised, so that they would be visible at a great distance.

190. *arboreis*, "branching."

198. *ante malorum*, "of evils encountered before this." The same expression is common in Greek, τὰ πρὶν κακά.

201. *Accestis scopulos*, for *accessistis ad scopulos*.

203. *olim*, "some day," "at some future time." This sentiment, which has almost become a proverb, had been already uttered by Euripides.

204. *per tot discrimina rerum;* "through so many dangerous positions of our affairs"; i. e. through so many perils which we have encountered.

205, 206. *fata ostendunt;* because it had been foretold by oracles and auguries.

210. *accingunt se*, "prepare themselves for"; literally "gird themselves up."

211. *viscera;* not only the entrails, but the whole "carcass," the "flesh." The Delphin and other editions read *diripiunt*, but *diripere* is "to tear in pieces," *deripere*, "to tear off."

213. *ahena;* these must have been for the purpose of warming water in order that they might perform the necessary ablutions, since meat was never boiled.

219. *extrema pati*, to have suffered the last extremity; i. e. "to have perished." — *nec jam exaudire vocatos;* this is in allusion to the custom of the Romans, that, as soon as any one died, his mouth and eyes were closed by his nearest relative, who at the same time called upon him by name, exclaiming, "*Vale.*"

223. *finis*, namely, of their lamentations.

224. *jacentes*, "lying" stretched out beneath him.

225. *latos*, "scattered."

233. *ob Italiam*, "on account of Italy," i. e. in order that they may not reach Italy.

234. *hinc*, i. e. *ab his Trojanis.*

235. *ductores* may refer to the whole Roman nation, who were in fact the rulers, *ductores*, of the world; but it may also apply to Julius Caesar and Octavius, who claimed to be descended from Aeneas.

237. *Pollicitus;* Heyne says that *pollicitus* stands for *pollicitus es*, and punctuates thus: *pollicitus. Quae*, &c. But it is much better to interpret *pollicitus* by *cum sis pollicitus*, the construction of the sentence being what is termed an anacoluthon.

239. *Solabar;* Latin authors use the word *solari* in three different ways: namely, *solari animum*, or *solari seipsum*, "to console one's mind or one's self"; *solari dolorem*, or *curam*, "to console or solace grief or care"; and lastly, as here, *solari mala*, "to console evils," which means to remove or lessen the sense of calamities by consoling. *Solabar occasum* is, therefore, "I consoled myself for the fall of Troy." — *fatis contraria fata rependens*, "weighing against these fates the contrary fates," i. e. the glorious destiny in store for the new kingdom to be founded by the Trojans in Italy.

246. *pelago sonanti;* the river Timavus, says Holdsworth, bursts out, all at once, from the bottom of a mountain, and divides itself into nine different streams before it runs into the Adriatic sea. It is so large, that Virgil calls it a sea, *mare proruptum*, and *pelago sonanti.* It is at the

head of the Gulf of Venice, and the Italians now call it "*madre del mare*," as if they thought all that sea was supplied from it.

247. *Hic* is an adverb.

249. *compostus*, for *compositus*; commentators are divided in opinion whether this means that Antenor is now reigning peaceably, or that he has died a peaceful death. Heyne adopts the former interpretation, and Wagner the latter, which is, however, somewhat forced.

250. *Nos;* Venus identifies herself with the Trojans. — *quibus annuis arcem coeli*, i. e. *coelum;* Jupiter had promised that Aeneas should after death be enrolled among the gods; see below, v. 259.

251. *unius*, scil. *Junonis*.

253. *sceptra*, the kingdom promised in Italy.

255. *serenat;* several of the ancient poets represent Jupiter as clearing away storms by his smile.

256. *Oscula libavit natae*, "lightly kissed his daughter"; *libare* is the same as *delibare, summo ore carpere*.

257. *Parce metu*, for *parce*, i. e. *noli, metuere*.

261 – 263. *Hic tibi — Bellum geret;* the dative of the personal pronouns is often added to a sentence when the action can in some sense be said to be performed "for," or "for the advantage of," the person indicated by the pronoun. Compare Ecl. VIII. 6.

262. *volvens*, for *evolvens*.

266. *Rutulis subactis*, for *post Rutulos subactos*, the dative case; "to the Rutuli defeated," for "after the defeat of the Rutuli," referring to the death of Turnus.

269. *volvendis mensibus;* the future passive participle is used as a present passive; sometimes the present active is used instead, as above, v. 234, *volventibus annis*.

273. *Hectorea*, for *Trojana*; so Aen. V. 190, *Hectorei socii*.

274. *Marte gravis*, for *e Marte gravida*.

276. *excipiet;* the same as *accipiet*, "shall receive."

280. *Quae metu fatigat*, who wearies or "keeps in a constant state of agitation by her terrors."

282. *gentemque togatam;* the toga was only worn in peace, and laid aside when the Romans assumed armor; *rerum dominos gentemque togatam* expresses, therefore, "excelling both in the arts of war and peace"; for it was only by means of the former that they could obtain the dominion of the world.

284. Virgil skilfully designates Greece by those portions of it which were the countries of the most renowned leaders in the Trojan war; Phthia of Achilles, Mycenae of Agamemnon, and Argos of Diomede; the latter was also of so much importance that the army is called Argives by Homer.

286. *Caesar;* the emperor Augustus Caesar, who also adopted the name Julius, is here meant, and not Julius Caesar.

290. *secura*, "safe," i. e. no one, not even Juno, making any opposition.

292. *Cana*, "ancient." By Vesta, says Servius, is intended Religion; because Vesta is the goddess of fire, which is a necessary part of a sacrifice. *Remo cum fratre Quirinus* represents a return to the piety and integrity which prevailed before the dissensions between Romulus and Remus.

294. *Belli portae*, alluding to the gates of the temple of Janus. Addison remarks that *Furor impius intus* is probably the description of a well-known statue in the temple of Janus.

297. *Maia genitum;* the son of Maia was Mercury.

303. *quietum*, "propitious."

309. *exacta*, the discoveries which he made in exploring.

315, 316. The punctuation suggested by Wagner has been here adopted: "Bearing the countenance and dress of a maiden, and the arms suitable to a maiden, (either) to a Spartan, or (of such an one) as is," &c.

317. *Hebrum;* Heyne objects to the application of the words *fuga* and *volucer* to a river, and substitutes *Eurum.* But the best manuscripts have *Hebrum*, and a passage from the writings of the grammarian Silius II., in which he evidently copies this line, proves it to have been the original reading: *Quales Threïciae — cursuque fatigant Hebrum innupta manus.*

318. *de more*, scil. *venantum.*

320. *nodo*, "a girdle." — *sinus*, "the folds" of her garment.

328. *nec vox hominem sonat*, i. e. *significat;* "your voice does not indicate a human being."

330. *Sis felix;* an expression taken from auspices and omens, "be propitious." Compare Ecl. V. 75: *Sis bonus, O, felixque tuis. — quaecumque*, "whatever kind of goddess thou art."

335. *tali honore*, i. e. of having sacrifices offered to me.

339. *Sed fines Libyci;* the city was founded by a Tyrian colony, but the country was inhabited by Libyans, to whom the words *genus intractabile bello* are applied.

342. *fastigia*, the "heads" or "chief points."

343. *Sychaeus;* the first syllable of this name is here long, but immediately afterwards, v. 348, short. — *agri;* some editors have substituted *auri* for *agri*, and Heyne approves of the emendation, on the ground that the wealth of the Phoenicians did not consist in land, which they cultivated very little, but in the gains of commerce. Wagner remarks, however, that the ancient poets frequently speak of the heroic age as though the circumstances were the same as those of the times in which they wrote.

344. *miserae* has reference to her subsequent misfortune, in losing her husband.

346. *Ominibus*, for *nuptiis*, because auspices were always consulted before marriages.

348. *Quos inter;* i. e. between *Sychaeus* and *Pygmalion.*

350. *securus*, "not caring for," "regardless."

352. *malus*, for *male*, "wickedly."

355. *Crudeles aras*, "cruel altars," for "the altars at which the cruel crime was committed."

356. *domus*, the "family," i. e. "her own brother."

358. *Auxilium viae*, "to be an assistance to her on the journey."

361. *odium crudele*, cruel, fierce, i. e. "very great hatred."

362. *acer*, "vehement."

364. *Pygmalionis opes;* the riches which Pygmalion had already, in idea, appropriated to himself. — *dux femina facti;* a woman (Dido) was the author or instigator of the deed.

367. *facti de nomine Byrsam*, "called Byrsa, (a hide,) from the name of the deed."

369. *tandem* is added to express the strong desire of the questioner to obtain the information; "who, then, are you?" It answers to the Greek τί ποτε.

374. *Ante*, "before" I had finished my recital. — *diem componet*, "shall lead to rest the day," i. e. the sun.

377. *Forte sua*, "by its chance," i. e. the chance which always attends upon storms.

378. *pius Aeneas;* Spence and Warton endeavour to prove that the ancients entertained different notions from ourselves respecting self-commendation. Aeneas calls himself *pius*, because he had obeyed all the oracles.

380. *Italiam quaero patriam.* Aeneas terms Italy his country, because Dardanus, from whom the royal family of Troy were descended, came from Italy; Dardanus was the son of Jupiter by Electra, and Aeneas therefore adds *et genus ab Jove summo*, "(the origin of) the race descended from Jupiter"; i. e. the place where that race had its origin.

382. *fata*, "the oracles."

383. *Vix septem*, "barely seven," so few as seven.

385, 386. Join together *interfata querentem, non passa (eum) plura (queri).*

394. *Aetheria plaga*, "from the etherial regions."

395. The interpretation of Jahn appears to give the true meaning of this somewhat obscure passage. An eagle, darting down from on high, scatters twelve swans and drives them in different directions; but as soon as the eagle departs, the swans, rejoicing at their delivery from danger, *laetantes*, reunite into one body, *agmine*, and in a long train, *ordine longo*, seek a place on which to alight. Some of them are yet uncertain where to alight, *terras capiunt*, while others have fixed upon a spot, and are looking down upon it, *captas terras despectant;* on first uniting into a body, they sailed round in the air in large circles, *coetu cinxere polum*, and uttered cries, *cantus dedere*, but now returning to the earth, *reduces*, they descend quickly and flap their pinions, *stridentibus alis*. We must understand that this takes place in the presence of Venus and Aeneas, and that she calls his attention to it as an omen at the moment when the eagle, which was driving, *turbabat*, the swans, has left them, and they have just reunited into one body.

398. *cinxere polum*, "have encircled the sky," i. e. are flying round in circles, as swans are accustomed to do.

409. *veras voces;* he desires to hear and speak with her as his mother, and not in a feigned character.

416. *Laeta*, "rejoicing" to be again in her favorite dwelling.

417. *Thure calent arae;* no victims were slain on the altars of the Paphian Venus; the only offerings were incense and flowers.

418. *Corripuere viam;* "they went quickly on their way."

419. *plurimus*, "of great height."

421. *magalia*, "huts," rustic dwellings.

422. *strata viarum*, for *stratas vias.*

425. *optare*, "to choose." — *concludere sulco*, "to inclose it with a furrow," in order to mark out the site.

426. There are good reasons for supposing this verse spurious, as it is neither grammatically connected with the remainder, nor is the sense appropriate in a description of the various operations of building a city. Wagner, however, defends it, as he does almost every suspected passage.

427. *theatri;* here, again, Virgil has accommodated his description to the existing state of things; at the period to which the action of the poem refers, theatres were of course unknown.

431. *sub sole*, "during sunshine"; in the day-time.

441. *umbrae; laetus* in its natural signification is always followed by the ablative, but when it signifies "abundant," it frequently takes a genitive.

445. *facilem victu;* this phrase nearly corresponds to our "leading an easy life"; "rich," "prosperous"; *victu* is the supine.

447. *numine divae;* Heyne supposes this to mean "an image of the goddess"; Wagner refers it to the power of the deity, which would cause rich offerings to be brought to her temple.

448. Brass was much used as an ornament for temples and other public buildings. "The doors to the Rotunda at Rome," says Spence, "are covered with brass, and turn on brass hinges. The portico was formerly covered with the same, and it rested on brass beams, fastened on with brass nails, or pins of the same metal."

449. *foribus cardo stridebat ahenis*, "the hinge creaked on brazen doors"; for "brazen doors creaked on their hinges."

455. *inter se;* Aeneas gazes with admiration at the skill, *manus*, of the workmen among themselves, i. e. as compared with one another in their different departments, and at the labor of their works, i. e. "their laboriously executed works."

458. *Atridas;* some editions read *Atridem*, on account of *ambobus;* but the two Atridae may, with reference to the anger of Achilles, be regarded as one person.

461. *laudi*, "praise," for "praiseworthy deeds."

462. *Sunt lacrymae rerum*, "there are tears for misfortunes"; *res* is frequently put for *res humanae, casus mortalium.* — *mortalia*, the calamities of men.

466. In the following lines are described the paintings which represent seven of the most striking and beautiful pictures in the Iliad. They are, — 1. an engagement between the Greeks and Trojans, probably referring to the battle in which Patroclus was slain, and the renewal of the fight on the following day, when Achilles again appeared in the field; 2. the death of Rhesus; 3. the flight of Troilus; 4. a procession of Trojan matrons to the temple of Pallas; 5. the ransom of the body of Hector; 6. the combat of Memnon; 7. the battle of the Amazons.

469. *niveis velis;* it is noticed by Heyne, that tents of linen were as yet unknown at the time of the Trojan war, and that the warriors encamped in huts made of posts interwoven with twigs; and that, on the night to which reference is here made, the Thracian auxiliaries slept on the open ground.

472. *Ardentes*, "fiery."

474. *armis* must refer only to his defensive arms, i. e. his shield; for his inverted spear is afterwards, v. 478, said to mark the ground as it trails along. Servius and others suppose the spear to be that of Achilles, by which Troilus was transfixed; but in that case it would not be described merely as *versa hasta.*

479. *non aequae*, "unpropitious."

480. *passis;* several editions read *sparsis;* but there is a difference between *crinibus passis* and *crinibus sparsis;* the former is "with dishevelled hair," such as persons wore in grief, or as a token of supplication; the latter is "violently disarranged," and more applicable to bacchanalians or prophetesses. — *peplum;* the πέπλος was a large shawl, which constituted an important part of female dress; it was thrown over the inner garments, and wrapped round the body so as nearly to envelop it.

485. *dat*; *Aeneas dat.*

489. *nigri;* Memnon brought allies from the East, and is therefore termed "swarthy."

490. *lunatis peltis;* the *pelta* was a small, light shield, which consisted of a frame of wood or wicker-work, covered with a hide. It was made of various forms, and sometimes with a semicircular indentation on one side, when it was termed *pelta lunata.*

492. *subnectens cingula mammae*, for *subnexam habens mammam cingulo.*

500. *Oreades*, "mountain-nymphs."

501. *deas*, "her attendant nymphs." Some manuscripts, however, read *dea.* It appears from the Noctes Atticae of A. Gellius, IX. 9, that Valerius Probus was of opinion that Virgil had failed more in this imitation of Homer than in any other.

505. *media testudine templi; testudo* was the name given to the vaulted roof of the *cella*, or inner spacious part of the temple. Heyne and Wagner reconcile the apparent contradiction between *foribus* and *media* by maintaining

that, while *in media testudine* would mean "under the middle of the vaulted roof," *media testudine* only means "under the vaulted roof," and applies to any spot within the doors. But as the natural signification of *foribus* would not be even "just within the doors," but rather "at the doors," the interpretation of Servius is certainly preferable. He shows that in the *cella*, and probably nearly under the centre of the roof, there was placed a statue of the deity, surrounded by a balustrade, or railings; that the spot thus railed off, and called *delubrum* or *adytum*, was entered by doors through the railing, which would be the *fores*, and that this is the spot where Dido's throne would naturally be placed.

516. *Dissimulant*, "they conceal," or "repress their eagerness."

518. *Quid veniant cuncti*, "why they came thus all together" (*cuncti* a *conjuncti*); *cuncti* does not mean all who were in the ships, but those who had been chosen from each ship for this purpose. Heyne reads *Quid veniant: cunctis nam lecti navibus ibant;* but *cunctis* cannot in this sense be used for *omnibus;* for, as Jahn observes, the men were not chosen from all the ships conjointly, *cunctis*, *conjunctis*, but from all *omnibus*, each separately.

519. *veniam;* it was natural that the Carthaginians, seeing the arrival of so many ships full of armed men, should suspect their intentions, vv. 527 – 529, prevent their entrance into the city, v. 540, and even threaten to burn the ships, v. 525; the Trojans implore, therefore, *veniam*, i. e. the favor of being admitted into the presence of the queen.

521. *Maximus;* "chief" in authority.

523. *gentes superbas;* i. e. the Africans. — *Justitia* includes not only justice in government, but all the rules of civilized life.

528. *vertere*, for *avertere.*

532. *nunc fama* (*est*), "now there is a report, that."

534. *Hic cursus fuit*, "this was our course"; i. e. this land we sought in the course which we steered.

535. The rising of the constellation Orion, which took place in the month of June, was usually attended by storms.

537. *superante salo*, "the sea, i. e. the waves, defeating all our efforts."

539, 540. *quae tam barbara patria permittit;* a Graecism for *quae patria tam barbara est, ut permittat.*

541. *prima terra*, "the nearest shore."

542. *Si genus humanum*, &c.; "if you contemn, i. e. do not fear, men and mortal arms," i. e. the vengeance which men may take.

543. *sperate; sperare* is "to have confidence," "to expect," and frequently implies fear, instead of hope; so Aen. IV. 419, *sperare dolorem.*

546. *vescitur*, for *fruitur;* the same expression is employed by Lucretius.

547. *neque adhuc occubat*, for *et nondum occubat.*

548, 549. Heyne and Wagner read *Non metus, officio ne te certasse priorem poeniteat*, "we have no fear lest you repent," &c., which they illustrate by the Greek expression οὐ φόβος, μή. Heyne at the same time remarks that it is strange that all the best manuscripts and early commentators have *nec te* or *neque te;* and as this reading supplies an equally good meaning, there seems to be no reason for rejecting it. Jahn has adhered to it, and explains it, *non metus* (*sit, ne haec inaniter praestes*), *nec poeniteat te officio priorem certasse;* "be not afraid (lest your kindness should be ill requited), nor ashamed of being the first to confer an obligation." The construction is the same as Georg. I. 456: *Non illa quisquam me nocte per altum ire, neque a terra moneat convellere funem.* The next sentence makes it clear that *non metus* applies to Dido, for Ilioneus goes on to show that there is no reason to fear any hostile intentions on the part of the Trojans.

552. *stringere remos*, "to trim oars"; i. e. to lop off the branches and trim young trees, so as to form them into oars.

553, 554. The order of the words is, *ut Italiam Latiumque laeti petamus, si datur, sociis et rege recepto, Italiam tendere.*

555. *salus*, "our safety"; i. e. Aeneas, on whom we depended for safety.

559. *ore fremebant*, "murmured assent."

562. *secludite*, for *excludite, deponite.*

563. *Res dura*, "a difficult state of things"; well paraphrased in Pitt's translation, "a throne unsettled."

566. *Virtutesque, virosque*, for *virtutes virorum;* "the illustrious deeds of its heroes," i. e. "its heroes renowned for their illustrious deeds."

568. *aversus;* those who lived far either to the north or south were said to be *aversi*, "remote from" the course of the sun, and supposed to be more cruel and unfeeling than those who lived under the influence of a more genial climate.

572. *Vultis et his*, for *sin his vultis.* — *pariter*, "together with me."

573. *Urbem quam statuo*, for *quam urbem* (i. e. *urbs, quam urbem*) *statuo;* a Graecism: see Matthiae, Gr. Gram. § 474.

584. *Unus;* see vv. 113 – 117.

585. *matris*, scil. *Veneris.*

587. *purgat* (*se*); "becomes rarefied" or "resolved into."

588. *Restitit Aeneas;* after the cloud had disappeared, "Aeneas remained standing" conspicuous. — *refulsit*, "was radiant."

589. *humeros;* breadth of shoulders and consequent strength are attributed to the gods.

590, 591. *lumen juventae purpureum*, "the bright light of youth"; *purpureum* often expresses a shining, bright appearance, as in Horace, Carm. IV. 1. 10, *purpureis ales oloribus.*

591. *laetos honores*, "sparkling beauty." Virgil here departs from the usual rule, according to which *honos*, when signifying "beauty," is used in the singular number; he probably wished to avoid the monotony of so many singular nouns.

592. The order of the words is: (*Venus tale Aeneae addidit decus*), *quale manus addunt ebori, aut* (*quale est*) *ubi*, &c.

602. *magnum sparsa per orbem;* the Trojan exiles had taken refuge partly on the coasts of Troas, and partly in Thrace, Crete, Epirus, Sicily, and Venice.

603, 604. *si quid est justitia*, "if justice is worth any thing."

605. *laeta*, "auspicious."

608. *Lustrabunt; lustrare* is "to purify"; and as the rite of purification consisted partly in a procession round the spot to be purified, it acquired the meaning of "to make a circuit," "to traverse." — *convexa*, "the projecting sides of the mountains"; as the sun proceeds on its course, the shadows traverse the sides of the mountains. — *sidera pascet;* because the stars appear to be scattered over the sky, like cattle in a pasture; some philosophers also maintained that the stars were supplied from the atmosphere with nourishment; hence Lucretius, I. 232: *unde aether sidera pascit?*

614. *Casu tanto*, "at the so great misfortune."

616. *immanibus oris*, for *oris populorum Africae immanium.*

619. *Sidona*, "to Sidon."

624. *regesque Pelasgi*, the leaders of the Greeks.

626. *Seque ortum volebat*, "he wished himself to be descended," i. e. he wished himself to be so considered; he was descended from Laomedon through Hesione, his mother.

636. *dii*, for *diei*, "gifts and gladness for the day," i. e. gifts with which they might celebrate the day.

639. *vestes*, scil. *adsunt;* "there are there coverings" for couches and tables.

640. *Ingens argentum*, "a quantity of silver," i. e. vases and cups.

642. *ducta*, "brought down" in regular order.

643 *consistere*, to repose, "to be at ease."

644. *praemittit*, "sends on before" the oxen, &c.

648. *signis auroque rigentem*, "stiff with figures wrought in gold"; *signis auroque*, for *aureis signis*.

649. *croceo acantho;* see Ecl. III. 45.

655. *Baccatum*, "made of beads." — *duplicem coronam*, "a double coronet made of gold and gems"; the ablatives *gemmis* and *auro* denote the material of which a thing is made.

659, 660. *donisque incendat*, "and inflame by these gifts." — *furentem incendat reginam, atque ossibus implicet ignem*, for *incendat reginam, atque ossibus implicet ignem, ut furat.* — *ossibus implicet ignem*, "wrap up fire in her bones," i. e. introduce it into her very marrow.

661. *domum*, "the race." — *bilingues*, "treacherous"; the bad faith of the Carthaginians was a favorite proverb with the Romans.

665. *tela Typhoïa*, "the weapons which thy father employed against Typhoeus."

666. *tua numina*, "the aid of thy power."

669. *Nota tibi* (*sunt*), "are things known to you."

671, 672. *Junonia hospitia;* "Junonian hospitality"; i. e. hospitality of a city which is under the protection of Juno.

672. *cardo* is the pivot on which a door turns, and hence the turning-point, the "crisis." — *haud cessabit*, "she will not cease" to plot.

673. *cingere flamma*, i. e. *amore.*

674. *ne quo se numine mutet;* "that she may not, under the influence of some power (exercised by Juno), change her mind."

675. *mecum*, "by my efforts."

678. *mea maxima cura;* Wagner observes that these words are superfluous and unmeaning, and wishes that they could be expunged. But they may be intended as a compliment to Augustus, for which Virgil seldom misses an opportunity. Aeneas is an object of care to Venus, but Ascanius, who was the destined founder of the Roman empire, Aen. IV. 275, and the progenitor of the Julian family, causes her the greatest solicitude.

680. *super* is used for *in* with reference to elevated places.

682. *Ne qua*, scil. *ratione.* — *medius occurrere*, "come in the way, so as to interfere, in the midst of the transaction."

684. *Falle*, "simulate," "assume."

686. *laticemque Lyaeum*, "the liquor of Bacchus," i. e. wine.

690. *gaudens*, "willingly."

693. *amaracus*, "sweet marjoram," supposed to have a soporific effect.

697. *aulaeis*, "coverings" for the couch.

698. *Aurea sponda*, "on a golden couch." — *mediam*, not in the middle of the couch, but in the middle of the room.

700. *discumbitur*, "it is reclined," i. e. "they recline."

701. *Cererem*, for *panem.*

702. *tonsis villis*, "with closely-shorn nap."

704. *penum; penus* signifies the stores or provisions which were kept in every house for family use. Wagner has *ordine longum Cura penum struere*, and it appears that, even in the time of Gellius, there was a difference of opinion as to the true reading. Jahn prefers *longo*, which is found in the greater number of manuscripts. — *et flammis adolere Penates; adolere* has here its original meaning of "to increase"; *Penates*, the household gods, are put

for the altars, which in every house were dedicated to them; and *flammis adolere Penates* stands for *flammas adolere in Penatibus*, to increase the flames, i. e. "to add to" or "keep up the fire on the altars"; this was always done during banquets.

708. *toris pictis*, "embroidered couches"; i. e. couches over which embroidered covers were spread.

710. *Flagrantes vultus*, "the sparkling eyes."

716. *implevit*, "satisfied."

719. *Insideat;* Heyne reads *insidat; insideat* conveys the idea of rest, "was sitting upon her"; *insidat*, of motion, "was seating himself upon her"; the former is preferable, since it appears that, though he went to Dido, she placed him in her lap. — *miserae*, scil. *sibi*.

720. *Sychaeum*, for *Sychaei memoriam.*

721. *vivo amore*, "with a living love," i. e. a love for a living object. — *praevertere*, "to preoccupy," i. e. before the recollection of her first husband revives.

723. *Postquam prima quies epulis*, "after the first pause had taken place in the banquet." The dinner consisted of two courses, called *mensa prima* and *mensa secunda*. The first included all that we should call dinner; the latter, the dessert, during which libations were poured to the gods. — *mensaeque remotae;* the tables were usually placed before the guests already covered, and were removed after the first course, and replaced by others.

724. *et vina coronant;* a chaplet of flowers was laid on the wine round the inside of the rim of the vessel which contained it.

726. *lychni;* "lamps hang from the ceiling." — *laquearia* are properly the open spaces left between the rafters which supported the roof, and planks which were laid across them at regular distances; compartments were thus formed which were sometimes gilded or painted, and called *lacunaria* or *laquearia*.

727. *funalia*, "links," made of papyrus and other fibrous plants, twisted like a rope, and covered with wax.

730. *soliti*, scil. *mero implere.*

731. *hospitibus te dare jura*, "that you give laws to hosts and guests"; i. e. are the author and patron of hospitality. Jupiter Ξένιος was much worshipped by the Greeks.

734. *et bona (adsit) Juno*, "let Juno be here propitious."

736. *laticum honorem*, for *vinum in deorum honorem.*

737. *libato*, "the libation having been poured."

738. *increpitans*, "exhorting" him to drink.

739. *pleno se proluit auro;* literally, "drenched himself with a full golden cup"; i. e. drained a full cup.

740, 741. *Cithara personat*, "sings to the lyre."

742. *solisque labores;* compare Georg. II. 478, note.

744. *geminosque Triones*, "the two oxen"; this was the name originally given to the two constellations which were subsequently called Greater and Lesser Bear.

745, 746. Compare Georg. II. 481, 482.

751. *Aurorae filius*, scil. *Memnon.*

752. There is some doubt what horses the poet is alluding to, as it does not appear that Diomede possessed any that were remarkable. It probably refers to the horses which he took when he slew Rhesus, although we might expect that they would rather be called the horses of Rhesus. — *quantus*, "how mighty."

THE AENEID.—BOOK II.

Argument.—In the second and third books, Aeneas, in compliance with the request of Dido, relates the adventures which have befallen him since the capture and destruction of Troy. The second book contains the history of that event; it commences with the introduction into the city of the wooden horse filled with armed Greeks, and narrates the burning of the city, the death of Priam, and the resistance attempted by Aeneas, until, warned by the ghost of Hector, and finding all his efforts vain, he escapes from the ruins with his household gods, accompanied by his father Anchises, and his son Ascanius, and joined by a large number of Trojan fugitives. He has the misfortune, however, to be separated from his wife Creusa, and ascertains her death. The versification of this book is considered very beautiful, and it is perhaps the most highly finished part of the Aeneid.

1. *intenti ora tenebant*, for *oculos intentos habebant*, "kept their eyes fixed (upon him) in eager attention."

4. *ut*, "(in relating) how."

6. *quorum pars magna fui*, "of which (calamities) I was a large part"; i. e. in which I had a large share.

7. *Ulixi;* this form is found in all the good manuscripts. The Greek υ was pronounced like the French *u* or the German *ü*, and in Latin therefore frequently became *i*, the sound of which approached nearest to it. Thus we have changed the French *brusque* into *brisk*, and the German *Müller* into *miller*. *d* and *l* sounds are often interchanged, as we have seen (Ecl. I. 2); μελετάω became *meditor*, and *ss* is very near to *x*. Wagner shows that the genitive of those proper names ending in ευς which in Latin terminate in *es*, is made in *i*, and the accusative in *en;* while in those which retain *eus* the genitive ends in *ei* and the accusative in *ea*. As, however, many editions have *Ulyssei*, that form has been noticed in the "Remarks upon Scanning."

9. *Praecipitat;* the night, like the sun, is frequently represented as driving a chariot through the heavens, and is here said, as it approaches the end of its course, to hurry away from the sky.—*cadentia sidera*, "the setting stars"; a comparison with Aen. IV. 81 will show that the time which is thus described is the last part of the night, when the morning is already approaching.

12. *refugit;* the past tense is here used, like the Greek aorist, to denote that the action has continued for some time.

14. *labentibus;* he does not say *lapsis*, because, at the time to which he refers, the years were still "gliding on."

16. *abiete;* see Remarks upon Scanning.

18, 19. *delecta virum corpora*, for *viros delectos*.—*Huc includunt*, "hither they shut up"; i. e. "hither they bring and shut up in."

23. *male fida*, badly faithful, in which it is ill to place confidence, "unsafe."

26. *Teucria*, the Trojan nation.—*solvit se luctu*, frees itself from, i. e. "lays aside grief."

29. *tendebat*, scil. *tentoria*; a word which is frequently thus used by Tacitus and Suetonius.

34. Thymoetes appears to have had just grounds for hostility towards Priam.

37. *subjectisque;* Heyne has *subjectisve*; Wagner and Jahn adopt the reading here given. There were two propositions; the one to destroy the horse, the other to break it open; the party who advocated the former suggested two modes of doing so, to throw it into the sea, *and* to burn it.

44. *sic notus Ulixes?* "is Ulysses thus known to you?" is this the idea you have of him?

46. *machina;* cities were frequently stormed by means of large engines or towers placed upon wheels, and moved close up to the walls.

48. *aliquis*, for *alius quis*, "some other." — *error*, "fraud."

52. This line is a beautiful example of the sound being, as Pope expresses it, "an echo to the sense" of the words. The first spondee aptly represents Laocoön slowly drawing back his arm in order to hurl the spear with all his strength; the next four feet are dactyles which describe the hissing sound (—*sit stetit*) with which it leaves the hand, and its rapid flight through the air, and in the final spondee (—*cusso*), we hear the jar with which it strikes the side of the horse and quivers in the wood.

53. *Insonuere cavae*, "sounded hollow"; as Aen. V. 866, *rauca saxa sonabant.*

54. *si fata deum* (*fuissent*), "if it had been the fates"; i. e. "if they had so decreed."

55. *Impulerat;* the use of the indicative shows that he actually "had impelled" them, but that the obstacles named hindered them from following his advice; had the subjunctive *impulisset* been used, it would have implied that the obstacles prevented him from impelling them.—*foedare*, "to mutilate."

56. *stares;* Wagner, from the doubtful reading of a single manuscript, has changed this word into *staret*, in order to avoid the rhyme with *maneres;* but such rhymes are not always avoided by Virgil; e. g. Ecl. VIII. 80: *Limus ut hic durescit, et haec ut cera liquescit.*

57. *revinctum manus*, "bound as to his hands."

60. *Hoc ipsum ut strueret*, "that he might effect this very thing"; i. e. that he might be brought before the king.

61. *fidens animi*, for *animo.*

62. *versare*, "to put in practice."

71. *super*, for *insuper.*

75. *quae sit fiducia* (*ei*) *capto;* "what confidence he, captured, has"; i. e. what plea for mercy he can adduce, now that he is a captive.

76. Voss has expunged this line, upon the authority of one of the old grammarians, maintaining that *deposita formidine* is inconsistent with the daring character just before assigned to Sinon; but *formido* here means the appearance of fear, which he evidently assumed.

77. *fuerit quodcumque*, "whatever may be the result to me."

79. *Hoc primum*, scil. *fatebor.*

81. *Fando*, "by speaking"; i. e. "from hearing it spoken of."

82. *fama*, "by report."

85. *cassum lumine*, "deprived of life."

87. *primis ab annis*, "from the commencement of the war."

88. *regno;* the authority of Palamedes among the Greek chieftains.

91. *superis ab oris*, "from this upper world"; so above, v. 85, *demisere neci*, they sent "down" to death, i. e. to the infernal regions.

96. *Promisi ultorem*, "I promised an avenger"; i. e. I promised that I would be an avenger.—*odia*, scil. *Ulixi.*

98. *Criminibus*, "charges," "accusations."

99. *quaerere arma*, "to seek for," contrive "stratagems against me."—*conscius*, "in concert with other accomplices." This is the interpretation of Heyne, to which Wagner also assents; others, however, explain it "conscious" of having caused the death of Palamedes, and of therefore being exposed to my vengeance.

102. *uno ordine*, "in the same rank"; i. e. "all alike."

103. *Id*, "that" which I have related.

105. *Tum* is emphatic; we were before desirous of hearing the story of Sinon, "but then," &c.
107. *ficto pectore*, "with deceitful heart."
111. *hiems*, "storm."
114. *scitatum;* Wagner and Jahn prefer *scitantem* to *scitatum*, the reading of Heyne. *Scitantem* is the present participle with future signification, "we send him to inquire." The same phrase occurs Phaedr. Fab. I. 2. 22, *Alium rogantes regem misere ad Jovem.*
118. *litandum;* "propitiation must be made."
121. Heyne makes *fata* the nominative, and supplies *mortem* or some such word after *parent;* but Jahn shows that *parent* cannot be used without an object expressed, and makes *verba* or *dicta*, "the words of the oracle," the subject of the sentence, and *fata*, in the sense of "death," the object.
123. *quae sint ea numina divum*, "what this will of the gods may be" (compare Aen. I. 133); i. e. who may be the person indicated by the oracle as the victim.
124. *canebant*, "prophesied."
126. *tectus*, "dissimulating."
129. *Composito*, for *ex composito*. — *me destinat arae*, "designates me (as the victim) for the altar."
131. *in exitium conversa tulere*, "suffered to be turned to the destruction."
133. *salsae fruges;* the *mola salsa;* compare Ecl. VIII. 82, note.
136. *dum vela darent*, scil. *ventis*. — *dedissent* has the force of *daturi essent*. —*forte*, because it was uncertain, as the victim was not offered, whether the gods would grant a fair wind.
139. *ad poenas;* this is the reading of most manuscripts, but Wagner has edited *et poenas*, for *ad poenas*. The meaning then is, "whom perhaps they will even require to be punished (*poenas* for *puniendos*) in my stead, on account of my escape." *Reposcere* has the force of the Greek ἀνταιτεῖν, "to demand in return for." The force of the *et* will be evident, if we connect this line with the preceding; not only does he despair of seeing his children and father again, but he fears that "even," &c.
141. *Quod*, "wherefore"; the Greek διότι.
143. *fides*, "regard for justice and humanity."
145. *ultro*, "readily."
148. *hinc*, "henceforward."
151. *quae religio? aut quae machina belli?* "what religion? or what engine of war?" i. e. "was it constructed for any religious purpose, or to be employed as an engine of war?"
154. *aeterni ignes*, "ye eternal fires"; sun, moon, and stars.
156. *vittae deum*, "fillets used in divine rites."
157. *Fas mihi*, scil. *sit*. —*resolvere*, "to loosen," i. e. to free myself from. — *Graiorum sacrata jura*, "the sacred laws which bind me to the Greeks."
160. *servata*, if "preserved" by what I am about to reveal.
163. *stetit*, "rested upon." — *ex quo*, scil. *tempore*.
168. *Virgineas vittas*, "virgin fillets," i. e. fillets which crowned the virgin goddess.
169. *fluere*, "to pass away," to vanish; thus, Cic. De. Fin. II. 32: *fluit voluptas corporis*.
173. *Luminibus arrectis*, "from her fixed eyes"; *oculos arrigere* or *erigere* is the reverse of *dejicere*, "to cast down the eyes."
174, 175. *solo emicuit*, "raised herself from the ground," in order, as Servius explains, to testify that she was placed there against her will.
178. *Omina ni repetant;* the Greeks, as well as the Romans, when they had been unsuccessful in war, returned home and repeated the omens, in order

to recommence under more favorable auspices. — *numen*, "the statue"; so also v. 183.

180. *quod*, i. e. *quod attinet ad id, quod*, "as to their having sailed home to Mycenae."

182. *digerit*, "interprets."

188. *antiqua sub religione;* namely, the worship which they had rendered before the Palladium had been carried off.

189. *dona Minervae*, see v. 31, note.

200. *improvida;* "not on their guard" against a stratagem, "unsuspicious."

201. *sorte;* it would seem that there were not at this time any regular priests of Neptune among the Trojans, and in such cases the deficiency was supplied by lot.

205. *pariter*, "together," "side by side."

207. *superant undas*, "rise above the waves."

208. *pontum legit*, "skims over the surface of the sea." — *Pone legit, sinuantque*, for *pone legit sinuans*, "winds along its huge back"; Wagner and Jahn have changed *sinuant* into *sinuat*, which in that case must agree with *pars cetera;* the construction thus becomes more elegant.

209. *arva*, "the shore."

212. *agmine certo*, "in a direct course"; both together going straight towards him.

215. *depascitur*, "devours."

218, 219. *bis circumdati collo squamea terga*, "having twice been given, or twined around, his neck, as to, i. e. with, their scaly backs."

219. *capite* must be understood of the heads of the serpents; if it referred to the head of Laocoōn, it would be *superant caput*.

220. *nodos*, "the coils" of the serpents.

224. *incertam securim*, the axe which had struck an uncertain, insufficient blow.

225, 226. *lapsu effugiunt*, "fly away in gliding," "glide away."

229. *scelus expendisse*, "has paid his crime"; i. e. has paid or suffered the punishment of his crime.

232. *ad sedes*, scil. *deae;* "to the dwelling," or temple, "of the goddess." — *oranda*, "to be propitiated."

234. *muros, et moenia;* when *muri* and *moenia* are joined together, and *moenia* precedes *muri*, *moenia* means any kind of fortification, battlements or ramparts, and *muri* walls built of stone or brick; but when, as in this case, *moenia* follows *muri*, it signifies the buildings within the walls, the houses, &c. Compare Niebuhr's History of Rome, Vol. II., note 80.

235. *pedibus*, scil. *equi*.

235, 236. *rotarum lapsus*, for *rotas*.

238. *Feta armis*, "full of armed men."

242. *ipso in limine;* it was always a bad omen to trip or stumble at the threshold; here the horse is said to have stopped, which would have the same effect.

247. *non unquam credita;* Cassandra was doomed to have her prophecies disbelieved.

250. *Vertitur interea coelum;* it was in early times believed that one celestial hemisphere was turned towards the earth during the day and another during the night; at the close of day the heavens might then be said to be turned round. — *oceano*, for *in oceanum;* so Aen. V. 451: *it clamor coelo*, for *ad coelum*.

254. *phalanx*, "army."

255. *tacitae lunae*, for *tacitae noctis;* but Virgil may at the same time intend a reference to the tradition, mentioned by several authors, that Troy was taken at full moon.

256. *regia puppis*, the ship of the commander, Agamemnon.

259. *Laxat;* the two different senses in which *laxat* is applied to *Danaos* and *claustra* must be rendered into English by two different words; *laxat Danaos*, "he releases the Greeks," *et laxat claustra*, "and opens (i. e. by opening) the doors."

263. *primus;* no better explanation can be given of *primus* than that Machaon was "the first" to descend.

264. *doli*, "the stratagem," i. e. the horse.

267. *agmina conscia;* the bands that shared in the plot.

268. *aegris;* Heyne supposes this to mean "wretched"; other commentators interpret it by "weary."

272. Heyne and Wagner punctuate this line *Raptatus bigis ut quondam, aterque*, "such as formerly (he was), when dragged along by the chariot"; the punctuation here adopted is that of Jahn, which gives a better construction: "he appeared in my presence, and shed many tears, (appearing such as he was when) dragged along, as formerly, and soiled," &c.

282. Aeneas in his dream sees Hector, and is unconscious, for the time, that he is dead; but still he is aware that Hector has long been absent.

283–285. *ut defessi* must be taken together. — *post multa tuorum funera*, after many deaths of thy friends; i. e. "after the deaths of many of thy friends."

290. *alto a culmine*, "from its lofty height."

292. *hac*, scil. *mea*. Hector in speaking holds out his own right hand.

293. *Sacra*, "her sacred things," those which were used in sacrifices, &c.

295. *Magna quae statues;* the word *magna*, which would be inappropriate if strictly applied to Lavinium, has reference to Rome.

298. *miscentur moenia luctu*, for *luctus in urbe miscetur*.

299, 300. *secreta recessit*, "was remote."

303. *supero ascensu*, "I reach by ascending."

306. *boumque labores;* compare Georg. I. 325. Warton remarks, that, in this and some other passages in the second and third books, Virgil seems to forget that Aeneas is speaking, and not himself. "What can be more unnatural or offensive to propriety, than for Aeneas to stop in a narration where he is describing the desolation of his own city, to make a labored comparison of five or six lines about a fire seizing a field of corn, or a shepherd listening to the roarings of a torrent?"

309. *fides;* the belief or opinion which one forms; Aeneas first listened in doubt and amazement, but "then," i. e. soon afterwards, "it became clear to him what he was to think of the matter, and he saw through the stratagems of the Greeks." This, which is in effect the interpretation of Heyne, is the only natural one; some commentators make *fides* mean "the truth of the words of Hector," and others "the false faith of the Greeks or of Sinon."

311. *Vulcano*, for *igne*.

312. *Ucalegon*, for *Ucalegontis domus*.

314. *nec sat rationis in armis;* nor was there much reason why I should take up arms; i. e. "there was not much wisdom in resorting to arms."

317. *succurrit* (*animo*), "came into my mind"; i. e. I resolve upon it.

321. *ad limina*, "to the threshold" of Aeneas.

322. *quam prendimus arcem?* an exclamation of surprise; Aeneas had resolved to collect a band of followers in order to defend the citadel, and is amazed to find that Panthus, the priest of the temple of Apollo in the citadel, and therefore its natural defender, has deserted his post; he exclaims, "What citadel can we now defend?" as much as to say, "All is lost, for you have abandoned our only citadel."

324. *ineluctabile*, "fatal."

328. *mediis in moenibus*, "in the midst of the city."

329. *incendia miscet*, "is dealing out flames."
330. *bipatentibus*, "opening with folding or double gates."
332. *angusta viarum*, for *angustas vias*.
335. *caeco Marte*, "in a battle fought by night."
336. *numine divum*, "impelled by some deity."
344. *gener*, "the son-in-law" of Priam; not actually, but in expectation.
345. *furentis*, "inspired."

346. *Audierit;* observe here the force of the subjunctive. *Infelix, qui non audierat*, which some editions read, would be simply, "wretched man, who did not hear"; but *infelix qui non audierit* is "wretched man, because he did not hear, as he ought to have done."

347. *audere in proelia;* "to be animated with courage for the fight."
349. *audentem*, scil. *me*.

350. The reading of Heyne and Jahn is here adopted, who include *quae sit* — *Incensae* in a parenthesis, and make the apodosis of the sentence commence with *moriamur*. Wagner rejects this explanation, on the ground of the parenthesis being too long for a short speech, and makes the apodosis commence with *quae sit;* but much of the force of the passage is thus lost.

356, 357. *atra in nebula;* wolves have been observed to prowl especially on dark nights. — *improba ventris rabies;* an excessive fury of the belly, i. e. hunger. — *Exegit*, "has driven forth" from their dens.

360. Wagner thinks, that, when Virgil wrote *nox atra*, it had escaped his memory that he had just before, v. 340, written *oblati per lunam*.

364. *inertia;* Heyne interprets this "unresisting," "defenceless," but a more natural meaning is "inanimate," "lifeless."

366. *poenas dant*, "suffer punishment," i. e. are slain.
367. *Quondam*, for *aliquando*, "at times."

369. *plurima mortis imago;* these words may mean that "many different forms of death" were seen; or, as Heyne thinks, merely that there was a great appearance of death; many dead bodies were seen.

373. *nam quae*; Heyne interprets this *quae tandem*; but the meaning of the passage is quite obvious, if we give to the word its usual signification.

377. *Fida satis*, "sufficiently trustworthy." — *sensit delapsus*, for *sensit se delapsum esse*.

380. *humi nitens*, "placing his foot on the ground"; *nitens*, part. from *nitor*.

381. *Attollentem iras*, "raising its anger," "becoming enraged"; compare Aen. XII. 4.

385. *Adspirat*, "blows favorably upon," i. e. "favors."
388. *dextra*, "propitious."

389. *insignia;* the *insignia*, devices or badges, consisted principally in the helmets and shields.

391. *deinde*, "then," "forthwith."

396. *haud numine nostro*, "not under our own," i. e. "not under favorable auspices."

400. *Fida*, "safe."

402. *nihil fas quemquam fidere;* "one ought not to have any trust," or hope. — *invitis divis*, "the gods being unwilling," i. e. "against the will of the gods."

406. *nam;* the usual mode of supplicating the gods was by lifting up the hands towards heaven; but Cassandra could only raise her eyes, "for" her hands were bound. — *Lumina tendere* is not strictly a correct expression; but Virgil has several times used it in connection with another word, as here with *palmas*, to which it is applicable; e. g. Aen. V. 508, *oculos telumque tetendit*.

409. *densis armis,* "with close arms," i. e. "in close ranks."

412. *Graiarum errore jubarum,* "by the mistake occasioned by the Grecian crests" on the helmets which they had assumed.

413. *ereptae virginis ira,* for *ira ob ereptam sibi virginem.*

418. *equis;* Heyne thinks that by horses is here meant chariots drawn by horses; Jahn, however, and other commentators, notice that the winds are often said to ride on horses; and especially *Eurus,* Hor., Carm. IV. 4. 44: *Per Siculas equitavit undas.*

420. *si quos,* "whomsoever."

422. *mentita tela;* the "lying," or "false arms"; those, namely, which represented them as Greeks.

423. *ora sono discordia signant,* "make our voices, differing in sound from their own, a mark of distinction." Heyne interprets *signant* by *agnoscunt;* Jahn's explanation of *pro signo habent* is here adopted. Homer notices no difference of speech between the Greeks and the Trojans, and it was probably a difference of dialect rather than of language.

428. *aliter;* Aeneas takes it for granted, that, on hearing of the virtues of Rhipeus, his hearers will judge that he ought not to have been killed, and replies to this judgment, which has not been expressed in words, "the gods determined otherwise."

431. *flamma extrema* is a common expression for the funeral pile, and thence for death. Aeneas swears "by the destruction of Troy and the death of his countrymen."

433. *Vitavisse,* for *me vitavisse.*

434. *meruisse manu,* "that I deserved it by (fighting with) my hand"; i. e. that I fought so as to make it likely that I should fall, exposed myself to every danger.

436. *vulnere Ulixi,* "a wound received from Ulysses."

440. *Martem,* "war."

441. *testudine;* the *testudo* was a covering made by a close body of soldiers, who placed their shields over their heads, to secure themselves against the darts of the enemy. The shields fitted so closely together as to present one unbroken surface. — *limen,* "the entrance"; we must suppose that the entrance (here called *limen*) to the palace of Priam was through a tower, v. 460, in which the gate was situated; it is this tower which the Greeks were now assailing and the Trojans defending.

442. *parietibus;* the first *i* is a consonant. See Remarks upon Scanning.

443. *gradibus,* the steps of the ladders.

443, 444. *clypeos ad tela sinistris, Protecti* (*clypeis*) *objiciunt.*

444. *fastigia,* "the battlements."

445, 446. *tecta domorum culmina,* the tiles which form the roof of the palace.

451. *Instaurati* (*sunt mihi*) *animi.*

453. *Limen,* "an entrance." — *caecae fores,* "secret doors." — *pervius usus,* "a passage of communication."

454. *postes relicti,* a gate, deserted or unnoticed by the enemy.

455. *A tergo,* "at the back" of the palace.

460. *in praecipiti stantem,* "rising perpendicularly." — *Turrim* is governed by *convellimus,* v. 464.

463. *labantes,* "loose," and therefore easily separated.

464, 465. *altis sedibus,* "from its lofty position." The tower appears to have been erected upon the roof of the palace, probably immediately over the principal entrance, v. 441, and Aeneas and his companions can have stood upon the roof while hurling down the tower; thus would be answered the objection of Servius, who remarks that we are not told where the persons stood who carried on this operation.

470. *luce ahena*, for *luce armorum ahenorum;* the breastplate, helmet, and sometimes the shield were made of brass.

471. *mala*, "noxious."

475. *micat;* compare Georg. III. 439, note.

478. *Succedunt tecto*, "make an attack upon the building."

479. *Ipse*, scil. *Pyrrhus.* — *bipenni*, compare Georg. IV. 331, note.

479, 480. *dura limina*, "the doors made of hard wood." — *postesque a cardine vellit;* in order to understand this expression, it is necessary to know that *cardo* does not strictly mean "hinge," but "pivot," or rather, originally, the socket in which the pivot turned. The *postis* appears to have meant the upright pillar in the frame of the door, which had brazen pivots at the top and bottom, and was therefore *aeratus*. *Cardo* must here be the socket in which the *postis*, with the whole door, turned; compare v. 493. It must be observed that *perrumpit*, *vellit*, are in the present tense, and describe what Pyrrhus is doing, that is, striving to accomplish; his efforts are not successful, until we come to verse 492.

482. *fenestram*, "an aperture." — *dedit*, "he effected."

485. *Armatos;* these are the guards mentioned v. 449.

487. *Miscetur*, "is filled with"; more literally, there is a confused or promiscuous sound of wailing, &c.

491. *patria*, "of his father."

492. *ariete crebro*, "with the repeated blows of the battering-ram." The *aries* was a beam of wood, to one end of which was fastened a mass of iron or brass, resembling in form the head of a ram.

494. *rumpunt aditus*, "they force an entrance."

496. *Non sic*, "not so"; i. e. "not with such violence."

498. Compare Georg. I. 498.

503. *Quinquaginta illi thalami;* "those (i. e. those renowned and splendid) fifty apartments." Homer mentions that each of Priam's fifty sons was married, and had apartments in his father's palace.

504. This sentence is placed in parenthetical apposition to *thalami;* like Ecl. II. 3: *inter densas, umbrosa cacumina, fagos.*

505. *deficit*, "is wanting," i. e. "does not reach."

512. *nudoque sub aetheris axe*, "under the open vault of the heavens." Virgil represents the palace of Priam as occupying the sides of a square, with a large open space in the middle; in this space, *aedibus in mediis*, and of course, therefore, in the open air, was placed the large altar.

516. *Praecipites*, "flying."

518. *Ipsum Priamum*, "even Priam"; *ipse* here shows that Priam is doing what could not be expected of him.

519. *Ut vidit (Hecuba).* — *dira*, "ill-omened."

522. *si — afforet Hector;* "not, if my own Hector himself were now here," supply "would he be able to resist."

529. *vulnere*, "with a wound"; i. e. with a weapon for the purpose of inflicting a wound.

530. *premit hasta*, "is close upon him," almost touching him "with his spear."

533. *in media morte tenetur;* "he is held in the midst of death," i. e. "he is at the very point of death."

536. *pietas*, "justice"; concern and compassion for those who suffer undeservedly.

539. *funere*, "with the death" of his son; persons were supposed to be polluted by the presence of a dead body, and especially by the touch of blood.

541. *fidem; fides* here means the confidence which the suppliant places in the person whom he supplicates.

542. *erubuit*, "he respected."
544. *sine ictu*, "without a blow"; i. e. without inflicting a wound.
545. *quod rauco aere repulsum (est)*, "which was repelled," i. e. "its force was broken, by the hoarse, i. e. dull-sounding, brass"; the spear just penetrated the shield, but had not force to reach Pyrrhus, and therefore without effecting its purpose, *nequidquam*, remained suspended from the boss.
547. *Referes ergo haec;* Pyrrhus speaks this ironically. "Virgil was too judicious," says Pope, "to imitate Homer in some of his cruel and inhuman speeches made over the dying and dead, and is much more reserved in his sarcasms and insults. That of Pyrrhus to Priam, in the second book, though barbarous in itself, may be accounted for, as intended to raise a character of horror, and render the action of Pyrrhus odious."
553. *Extulit*, "raised aloft."
554. *Haec finis; finis* is more frequently masculine, and some editions read *hic finis;* but *haec finis* is much more euphonious.
556, 557. The order of the words is *Regnatorem Asiae, quondam superbum tot populis terrisque.* — *superbum populis terrisque*, "proud in," i. e. possessing, "so many nations and lands."
558. *sine nomine;* his body, after the head was severed from it, was without any distinguishing mark, and therefore "nameless."
559. Critics highly praise the artistic beauty of the following passage. The circumstance of the hero's being put in mind of his own helpless father and wife, by the death of Priam, is very natural and touching, and forms an excellent introduction for the resolution which he adopts, of quitting the ruins of Troy.
563. *direpta domus;* Aeneas saw, in imagination, his house destroyed. — *casus Iuli*, "what might happen to Iulus."
565, 566. *saltu ad terram misere*, "leaped down upon the ground"; they had been fighting from the roof of the palace.
567 - 588. These two-and-twenty lines are not found in the larger number of manuscripts. It is said by Servius, that they were written by Virgil, and struck out by Tucca and Varus, who, after the death of the poet, were commissioned by Augustus to revise this work; they were induced to expunge them, partly because they considered the rage of Aeneas towards Helen unworthy of his character, and partly because the account here given is somewhat inconsistent with Aen. VI. 510, seq. This statement is probable, because, if the lines are genuine, there is no other way of accounting for their absence from so many manuscripts, and if they are not genuine, it is difficult to attach any meaning to v. 594; and v. 589 ought not to commence with *Quum*, but with *Hic.*
567. *super-eram unus*, "I alone was left."
570. *Erranti*, scil. *mihi.*
573. *communis Erinnys*, "the common Fury," i. e. scourge, "of Troy and of her own country."
575. *ignes*, "anger." — *ira*, "a rage," i. e. "a raging desire."
576. *sceleratas poenas*, for *poenas sceleris*, "punishment for her crime."
579. Wagner has expunged this line, which he calls a most foolish one, chiefly because the parents of Helen were at this time dead, and because she would see her husband at Troy, and not upon her return. But with regard to the first point, it is well remarked by Jahn, that poets frequently speak of returning to their country as returning to their fathers, or to their ancestors. Wagner makes *conjugium* signify *conjugem*, but there is no difficulty if we suppose it to have its natural meaning, "the condition" or dignity "of married life." Exception has also been taken to *natos*, inasmuch as Helen at this time had but one daughter, Hermione; but Aeneas

may very well be supposed to be ignorant of, or in his anger to have forgotten, the number of her children. But, above all, the whole passage would lose much of its beauty with this line, which enumerates all the chief blessings of life, and draws a striking contrast between Helen, the cause of all the calamities, about to enjoy them, and the Trojan women introduced in the next verse as about to be deprived of them and become her slaves.

583. *nullum memorabile nomen*, "no memorable name," i. e. "not any glory."

585. *nefas*, for *nefariam feminam.* — *merentis;* Wagner has substituted *merentes*, using this word in a passive sense; but it appears unnecessary to depart from the common reading, as *sumere rem alicujus* may very well stand for *sumere rem ab aliquo; merentis* is, therefore, for *a merente.*

587. *Ultricis flammae*, "the flame of revenge," for "revenge" itself: "to have satiated my mind with revenge"; *explere* usually governs the ablative.

589. *non ante*, "never before." These lines are a close imitation of a passage in Homer's Iliad, *α*. 193, which describes the appearance of Minerva to Achilles.

595. *nostri tibi cura*, "thy regard for me"; this may refer to the affection which Aeneas ought to evince for Venus, by taking care of Anchises, who had been beloved by her; or, as seems more probable, to the course which he ought to pursue with regard to Helen, who was under the special protection of Venus. Heyne prefers the former interpretation, but it might be supposed that Aeneas would take care of his father for his own sake, and would not require to be told to do so for the sake of his mother.

600. *hauserit*, scil. *sanguinem*, "had drunk their blood."

602. *Culpatus*, "guilty."

606, 607. *tu ne qua parentis jussa time;* this is the reason why Venus withdraws the cloud that obscured his vision; in order, namely, that he might not hesitate to obey her commands. "The thought," says Warton, "of Venus clearing his eyes, and enabling him to see the gods at work in destroying the city, is nobly conceived; I apprehend this to be one of the sublimest passages in Virgil's writings. It has been imitated by Milton, XI. 411, and by Tasso, XVIII. 93."

613. *Prima*, "first," as to position; close to the entrance of the city.

616. *nimbo effulgens*, "conspicuous by a cloud."

617. *Ipse Pater;* the great father, Jupiter.

626. *Ac veluti; ac* with a comparison conveys a reference to what has preceded; no apodosis is therefore required.

631. *runinam trahere* is a somewhat stronger expression for *ruere* or *proruere;* it means, "to fall over with violence."

632. *Descendo*, scil. *de arce;* from the citadel, for he had already left the tower. — *deo*, the deity, i. e. the goddess; compare Aen. VII. 498.

633. *dant tela locum;* "their weapons allow me a free passage," i. e. do not touch me.

638, 639. *integer aevi sanguis*, for *sanguis integri aevi;* "whose blood is full of youthful vigor."

642, 643. *Satis una superque vidimus*, "(It is) enough and more than enough (for me that) I have seen." — *una excidia*, referring to the capture of Troy by Hercules during the reign of Laomedon. — *superavimus*, "have survived."

644. *sic positum affati corpus;* Anchises requests that they would consider him as already dead, and address him as though his corpse were laid out for burial, *positum*, with the words *vale, vale!* which formed a part of the funeral obsequies, and then take their departure.

645. *Ipse manu;* Heyne interprets *manu*, "by the hand of some enemy," but the two words occur together in several other passages, and always mean "my own" or "his own hand"; compare Georg. III. 396; Aen. III. 372; Aen. VII. 143. Wagner thinks that Virgil may have written *inveniam*, *aut miserabitur;* but the English poet seems to have caught the spirit of the passage better than the German critics; he translates the passage so as to show that the old man in his despondency speaks in broken sentences; first he says that he will kill himself; then he pauses a moment, and reflects that his strength may not be sufficient, and adds "some foe will take pity on me, and kill me"; but to connect this by a conjunction to the preceding words would destroy much of the poetical beauty. See Warton's Virgil.

646. *Facilis*, "easy to be borne."

647, 648. *annos demoror*, "I detain the years," i. e. I seem to make time pass slow by living so long.

648. *ex quo*, scil. *tempore.*

649. *Fulminis afflavit ventis*, "breathed on me with the blast of his lightning."

653. *fatoque urgenti incumbere*, follow up, i. e. "hasten the impending fate."

658. *tantum nefas*, "(the suggestion of) so great a crime."

664. *Hoc erat quod*, "was it this, for which"; "was it for this that."

665. *Eripis*, for *eripuisti;* referring to the assistance rendered by Venus; compare v. 632; the present tense brings the circumstance more vividly before the reader.

668. *lux ultima*, "the last day"; i. e. death.

673. This is an imitation of the celebrated passage in the Iliad, ζ. 394 – 399, which describes the parting between Hector and Andromache.

678. *conjux quondam tua dicta;* this is spoken with deep grief; "I, whom you once called your wife," but for whom you no longer care. — *relinquor*, "remain," i. e. to be defended.

680. *monstrum*, "a prodigy."

681. *ora*, "eyes"; i. e. while his parents were actually touching and looking at him.

682, 683. *levis apex*, "a light, tapering flame." — *summo de vertice*, "from the crown of the head."

683. *Fundere lumen*, "to shed light." — *tactu innoxia*, "harmless to the touch."

685. *pavidi metu* are to be taken together.

686. *fontibus*, "with water."

690. Wagner has removed the colon after *nos*, and makes the sentence signify *hunc tantum aspectum nos aspice;* the reading in the text is manifestly better, and is explained by Heyne and Jahn *hoc tantum precor.*

691. *haec omina firma*, "confirm these omens"; i. e. give some further sign to prove that we may rely upon them. The thunder on the left hand, which immediately followed, supplied this confirmation.

693. *laevum;* omens which appeared on the left hand were for the most part considered propitious; see Pliny II. 52 – 55: *Laeva prospera existimantur, quoniam laeva parte mundi ortus est.*

694. *facem*, "a bright train," like a torch.

697. *Signantem vias*, "pointing out the way" we were to take. — *longo limite sulcus*, the furrow or "track" of the star, "in its long path."

699. *victus*, conquered, i. e. "yielding." — *se tollit ad auras*, "rises up."

703. *vestro in numine Troja est;* Anchises is induced by the omens to abandon his intention of perishing with the city, and exclaims, "Yours is

this augury; Troy henceforth is under your protection." By Troy he does not mean the city just laid in ashes, but the fortunes of the Trojans who were about to leave it, and the new city, which they were about to build elsewhere, and the empire which, according to those omens, was to be founded by Iulus. The same expression occurs, Aen. IX. 247.

711. *longe*, "at a distance."—*servet vestigia*, "observe (and follow) my steps."

714. *Desertae Cereris;* Ceres is called *deserta* in reference to this temple, because, as it was situated without the walls, worship had been discontinued during the siege; or it may simply mean that it was in a "retired," unfrequented spot.

716. *ex diverso*, "from different directions."

717. *sacra;* see above, v. 293.

719. *Attrectare nefas;* compare above, v. 167, where we see that it was considered the height of impiety to touch any thing consecrated to the gods with blood-stained hands.

725. *opaca locorum*, for *opaca loca.*

726. *Et* has the force of the Greek καὶ τότε, and of the German *da.*

727. *glomerati ex agmine; agmen* is the whole host of the Greeks, many individuals of which were collected into small bodies, *glomerati;* compare above, v. 414.

729. *Suspensum*, "anxious."—*comiti*, Iulus.—*oneri*, Anchises.

731. *viam;* Brunck and Heyne have substituted for this word *vicem*, alleging that Aeneas had not yet reached the end of his road; but Wagner and Jahn have well explained, that he had successfully passed over the dangerous part of the road, and remark that, on the contrary, he could not be said *evasisse vicem*, "to have passed through any dangers," inasmuch as he had not met with any; he would rather have said that he had avoided danger, *evitasse vicem.*

734. *Ardentes*, "blazing," because of polished bronze.

735. *nescio;* this is a dissyllable, *nescjo* (*nescyo*); *o* final is always made long by Virgil except in *ego*, *duo*, and *modo.*—*male numen amicum*, for *numen inimicum.*

736. *Confusam*, for *confundendo*, "by making me confused took away my presence of mind."

737. *nota regione viarum*, the well-known or "frequented paths."

738. *misero* (*mihi*) *erepta Creusa.*

744. *fefellit*, "escaped the observation of"; i. e. was seen by none of them.

750. *Stat*, "I have resolved"; literally, my resolution stands.

754. *lumine lustro*, "I explore with my eyes."

756. Wagner includes the second *si forte* between commas, and makes it equivalent to the Greek εἰ τύχοι; the repetition of the words in the same sense, "if by any chance," would express the very slight hope which Aeneas could entertain of such an event.

765. *auro;* compare Aen. I. 655, note.

766. *Pueri et pavidae matres;* namely, the Trojan captives; in those early times the booty was always the common property, and was afterwards distributed by lot, or according to the merits of the captors.

773. *nota major imago*, "her image larger than that which was known to me"; i. e. larger than I knew her when alive; it was believed that this was the case with ghosts.

778. *nec te comitem hinc;* the reading of Jahn, which is that of the Medicean manuscript. Heyne reads *te hinc comitem asportare*, and Wagner, *te comitem partare Creusam.*

779. *Fas*, "allowed by the fates."

781. *venies* (*ad*) *terram Hesperiam*. It has been made an objection by some critics, that Lavinia plainly informs Aeneas where his future settlement is to be, and that, notwithstanding this, he subsequently endeavours to fix his dwelling, first in Thrace, and then in Crete. But it must be remembered that to the ancients Hesperia was a very vague term, which was at different times applied to various countries.

783. *res laetae*, "prosperity."

788. *deum genetrix*, "Cybele."

791. *recessit*, "vanished."

792. *Ter conatus* (*sum*).

794. *somno*, "a dream."

798. *pubem* means the same persons as the preceding word *viros*, "a people"; compare Aen. VII. 219: *Jove Dardana pubes gaudet avo.*

802. *Ducebat diem;* compare Ecl. VIII. 17.

803. Wagner has done well in changing the full stop, with which in former editions this line ended, into a colon. The conjunction *que*, in *Jamque jugis surgebat Lucifer*, evidently does not connect that passage with what precedes it, but points out a relation of time between the proposition at the commencement of which it is placed and that contained in the last line. "And now the morning star was rising over the summits of Mount Ida; the Greeks were in possession of the closely guarded gates, and there was no hope of safety, (except in flight), (when)," *cessi* for *discessi*, "I departed."

804. *montem;* Heyne and the greater number of editions have *montem;* but Wagner argues, from Aen. III. 6, that *montes* is the correct reading.

THE AENEID. — BOOK III.

Argument. — In this book, Aeneas continues the narration of his adventures. After he had collected all his followers, he fitted out a fleet of twenty ships and sailed to Thrace, where he made an unsuccessful attempt to found a colony. He then, in consequence of Anchises giving a wrong interpretation of an oracular response, proceeded to Crete, whence, upon discovering his mistake, he sailed for Italy. He was driven upon several shores, and encountered many dangers and hardships. At Drepanum, in Sicily, his father Anchises died; and as he was sailing thence towards Italy, the storm arose which drove him upon the coast of Africa, as is related at the commencement of the first book.

The events related in this book occupy a space of nearly seven years, and it is said by De Segrais to be extremely valuable for its many different pictures of civil life and popular manners, as well as for those fine monuments of ancient religious customs, which are not to be found elsewhere; so that there is more to be learned from it than from the whole remainder of the Aeneid.

2. *visum*, as well as *placitum*, *licitum*, and *datum*, are almost always used instead of *visum est*, &c.

4. *Diversa*, "distant." — *desertas;* Wagner follows the interpretation of Servius, *desertas a Dardano*, "which had been quitted by Dardanus," because Aeneas could not call Latium *desertas terras* in any other sense, inasmuch as Creusa had already described it to him as *opima arva;* Jahn, however, who follows the interpretation of Heyne, points out that, as contrasted with

the wealthy and populous city of Troy, *superbum Ilium*, Aeneas might, with the greatest propriety, speak of Italy as desert or "uninhabited."

8. *prima aestas*, "the early summer"; Troy was destroyed in the spring of the year.

9. *dare fatis vela*, "to spread our sails to the fates," i. e. to sail where the fates will take us; *dare ventis vela*, "to spread the sails to the breeze," is a common expression, which Virgil has very poetically adapted.

12. *Penatibus et magnis dis*, for *Penatibus, magnis diis;* the Penates themselves bear the name of *magni dii*, and there is nowhere any intimation of any but the Penates having been brought away.

13. *Mavortia;* Thrace is designated as the dwelling-place of Mars by Homer.

15. *Hospitium antiquum Trojae*, "connected with Troy, by ancient interchange of hospitality." — *sociique Penates*, and by a treaty of alliance; literally, "and its household gods were allies to those of Troy." The Thracians were allies of the Trojans; see Il. β. 844 – 851.

17. *ingressus*, scil. *Thraciam.* — *fatis iniquis*, "the fates being adverse," i. e. "against the will of the fates."

19. *divisque*, "and the (other) gods."

20. *Auspicibus*, "the patrons"; those who favored. — *nitentem*, "white."

23. *hastilibus*, "shoots."

28. *liquuntur sanguine guttae*, for *guttae sanguinis.* Addison has found great fault with this passage, which, he says, seems to have the marvellous without the probable; it is strongly defended by Warburton in his Divine Legation, Book II. 4. Warton says of it, "This marvellous story was particularly pleasing to the wild imagination of the Italian poets. Tasso has closely imitated it, Book XIII. 41, and Ariosto in the transformation of Astolfo; from whom their disciple Spenser has copied it, Fairy Queen, Cant. I. 2. 30."

35. *Gradivum patrem*, father Mars. — *qui praesidet;* see above, v. 13, note.

36. *Rite secundarent*, "that they would render prosperous." — *visus*, for *visum*, "the prodigy." — *omenque levarent*, "and avert the (bad) omen."

41. *parce sepulto*, "spare me," i. e. leave me at rest, "since I am now buried."

42. *Parce scelerare*, "forbear to pollute," by violating a grave.

42, 43. *Non me tibi Troja externum tulit*, "Troy did not give birth to me a stranger to thee"; i. e. I am a Trojan and related to thee.

43. *aut cruor hic (externus) de stipite*, "nor is this stranger's blood which flows from the tree"; *aut* is thus used after *non* even by prose writers.

45. *confixum;* the weapons by which he had been pierced had taken root and covered him with the shrubs into which they were changed, "and have grown into sharp javelins."

46. *seges increvit jaculis* is a poetical expression for *jacula increverunt.*

52. The genuineness of the latter part of this verse is suspected, as Polydorus was not sent into Thrace at the commencement of the siege.

55. *Fas omne abrumpit*, "violates every law of right," human and divine.

56. *Quid non mortalia pectora cogis?* Heyne asserts that *quid* is put for *ad quid*, "to what crimes dost thou not force human hearts?" But this is not, strictly speaking, the construction; it is *quid* (for *quam coactionem*) *non cogis mortalia pectora?* "what compulsion dost thou not exercise over human hearts?"

57. *sacra*, "execrable," "accursed"; this use of the word arose from the custom of devoting to death animals or human victims, which thence became "sacred."

61. *Linqui;* Wagner makes *linqui* to be governed by *jubent*, understood;

Jahn, by *animus est.* — *dare classibus austros*, "to give the breezes to our fleets"; i. e. to spread our sails to catch the breezes.

63. *arae* is used for *ara*, "an altar"; unless they erected two altars, as we find, v. 305, that Andromache did in honor of Hector.

66. *Inferimus*, "we bring" as libations. — *cymbia*, small vessels or cups resembling a boat in shape.

67. *Sanguinis sacri;* namely, from a victim slain as a sacrifice.

68. *supremum*, "the last" farewell; see Aen. I. 219, note.

70. *lenis crepitans;* these words must be taken together.

73. *mari medio;* this does not mean in the middle or centre of the sea, for then the prepositive would be expressed, *in mari medio;* but merely, quite surrounded by water, "in the deep." — *gratissima tellus;* the island of Delos; see Index.

75. *pius*, "grateful"; having a kind of filial gratitude towards the island in which he was born.

76. *Mycono e celsa;* Ovid applies the epithet *humilem* to Myconus; but he is then speaking of it as compared with some of the more elevated islands; the epithet *celsa* is quite applicable to it as compared with Delos, which is the lowest of all the Cyclades; see Wheeler's Journey into Greece.

85. *da;* the oracle is said to give that, the means of obtaining which it points out.

87. *reliquias Danaum;* compare Aen. I. 30, note.

92. *cortina;* this word appears here to signify the table or slab, supported by a tripod, upon which the priestess stood to deliver her responses.

93. *petimus terram*, "we seek, i. e. we fall upon, the ground."

96. *matrem*, mother, i. e. "mother country."

97, 98. The magnitude of the Roman empire is prophesied in these lines; they are a literal translation of the prophecy of Neptune, Il. *υ*. 307, 308; except that for *cunctis* Homer has Τρώεσσιν, which has given rise to the supposition, that, instead of settling in Italy, Aeneas founded a new kingdom on the ruins of Troy itself. Bochart supports this opinion in a learned dissertation prefixed to Segrais's Virgil.

102. *volvens*, "turning over in his mind." — *monumenta*, "the traditions."

107. *Maximus*, "oldest," i. e. the founder of our race.

111. *Cybelae;* the worship of Cybele was carried from Crete to Troy; she is called *cultrix Cybelae*, "the inhabitant of Cybela," from a mountain of that name in Phrygia; her priests were called *Corybantes*, and the cymbals, the clashing of which formed a part of her worship, *Corybantia aera.*

112. *Idaeumque nemus;* Mount Ida in Troy derived its name from Mount Ida in Crete; on both these the mysteries of Cybele were celebrated, *fida silentia sacris.*

120. *Hiemi*, "to storm."

121. This report is mentioned because it was an additional inducement to Aeneas and his followers to attempt a settlement in Crete.

125. *Bacchatam jugis Naxon; bacchari* is to celebrate the Bacchic orgies, and the participle is here used passively: "Naxos, on whose mountains are celebrated the orgies of Bacchus."

127. *crebris freta consita terris*, "seas confined (and thus rendered dangerous) by (being hemmed in between) numerous islands."

131. *Curetes;* the Curetes were the earliest inhabitants of Crete, but their history is lost in obscurity; perhaps they were originally the priests of Cybele.

133. *laetam cognomine*, "rejoicing in the name" given to the new city.

134. *amare focos*, to love their hearths, i. e. to proceed with alacrity and good-will in the erection of their dwellings. — *arcem attollere tectis*, "to raise a

lofty citadel"; literally, "to raise a citadel on high by (means of) its roof." A citadel was an indispensable part of every city.

137. *domos*, "(places for) dwellings."

138. *coeli tractu*, the region of the sky, i. e. "atmosphere."

144. *veniamque precari*, "and to implore his favor."

145. *Quam finem ferat;* "(that he would declare) what termination he will assign, *ferat*, to our calamities, *fessis rebus*."

148. *divi* and *Penates* in this line express the same thing.

151. Heyne reads *Insomnis* instead of *In somnis;* because Aeneas says that he saw the Penates by the light of the moon, and because below, v. 173, he says, *Nec sopor illud erat.* But the moonlight was a part of his dream, and by *nec sopor illud erat* he means that it was not a mere dream, an imaginary appearance, but that they really appeared to him.

152. *insertas*, scil. *pariete;* the windows were only apertures made (inserted) in the wall.

153. This line is repeated from Aen. II. 775.

155. *ad limina;* Heyne says, that, as the Penates were already in the house of Aeneas, *ad limina* must mean "to the threshold of his bedchamber." But this is a somewhat puerile interpretation, and quite unnecessary if we take the whole line in connection: "what Apollo would have said to thee hadst thou gone to Delos, that he predicts here, and voluntarily (unasked) sends us to thy house"; i. e. that he reveals to thee here, in thy own house, and makes us his messengers.

159. *Imperium*, the empire of the world. — *magnis*, scil. *rebus*.

160. *longum fugae ne linque laborem*, for *longae fugae;* "do not avoid or shun the trouble of a long journey."

163 - 166. Compare Aen. I. 530 - 533.

168. *a quo*, scil. *Dardano*.

173. *Nec sopor;* see above, v. 151, note.

174. *Velatas comas*, "their hair bound with fillets."

177, 178. *munera libo intemerata*, "I pour pure offerings"; *intemerata munera* are libations of pure wine, offered with solemn rites.

178. *honore*, "the offerings."

180. *prolem ambiguam;* that the Trojans were of doubtful origin, being descended both from Dardanus and from Teucer.

181. *veterum locorum*, "the ancient places"; i. e. the places referred to in ancient legends.

182. *Iliacis exercite fatis*, "still exercised, i. e. pursued by, the fates of Troy"; his fortunes were still influenced by the fate which prevented the prophecies of Cassandra from being believed.

183. *tales casus*, "such fortunes," namely, that we were to go to Italy.

190. *paucisque relictis;* the city of Pergamum in Crete continued to exist.

194. *caeruleus*, "black."

198. *Involvere diem*, "obscured the light of day." — *nox humida*, "wet night," i. e. dark rain.

198, 199. *abstulit coelum*, "deprived us of (the sight of) the sky."

199. *ignes*, "the flashes of lightning."

200. *caecis in undis*, "in unknown waters," waters with which we were unacquainted.

203. *incertos soles*, "dark days"; literally, "uncertain suns," because they could not steer by the sun.

206. *volvere fumum*, "to roll, or send forth, smoke"; whence it appeared that the land was inhabited.

207. *remis insurgimus;* "we rise upon our oars," as rowers do when they make a great effort.

208. *caerula*, "the sea."

213. *Clausa domus;* the house was closed against them; i. e. they were expelled from it.

215. *ira deum*, "anger of the gods"; i. e. "instrument of divine vengeance."

222, 223. *vocamus in partem praedamque*, "we invite them to share with us and to (partake of) the booty"; i. e. by offering a part of it to them as a sacrifice.

225. *horrifico lapsu*, "with fearful flight"; *lapsus* is the swift downward flight with which birds of prey pounce upon their victims.

232. *ex diverso (tractu) coeli*, "from a different quarter of the heavens."

234, 235. *Sociis tunc*, (*ut*) *arma capessant, edico.*

238. *sonitum;* the sound caused by the flapping of their wings.

239. *specula*, "a place of observation"; derived from the old word *specere*, to see, to look out.

240. *Aere cavo*, "on his hollow brazen trumpet."

241. *foedare*, scil. *sanguine*, to stain with blood; i. e. "to wound." *Foedare* is not governed by *tentant*, but is added by apposition to the accusative *nova proelia*, in order to explain in what the novelty of the combat consists.

246. *Infelix vates*, "a prophetess of ill."

250. Heyne punctuates *Accipite ergo, animis atque;* but Virgil never places *atque* after one or more words of the second clause of a sentence; on the other hand, *figere* cannot be used absolutely, and *animis* must therefore be taken with both verbs.

253. *ventis vocatis*, "with favorable winds"; literally, the winds having been invoked to be favorable.

255. *datam*, "granted" by the fates.

257. *malis*, from *mala*. This prophecy, which, with its accomplishment, appears to us somewhat foolish, was not invented by Virgil, but was, as is related by Dionysius of Halicarnassus and Strabo, the subject of a very ancient tradition.

260. *nec jam amplius armis;* since it would be impossible to appease the Harpies, *exposcere pacem*, by force of arms, we must conclude that this whole sentence has an elliptical form, and that the companions of Aeneas intended to say, *nec jam armis utendum, sed votis precibusque pacem esse exposcendam.*

265. *minas*, "the threatening prophecy" of the Harpy.

266. *placidi*, appeased, "rendered propitious."

267. *Deripere*, "to tear" (i. e. quickly to draw in) from the shore; the common reading is *diripere*, which would be to tear asunder; compare Aen. I. 211, note. — *rudentes* are the ropes, called by us "sheets," which were fastened at the bottom of the sail at its two corners; when the largest possible surface was to be exposed to the wind, it was necessary to let them out. — *laxare; laxare rudentes*, among the Romans, was equivalent to "ease the sheets" with us; in order thus to slacken them they must be uncoiled, *excussos.*

269. *vocabat;* Heyne reads *vocabant*, but the best manuscripts have *vocabat;* the verb often agrees with the nearest of several nouns; compare Ecl. I. 58, and below, v. 275.

271. *Neritos;* this was a mountain in Ithaca; Heyne thinks that Virgil supposed it to be a distinct island; but it seems better to connect the following lines with this, and make Aeneas say that, as soon as the highest mountain of Ithaca appeared in sight, they steered their course so as to avoid its rocky shores, especially since they were hateful to the Trojans as the birthplace of Ulysses.

275. *Apollo*, for *Apollinis templum;* as Aen. II. 731, *Ucalegon*, for *Ucalegontis domus.* — *aperitur*, "comes in sight."

276. *parvae urbi;* Actium.

278. *insperata tellure,* "the land which we had despaired of reaching"; on account of the dangers described immediately afterwards, v. 282.

280. *celebramus litora ludis,* for *celebramus in litore ludos.* It appears that games were celebrated at Actium, from very early times; after his victory over Antony at Actium Augustus instituted games, to be held every five years, and Virgil doubtless intends a compliment to the Emperor in causing his hero to do the same thing.

284. *magnum annum;* a great year, i. e. "the whole space of a year."

286. *magni gestamen Abantis,* "the burden of," i. e. once borne by "the mighty Abas"; it does not appear who this Abas was; he is not mentioned by Homer. Holdsworth imagines that there is in this dedication a reference to that of some of the captured vessels by Augustus after the battle of Actium.

287. *Postibus adversis;* the door-posts which face a person looking at the temple; "the front door-posts."

291. *abscondimus; abscondere* is used for "to lose from sight," "to leave behind," in the same sense as *aperire,* v. 275, "to come in view."

297. *cessisse,* "had again fallen into the hands," i. e. "become the wife of." —*patrio marito,* "a husband of her own race," a Trojan.

302. *falsi Simoëntis;* not the real Simois, but a stream called after its name.

304. *Hectoreum ad tumulum,* at a cenotaph erected to Hector. — *quem (extructum) viridi cespite.* — *inanem;* Hector was buried at Troy.

305. *geminas;* some commentators suppose that it was usual to erect two altars to heroes; compare Ecl. V. 66; others, that one of the two was for her son, Astyanax; the former interpretation is the best. — *caussam lacrymis,* "an occasion for tears"; i. e. that she might nourish her grief.

307. *magnis monstris,* "at this great wonder."

310. *Verane facies,* "dost thou, a true appearance"; i. e. really what you seem to be, and not a phantom. — *verus nuntius,* "a true messenger," really what, by your countenance, you announce yourself to be. — *te mihi affers,* "present thyself to me."

311. *lux alma,* scil. *vitae;* if life has departed, if this is only the shade of Aeneas.

313. *furenti,* "frantic."

314. *Subjicio,* "I interpose with difficulty a few words."

319. Heyne thinks this line to be inconsistent with vv. 296, 297, from which it appears that Aeneas had already heard that Andromache had become the wife of Helenus, and therefore wishes those lines to be expunged. Various solutions of the difficulty have been proposed; Wagner considers the sentence to be not a question, but an exclamation of grief; but this explanation does not account for his making no allusion to her third union with Helenus. Some writers consider it a reproach on the part of Aeneas, but the very reverse will appear to be the case, if we take it in connection with the preceding lines. The whole passage may be paraphrased thus: "In what unhappy condition dost thou live, who once wert the wife of so great a man? or what good fortune, in some measure worthy of thee, has again come to thee? Art thou, once the wife of Hector, still bound in compulsory wedlock to Pyrrhus; (or is it true, as I have heard, that thou hast obtained a preferable condition)? — *servas; servare connubia* conveys the idea of being forced to have.

322. *moenibus altis;* compare Georg. I. 92, note.

323. (*felix,*) *quae pertulit;* compare this use of the indicative after *felix qui* with Aen. II. 346, *infelix, qui non audierit,* and see note.

327. *Servitio enixae,* "toiling in slavery"; almost all the commentators

interpret this "having borne a son in slavery," referring it to Molossus, a son whom Andromache is said to have borne to Pyrrhus; but, besides that the mention of such an event would be most egregiously out of place, the word *enixa* is not, in this sense, used absolutely; see below, v. 391, *sus triginta capitum fetus enixa.*

329. *Me famulo famulamque;* transferred "to Helenus, a slave, me equally a slave."

331. *scelerum Furiis,* "the Furies (avengers) of his crimes," namely, the murder of Clytemnestra and Aegisthus.

333. *reddita,* for *data.*

339. *vescitur aura;* compare Aen. I. 546.

340. The reading here adopted is the emendation of Wagner, and supplies the best explanation of this passage. Andromache first asks concerning the welfare of Ascanius, and whether he survives, and then begins to question Aeneas respecting his wife Creusa, "and does she yet live, who, when Troy — "; here Aeneas by some gesture intimates that she is dead. Andromache therefore breaks off, and speaks again of Ascanius, asking whether, though his mother is dead, he nevertheless, *tamen,* feels affection for her. Jahn has adopted this interpretation, but inclines to the opinion of Heyne and Weichert, that both the verses 340 and 341 are spurious.

348. *multum lacrymas fundit; lacrymas fundit* is put for *lacrymat,* and *multum* is used adverbially, like the Greek πολλόν. Propertius uses a similar expression, II. 16. 7: *nec tantum lacrymas depluit.*

355. *paterasque tenebant,* for *pateras tenentes;* compare Georg. II. 192: *qualem pateris libamus.*

357. *vocant,* "invite."

360. Virgil is here guilty of a slight anachronism; the science of astrology was of later origin. — *Clarii,* scil. *Apollinis.*

363. *Religio;* "religion" includes all religious rites, such as omens, auspices, and oracles.

364. *repostas,* "distant."

368. *possim;* observe the change of mood; *vito* is in the indicative, because he knows that there are dangers which he "has to avoid," and only asks which are the first; *possim* is in the subjunctive, because he does not know whether he "can overcome" the difficulties.

370. *pacem,* "the favor."

372. *multo suspensum numine,* "awed by thy great majesty."

374. *nam;* Helenus addresses Aeneas as goddess-born, and adds, as a reason for doing so, that he is evidently crossing the sea under greater auspices, i. e. under higher protection, than would be given to a common mortal.

375. *sic,* (for) "in such wise."

375, 376. *fata sortitur deum rex,* "does the king of the gods dispose the fates."

376. *is vertitur ordo,* "such a succession (of events) is accomplished"; in such wise do events succeed another.

377, 378. *hospita aequora;* Servius interprets this "neighbouring seas"; Heyne, "friendly," adding, that neighbouring seas must be more friendly than distant. But as Helenus gives him directions for the whole journey, through very dangerous and therefore unfriendly seas, and what he immediately afterwards calls *longa procul invia via,* it would seem better to give to *hospita* its primary meaning, "the seas which receive you as guests," i. e. through which you pass. It has the same meaning below, v. 539, where *terra hospita* certainly is neither a friendly nor a hospitable land.

380. *Scire Helenum; Helenum* belongs to both *scire* and *fari.*

383. *via longis terris,* for *via per terras longas.*

384. *lentandus,* "must be plied."

386. *Infernique lacus;* Avernus.

387. *componere;* Wagner says that *componere* differs from *ponere*, inasmuch as it includes the establishment of a quiet and peaceful government.

389. *secreti fluminis*, "of a retired river," i. e. of a retired part of the river.

390. This circumstance appears to have been the subject of an ancient tradition, and is represented on many old gems and medals.

394. *mensarum morsus;* alluding to the prophecy of the Harpy.

397. *Proxima*, "nearest" to us.—*nostri aequoris*, "of our sea"; i. e. of the Ionian Sea between Epirus and Italy.

401, 402. The order of the words is: *hic illa parva Petelia, subnixa muro*, "strengthened or defended by the wall," *Philoctetae, Meliboei ducis.* Petelia was previously in existence, and was only fortified by Philoctetes.

403. *steterint*, not from *stare*, but *sisto, steti*, "to cease running" or "sailing," to finish the course. See Struve, Über die lat. Decl. u. Conj., p. 303.

405. *velare;* the imperative passive with a middle signification, for *vela te;* it was the custom for Roman priests to offer sacrifice with their heads veiled, lest the ceremony should be disturbed by any external interruption; but this custom was opposed to that of the Greeks.

409. *casti*, "pious"; observant of religious ordinances.

411. *rarescent*, "open to the view," "seem to expand."

416, 417. *protenus utraque tellus una foret*, "both lands were continuously one"; i. e. one and undivided.—*ferunt*, "they say," "there is a tradition."

419. *Litore diductas*, "separated by a shore" from each other, and no longer by any other boundaries.

420. *Dextrum*, "the right" shore of the strait.

421. *ter* probably means "thrice a day," as in the passage of which this is an imitation, Odyss. μ. 105.

426, 427. *Prima*, "the upper part" of the body; *postrema*, the lower.

428. The upper part of Scylla was that of a beautiful maiden; the lower part was a sea-monster, "united as to the tails of dolphins with the body of wolves"; i. e. the lower part of Scylla was composed of the bodies of a great number of wolves, each of which terminated in the tail of a dolphin. It is worth while to compare with these lines Milton's noble description of the allegorical figure of Sin, which has a reference to this passage. Paradise Lost, B. II. 654.

429. *metas Pachyni*, "the promontory of Pachynus"; more literally, "the goals"; *metae* were the pillars at each end of the course in the Circus, round which the contending chariots had to drive.

437. *primum*, "before all other deities"; "in the first place."

439. *supera*, "overcome"; by continued sacrifices compel her to be propitious.

443. *Insanam vatem*, "an inspired prophetess."

444. *notas et nomina*, "letters and words."

446. *Digerit in numerum*, "she arranges in order."

449. *Impulit*, scil. *carmina.*

452. *Inconsulti abeunt*, "they (who consult her) depart without a reply."—*sedemque odere Sibyllae*, "and hate the dwelling of the Sibyl"; i. e. return thither no more.

453. *ne qua morae dispendia fuerint tanti*, "let not any waste of time be of so much importance to thee."

454. *vi*, "strongly."

457. *Ipsa*, "in her own person," and not by means of the leaves previously mentioned.

459. *fugiasque ferasque*, for *vel fugias, vel feras.*

460. *venerata* has a passive signification.—*dabit*, "will teach" thee how to obtain."

464. *secto elephanto*, "ivory cut" into thin plates and polished.

466. *Ingens argentum*, "a great quantity of silver."

467. *Loricam consertam hamis auroque trilicem*, "a hauberk composed of rings linked into each other and woven into a triple pattern of gold." For the meaning of the word *trilex* applied to the pattern produced by weaving, see Georg. I. 485, note.

468. The helmet is here described by its most conspicuous parts.

469. *parenti;* i. e. *Anchisae.*

470. *duces;* either to take care of the horses, or pilots, to guide the ships.

471. *Remigium supplet*, "he supplies a full complement of rowers." — *socios*, the Trojan followers of Aeneas.

472. *aptare*, the same as *apta reddere.*

476. *bis;* compare Aen. II. 643, note.

477. *hanc arripe velis*, seize this with thy sails; i. e. "steer thy course thither."

481. *Provehor*, "proceed" in my discourse.

483. *picturatas vestes*, "garments figured." — *auri subtemine*, "on a woof of gold thread."

484. *Phrygiam chlamydem*, "a Phrygian scarf"; a scarf embroidered with Phrygian needlework. — *nec cedit honori;* this is an obscure expression. Wagner thinks that it is equivalent to *honori*, i. e. *pretio*, *non cedentem*, and refers to the chlamys as not yielding in value to the other gifts. Jahn, with more probability completes the sentence thus: *nec cedit honori*, *quem maritus praestitit*, "nor does she yield to the honor" which her husband has paid to their guests; i. e. she is not surpassed in rendering honor to their guests by her husband.

488. *tuorum*, scil. *affinium;* the plural for the singular.

489. *super*, for *quae superes;* "remaining."

491. *pubesceret aequali aevo*, "he would be blooming in an equal age"; i. e. he would be like thee in the flower of youth.

494. *alia ex aliis in fata*, "from one fate to another"; i. e. from one toil or danger ordained by the fates to another.

496. *semper cedentia retro*, "always receding"; the farther they go, the greater does the distance appear to be.

499. *minus obvia Graiis*, "less exposed to (an attack from) the Greeks."

502. *olim*, "hereafter." There is probably a reference to the city of Nicopolis, which Augustus built near this spot after the battle of Actium, and which he made a free city and declared it to be *cognata* to Rome.

510. *Sortiti remos*, "who had by lot obtained the oars"; i. e. those who had been rowing during the day slept on shore, while the others remained on board. Another signification is by many attached to these words, but *fessos* in the next line strongly favors this interpretation.

512. *horis acta*, a poetical expression for *horis exactis*. The literal translation would be "driven by the Hours"; but although the Hours are said to harness the chariot of night, they are never represented as driving or guiding it.

517. *Armatum auro;* the constellation of Orion consists of a large number of stars, some of which, more brilliant than the rest, represent a glittering belt and sword.

518. *coelo constare sereno*, "to be settled in the clear sky"; i. e. all the appearances of clear and settled weather.

525. *corona;* compare Aen. I. 724, note. Heyne remarks that *corona* will not bear any but its natural signification, but that it is strange that they should have flowers at sea. The voyage, however, was a short one, and they may have brought them for this very purpose.

529. *viam vento facilem*, "a voyage prosperous by the wind"; i. e. send a prosperous wind for our voyage.

531. *in arce*, "on the height"; the Iapygian promontory.

533. *ab Euroo fluctu*, "by the eastern sea"; i. e. opens towards the east; the harbour in question is the *Portus Veneris*.

535. *Ipse latet*, "the harbour itself lies concealed"; *ipse* implies the exact nature: "what and how large it is cannot be seen."

536. *Turriti*, turret-formed; "steep."

537. *primum omen*, "the first omen" after they reached the shore of Italy.

539. *hospita*; compare v. 377, note.

541. *olim sueti*, "have long been accustomed."—*curru*, for *currui*.

542. *fraena jugo concordia;* the same as *fraena cum jugo*.

546. *dederat quae maxima* refers to v. 435.

549. *Cornua antennarum;* the ships of the ancients had a single mast in the middle, and a square sail, to raise and support which a transverse pole or yard, *antenna*, was extended across the mast not far from the top. The two extremities or horns (*cornua*) of this yard had ropes hanging from them, the use of which was to turn it round as the wind veered, so as to keep the sail filled. It is this operation which is here described by Virgil.

556. *fractas ad litora voces*, the broken sounds on the shore; i. e. "the sound of breakers."

557. *aestu miscentur arenae;* the sand is mixed up and agitated by the tumult of the waters.

558. *haec illa Charybdis*, this is that same Charybdis which Helenus spoke.

565. Heyne has *desidimus*, in the present; but Jahn says that there is no occasion for this alteration, since the perfect tense of *sedo* and its compounds has a present signification.

570. *Portus immotus*, "the harbour is unmoved"; i. e. the water in the harbour.

576. *Erigit*, "it throws up."

580. *caminis*, literally "furnaces"; it means "subterranean caverns."

585, 586. *nec lucidus polus*, "nor was the heaven bright."—*aethra siderea*, with the light of the stars.

587. *intempesta;* compare Georg. I. 247, note.

591. *miserandaque cultu*, miserable in dress; i. e. "in miserable attire."

593. *immissa*, projecting, "hanging down."

594. *caetera*, "in other respects." Though his appearance was so wretched yet they were able to judge from his dress and his arms that he was a Greek, "and indeed" (*et* has the force of *et quidem*) one of those who had been at the siege of Troy.

600. *spirabile*, "which we breathe."—*lumen*, light, is put for *aura*, "the air," which conveys light.

604. *sceleris injuria*, "the iniquity of my crime."

605. *Spargite me in fluctus*, scatter me into the waves; i. e. "tear me in pieces and throw them into the waves."

608. *Qui sit; qui* is used in indirect questions in preference to *quis*.

609. *deinde;* Wagner connects this word with *quae*, and places a comma after *fortuna;* but Jahn thinks it more natural to suppose that he is first to say who he is, and "then" what misfortune is pursuing him. Compare Ecl. III. 58.

615. *fortuna*, "the same (humble) fortune."

618. *Domus sanie*, "a dwelling of gore."

619. *Ipse;* Cyclops.

621. *Nec visu facilis*, "not easy to behold"; i. e. the sight of whom no one would easily bear.

624. *resupinus*, "lying on his back." Heyne interprets it "bending backward," in order to hurl them with greater force; but the sense of the whole passage seems to require that he should be able to do this with great ease, and without an effort; and *medio resupinus in antro* evidently belongs together, and appears somewhat unmeaning if Heyne's version of *resupinus* is adopted.

629. *Oblitusve sui*, "forgetful of himself," i. e. of the cunning which is peculiar to him.

630. *sepultus*, "rendered lifeless," or motionless.

631. *inflexam*, for *reflexam*, "bent back." Holdsworth thinks that this description is somewhat more gross than Virgil ought to have put into the mouth of so gentlemanly a hero when addressing a queen. Heyne also expresses his disapproval.

634. *sortiti vices*, "having drawn lots for the parts" which each was to perform.

635. *lumen*, for *oculum*.

636. *latebat*, "lay concealed," under a heavy forehead and shaggy eyebrows.

637. The Argolic shields were round. — *Phoebeae lampadis* refers to the sun.

641. *qualis quantusque*, "such and so great as"; i. e. such in appearance and stature.

643. *vulgo*, "usually."

646. *deserta*, "unfrequented," "lonely."

647. Heyne proposes to join together *ab rupe Cyclopas;* but *ab rupe prospicio* is much more natural.

649. *infelicem*, "miserable," "insufficient."

653. *Addixi*, "I devoted myself"; i. e. I determined to resign myself to whatever fate (death, slavery, &c.) might offer itself to me.

658. *informe*, "misshapen."

659. *Trunca pinus*, the same as *truncus pineus*, "the trunk of a pine-tree." — *(in) manu regit (eum)*.

661. Some editions conclude this verse with the words *de collo fistula pendet*, which, however, are wanting in the best manuscripts. They are ably defended by Upton (Letter on Spenser, p. 29), who proposes to read the passage as follows:

Quae sola voluptas
Solamenque mali, de collo fistula pendet.

This would obviate the objection made by Heyne to the sentence *ea — mali*, all of which he thinks very inapplicable to *oves*, and therefore wishes to expunge it.

663. *inde*, i. e. *ex aequore*.

667. *merito* is an adverb; "deservedly" received.

668. *Verrimus aequora*, "we sweep the seas"; the larger number of manuscripts have *vertimus*, which would be a metaphor taken from ploughing; but there is no authority for its employment in this sense, while *verrere aequor* is frequently used by Virgil.

670. *dextra affectare (nos)*, "to reach us with his right hand"; many editions have *dextram affectare*, to which it is difficult to assign any meaning.

671. *Nec potis — sequendo*, "nor can he equal the Ionian waves by following"; i. e. he cannot equal the speed with which our ship is borne away by the waves.

677. *nequidquam*, because they could not injure them.

678. *coelo*, for *ad coelum*.

682, 683. *rudentes excutere quocumque*, "to slacken the sheets in any direc-

tion"; i. e. to sail with all speed in whichever direction the wind would take them.

684-686. The following is, according to Jahn, the sense of this obscure passage, which Heyne and many others reject as spurious: — "The fear with which the Cyclopes inspired us made us spread sail for any quarter to which the wind would take us; and the wind would at that time have carried us towards Charybdis and Scylla. But, on the other hand, the commands of Helenus admonish us not to attempt that passage; and it appears certain that we shall have to retrace our course, when Boreas arises," &c. — *Scyllam atque Charybdim inter utramque viam*, "between Scylla and Charybdis, two ways." — *leti discrimine parvo*, "with little difference of death"; i. e. the one as dangerous as the other.

688. *Vivo saxo;* compare Aen. I. 167, *vivo sedilia saxo.*

690, 691. Wagner rejects these lines as spurious. — *relegens*, "traversing again."

698. *Exsupero*, "I pass over."

701. *Camarina* (*palus*); the Camarine marsh, which an oracle had declared was not to be drained.

702. The meaning of the epithet *immanis*, as applied to Gela, has much puzzled commentators. Wagner supposes it to be the genitive, agreeing with *fluvii*, and quotes Ovid, Fast. IV. 470: *Et te vorticibus non adeunde Gela.* It may in that case mean "turbulent."

704. *quondam;* Virgil here, as in v. 700, makes Aeneas speak of events as having happened, which in reality belong to the later history of Rome. Jahn makes *quondam* mean *postero tempore;* but that would make Aeneas a prophet.

706. *vada dura*, "shoals dangerous by," or "on account of."

707. *illaetabilis*; the neighbourhood of Drepanum is said to be very sterile, and would appear yet more "gloomy" to Aeneas on account of the death of Anchises, which took place there.

715. The narrative has here reached the point at which it is taken up, Book I. 34.

716. *intentis omnibus, unus*, for *unus inter ceteros omnes intentos.*

THE AENEID. — BOOK IV.

ARGUMENT. — Dido, falling in love with Aeneas, discloses her passion to her sister Anna, and, by her advice, resolves to marry him. Juno, in order more easily to keep Aeneas from reaching Italy, unites with Venus to bring about this marriage, and employs for that purpose a storm, which, during a hunting-party, separates the lovers from their followers and drives them into a cave. Jupiter, however, sends Mercury to remind Aeneas of the necessity that he should quit Carthage and proceed on his voyage. Dido discovers his intention, uses every exertion to make him renounce his design, and failing in this attempt, contrives and accomplishes her own death.

1. *At;* this word recalls to us the last line of the preceding book; Aeneas ceased from his narrative, but Dido during the progress of it, i. e. "long before" he had finished, *jam dudum*, is "affected with weighty care."

3. *Multa*, according to Wagner, is here put for *magna;* but Jahn maintains that, whereas *magnus* always has reference to magnitude, *multus* relates to frequency, and must therefore mean "frequently displayed." It is, however, possible that *multa* and *multus* are both used adverbially for *multum*, i. e. *saepius recursat animo*, &c.

8. *unanimam*, literally "one in mind or thought," i. e. "sympathizing," "loving." — *male sana*, "distracted."

11. *Quem sese ore ferens!* "what kind of person bearing himself in appearance"; i. e. "how graceful in his bearing" or "demeanour." — *forti pectore, et (fortibus) armis!*

13. *Degeneres*, "ignoble."

17. *deceptam morte fefellit*, "disappointed (or cheated) me, deceived by death"; i. e. by the death of Sychaeus.

19. *potui succumbere* is not, as Heyne says, put for *possem succumbere. Potui succumbere* indicates that she might have yielded on certain conditions; but those conditions having ceased to exist, she will not yield. *Possem succumbere* would mean, that, if certain conditions come to pass, she might yield. Compare Ecl. I. 80.

21. *Penates;* Sychaeus was slain before the altar.

27. *Pudor;* she speaks of *Pudor*, "modesty," as a deity whom she would offend by violating its commands.

30. Virgil here shows himself a most skilful poet; while Dido wishes to appear constant, and averse from love, an involuntary flood of tears betrays her true feelings.

32. *carpere*, "wilt thou consume."

33. *Veneris praemia*, "the delights of love."

34. *Manes sepultos*, for *Manes sepultorum.*

35. *aegram*, "sorrowing" for Sychaeus. — *mariti*, "suitors."

37, 38. *triumphis dives*, "rich in triumphs." The Africans seem to have been continually engaged in wars against each other, and hence this epithet.

41. *infraeni*, who ride unbridled horses.

42. *deserta*, "thinly populated."

44. *Germanique minas*, "and the threats of your brother."

45. *Junone;* Juno was the tutelary goddess of Carthage, and she also presided over marriage; see below, v. 59.

47. *hanc;* the pronoun *hic* sometimes conveys a comparison between the present time and some other; so here Anna compares "this city" (as we now see it) with that which it will hereafter become.

49. *quantis rebus*, "with what great things," i. e. what wealth and power.

50. *sacrisque litatis*, "sacrifices having been offered"; this is an unusual expression, as *litatur diis per sacra* is more frequently found.

55. *solvit pudorem*, "removed her scruples"; made her not to feel ashamed at yielding to the influence of love.

56. *pacem*, the favor of the gods." — *per aras*, for *ad aras*, to indicate that there are many taken separately.

57. *de more*, "according to the established rites."

61. *fundit*, scil. *vinum.*

62. *pingues*, fat, "rich with victims."

63. *Instaurat diem donis*, renews the day with sacrifices; i. e. "offers many sacrifices throughout the day."

64. *inhians*, "eagerly hanging" or "bending over." — *spirantia*, "palpitating."

65. *Heu vatum ignarae mentes!* "alas! how ignorant are the minds of soothsayers!" i. e. though, at the bidding of the soothsayers, these sacrifices were duly offered, they could not change the destined fate.

66. *est*, from *edo;* "consumes."

71, 72. *liquit — nescius*, "not knowing (that he has struck her) has left the swift dart (in the wound)."

75. *urbemque paratam;* in order to convince him that it was unnecessary to found another new city.

80. *vicissim*, "in turn"; i. e. in the course of the regular interchange of day and night.

82. *stratisque relictis;* Heyne and Wagner interpret these words of her widowed couch or bed, "left" by Sychaeus; but in that case they would be almost unmeaning, and would add nothing to the beauty of the passage. Jahn, with much greater propriety, refers it to the couch on which Aeneas, during the banquet, had reclined, and which now was "left" by him. This interpretation is also preferable, on account of the peculiar force of the word *incubat; incubare* differs from *incumbere*, and conveys the idea of "fondly clinging"; compare Georg. II. 507: *Condit opes alius, defossoque incubat auro.*

85. *fallere amorem*, "beguile her love"; i. e. forget for a time the pains and cares of love.

88. *pendent*, "are suspended."

88, 89. *minae murorum*, for *muri minantes*, "walls threatening," on account of their height.

89. *machina;* Heyne thinks that by this is meant simply "the edifice," or "building"; Wagner supposes it to be the "towers" placed at intervals upon the walls.

91. *famam;* any consideration of her good fame.

93. *spolia*, spoils, i. e. "victory."

94. *numen*, "power." Some manuscripts read *nomen*.

96. *Nec me adeo fallit*, "nor does it to such a degree escape my observation"; i. e. nor am I so dull that it escapes my observation.

98. *quis erit modus?* what limit will there be? i. e. "how far will you carry it?" — *aut quo nunc certamine tanto?* "or whither (do you tend, i. e. what do you now aim at) in so great a contention?" This is the reading of all the manuscripts and makes very good sense; but Heyne and Wagner have adopted the emendation of Heinsius, *certamina tanta.*

104. *tuae;* Juno identifies Venus with Aeneas, as in the preceding words, *liceat servire*, she does herself with Dido.

105, 106. It is evident from these lines, that Virgil introduced the whole episode of Dido, in order that he might be able to exalt the glory of Rome, as the conqueror of Carthage, the favorite city of Juno, which she would gladly have made the mistress of the world. — *sensit enim* assigns the cause why Venus replies in dissembling terms, "for she perceived," &c.

109. *fortuna*, "a fortunate result."

115. *Mecum erit iste labor;* that task (namely of persuading Jupiter) shall be with me, i. e. "shall be mine." —*quod instat*, that which is at hand, i. e. "which has to be done."

121. *trepidant alae;* "the feathers" of scarlet or other bright colors, with which huntsmen were accustomed to flank the range of nets into which the beasts of chase were driven; these feathers were fastened to cords, so as to "flutter" in the wind, and thus scare them into the circuit of the nets.

128. *dolis repertis;* the ablative absolute.

130. *jubare*, scil. *solis*.

132. *odora canum vis*, "quick-scented power of dogs"; i. e. powerful or strong dogs.

137. *limbo;* around the edge of the Sidonian, i. e. purple, chlamys there was a border embroidered, *picto*, with a needle.

138. *in aurum*, "in a golden net."

139. *subnectit;* the clasp must be supposed to be attached to a girdle, as *subnectere* would otherwise be inappropriate.

142. *agmina jungit*, for *adjungit se cum agmine suo.*

143. *hibernam;* Servius says that Apollo gave oracular responses at Pata-

ra in Lycia during the six winter months, and at Delos during the remainder of the year. Herodotus seems also to allude to this circumstance, I. 182: *οὐ γὰρ ὦν αἰεί ἐστι χρηστήριον αὐτόθι.*

148. *auro*, "with a golden clasp."

151. *Postquam ventum (est).*

152. *dejectae*, "driven down" by the huntsmen.

164. *Tecta*, "places of shelter."

166. *Prima*, for *primum.*

167. *fulsere ignes et aether*, for *aether fulsit ignibus;* "the sky, conscious of the nuptials, flashed with lightnings."

170. *specie*, "by decorum."

174, 175. Jahn connects these two lines, reading *quo non aliud velocius ullum mobilitate viget;* but this gives an awkward construction of *viresque acquirit eundo.*

178. *ira irritata deorum*, "irritated by the anger of the gods"; i. e. by the severe punishment inflicted upon the Titans.

186. *custos*, "a guard"; i. e. "on the look-out."

188. *Tam tenax*, "as tenacious," i. e. "clinging as firmly to what is false and evil, as she is eager to announce what is good."

193. *Nunc hiemem fovere*, "that they are now spending the winter." — *quam longa (est)*, "as long as it is"; i. e. "the whole winter." This is an exaggeration on the part of rumor; for Aeneas arrived at the end of summer, and it was now only the commencement of winter.

200. *vigilem ignem*, "a perpetual fire"; the epithet in reality applies to the priests, who kept a perpetual "watch," that the fire should not go out.

202. *solum* and *limina* are nominative cases.

204. *numina divum*, "the statues of the gods."

206, 207. *pictis toris;* see Aen. I. 708, note.

209. *caeci ignes*, lightnings blindly directed, thrown at random.

210. *inania murmura miscent*, "create empty," i. e. unmeaning, "sounds."

212. *pretio*, "by purchase."

213. *loci leges*, "dominion over the place."

214. *dominum*, "for her master"; spoken sarcastically.

215. *ille Paris;* Iarbas applies this name as a term of reproach, intimating thereby that, like Paris, Aeneas was unwarlike; and also that, as Paris had robbed Menelaus of his wife, so Aeneas was depriving him of Dido, whom he had regarded as his destined bride.

216. *Maeonia mitra*, "a Maeonian," i. e. a Phrygian, "cap," which tied under the chin and resembled a woman's; compare Aen. IX. 616. — *madentem*, scil. *unguentis.*

218. *Quippe*, "forsooth"; there is deep irony in this word. — *famam inanem*, "the empty reputation" of being thy son; see v. 198.

225. Heyne has a comma after *exspectat*, which he supposes to be used absolutely, "lingers"; Jahn adopts a different punctuation: *Carthagine urbes exspectat neque eas respicit quae fatis sibi datae sunt.*

228. *Promisit, — vindicat;* the tense changes, because the promising was an act which was performed and completed at a definite time, whereas the preservation still continues; "she preserved, and still preserves."

229. *gravidam imperiis*, "pregnant with empires." "The original is an expression of such force and energy, that, as Catron observes, it is almost impossible to translate it. Rome was destined to bring forth empires; in the time of Augustus, she was the mistress of almost all those countries which composed the empires of the Babylonians, Medes, Persians, and Greeks." Warton.

233. *super sua laude*, "for his own renown."

234. *Romanas arces*, "the city of Rome."

237. *haec summa est*, "this is the sum" of my commands.—*hic nostri nuntius esto;* be this messenger of me; i. e. be the messenger of this, "the bearer of this message, for me."

239. *talaria;* small wings fixed to the ankles of Mercury; in some works of ancient art they are represented growing from his ankles, but more frequently they are attached to his sandals, according to the description of the poets.

244. *lumina morte resignat*, "closes the eyes in death"; this is the interpretation of Jahn, who supposes *resignat* to be the same as *signat*, except that it conveys the idea of frequent repetition. Wagner makes it mean "unseals the eyes from death," i. e. restores to life those who are at the point of death; but for this meaning it ought to be *a lumine*, and we do not find elsewhere that Mercury had any such power.

250. *tum*, as is frequently the case, is used here for the purpose of enumeration.

252. *paribus nitens alis*, "poising himself on equal pinions"; like a bird which hovers steadily over a spot before alighting on it.

256–258. These lines are considered spurious by Heyne, Wagner, and others; Jahn successfully defends them.

260. *arces*, "the battlements," or "fortifications."

261. *Atque* is very emphatic; it marks the surprise with which Mercury saw the appearance and occupation of Aeneas. The dress of the latter is very skilfully introduced, as it is sufficient to make us acquainted with the change which has taken place in the position of the hero, showing him as the recognized lover of Dido, and content to lead at Carthage a life of peace and ease, in the character of a Tyrian.

264. *auro*, "with a golden thread."

265. *invadit*, "attacks," i. e. addresses vehemently.

269. *torquet*, "causes to revolve."—*numine*, "by his power."

276. *Tali ore*, "with such words"; literally, "with such a mouth."

279. *amens*, "stupefied," bewildered.

285, 286. These two verses, which occur again Aen. VIII. 20, 21, are expunged from this place by Brunck, but defended by Weichert, Wagner, and Jahn.

287. *Haec sententia* belong together.

288. *Serestum;* Heyne reads *Cloanthum;* but all the best manuscripts have the reading in the text, the correctness of which is confirmed by Aen. XII. 561.

291. *quando*, "since."

294. *quis rebus dexter modus*, "what may be the proper mode (of proceeding) in the affair." Jahn thus paraphrases the passage, in order to give the full force of *quis:* "*in qua specie modorum dextrorum verus modus inveniatur nuncupeturque.*"

297. *excepit*, scil. *auribus*, "heard of," "ascertained."

298. *Omnia tuta;* "all things (even those which were) safe."

300. *inops animi*, "having no control over her mind," "distracted."

301. *commotis sacris*, "by the commencement of the sacred rites." This is an allusion to the festival celebrated triennially in honor of Bacchus by the Thebans on Mount Cithaeron.

302. *audito Baccho*, "the shout of 'Bacchus' being heard"; the Bacchanalians during the orgies shouted, "Io Bacche!"

309. *hiberno sidere*, under a wintry star, i. e. "in winter."

315. *Quando aliud mihi nihil reliqui*, "since I have left myself nothing else"; i. e. since I have placed myself in such a position that I can use no means but tears and prayers.

321. *Tyrii;* the Tyrians who had sought her in marriage; see v. 36.

323. *Fama prior,* "my earlier good name"; that which she had before the arrival of Aeneas.

324. *de conjuge;* "since of the name husband there only remains the name of guest"; since he who was my husband is now no more than my guest.

325. *Quid moror?* "why do I delay?" These words bear reference to those above, *cui me moribundam deseris?*

329. *tamen,* "however"; i. e. as some consolation; *tamen* is frequently used in this sense; compare Ecl. X. 31.

330. *capta,* "bereaved"; as *captus oculis* is "bereft of eyesight." Heyne, however, translates it literally with reference to v. 326; but then we ought to read, with the Delphin edition, *aut* instead of *ac.*

332. *curam,* "his grief."

335. *Promeritam,* scil. *de me.*

337. *Pro re,* "in the present state of things"; i. e. as matters stand, much is not needed.

338, 339. *nec praetendi,* "nor did I make any pretence of" nuptial torches; i. e. I never pretended to consider our union a lawful marriage. — *haec in foedera,* "into such agreement"; namely, to be your husband.

340, 341. *meis auspiciis,* "under my own guidance"; i. e. according to my own choice. — *componere curas,* "to arrange my affairs."

342. *primum,* "before all."

342, 343. *Reliquias meorum,* "the remains of my friends." — *manerent,* "would be still existing"; i. e. would have been restored by him. — *colerem* and *manerent* are in the imperfect, because they denote actions which would still be going on; *posuissem,* on the contrary, denotes an action which would have been, before that time, completed.

346. *Lyciae sortes,* "Lycian oracles."

349, 350. *Quae invidia?* in the same sense as the Greek τίς φθόνος; "how can you blame?"

353. *turbida,* "sad."

354. *Me puer Ascanius,* scil. *admonet.*

357. *utrumque caput;* namely, thine and my own; a common form of swearing.

361. *sequor* has the sense of *peto.*

362. *aversa tuetur,* "views him with a sidelong glance."

363, 364. *pererrat luminibus tacitis,* "surveys him in silence."

368. *quae ad majora,* "to what greater injuries"; there is no longer any reason for dissimulating, as I cannot provoke him to inflict upon me greater wrong than he has already done.

370. *victus,* "overcome" by my tears and entreaties.

371. *Quae quibus anteferam?* "which of these things shall I prefer to others?" i. e. consider less hard than others; they are all so hard to bear that nothing can be conceived more so.

373. *Ejectum litore,* for *in litus.*

375. *Amissam classem;* the word *reduxi* is not strictly applicable to the fleet; but Dido in her excitement omits the word *servavi* after *classem,* and makes *reduxi,* which includes the idea of preservation, apply to both members of the sentence.

379. *Scilicet;* spoken ironically.

382. *pia numina,* the gods who protect piety; "the just gods."

383. *hausurum supplicia;* Heyne interprets *haurire* here by *accipere, dare poenas,* "that thou wilt suffer punishment"; but it is probable that the poet intends an allusion to the waves in which Aeneas would be immersed upon

the wreck of his ship upon the rocks, and by a bold figure makes Dido say that she hopes that he will "drink in punishments" as water.

384. *atris ignibus;* she represents herself as one of the Furies, who, armed with torches, pursue the guilty. This is better than the interpretation of Jahn, who makes *atris ignibus* refer to the funeral pile on which Dido was burned.

387. *Manes* must here mean "the place of departed spirits"; *sub Manes,* "to the lowest spirits," would not be good Latin.

388. *medium sermonem abrumpit,* "breaks off her colloquy with Aeneas in the middle"; not her address to him.

397. *incumbunt,* "apply themselves zealously" to the work.

399. *Frondentes,* "yet covered with leaves."

399, 400. *robora infabricata,* "unwrought timber."

405. *calle angusto;* it is a peculiar habit of ants, that they all keep on the same track in going backwards and forwards.

407. *moras,* for *morantes.* — *fervet,* "is busy."

411. *Misceri clamoribus,* "to be filled with confused cries."

415. *Ne quid — relinquat;* the meaning is, *ne, si quid inexpertum relinquat, frustra moriatur.*

418. Compare Georg. I. 304, note.

419. *sperare;* compare Aen. I. 543, note. Heyne interprets *si potui* by *si debui,* "if, or since, I ought to have expected"; but Jahn quotes Wachsmuth, In Athenaeo, I. p. 276, to show that *si,* like the German *wenn,* has the force of *so gewiss als,* "so surely as."

422. *colere, credere;* the absolute infinitive expresses that which is wont to happen; compare Georg. I. 200, note.

426. *Aulide;* at Aulis the Grecian heroes who took part in the siege of Troy assembled, and swore not to return to their homes until they had taken that city.

427. The violation of a tomb was considered among the ancients one of the deepest injuries that could be inflicted.

429. *hoc munus,* "this favor."

430. *ventos ferentes,* for *secundos.*

434. *doceat dolere,* "may teach me (how) to grieve"; i. e. teach me to bear my grief with patience. — *victam,* "subdued," i. e. humbled.

436. *cumulatam morte remittam;* if you will grant me this favor, "I will repay it increased (even) in death." We should say, "I will repay it with interest, until the day of my death."

438. *Fertque refertque,* "bears again and again"; carries repeated messages.

440. *deus* does not refer to any particular god, but means "the divine will."

443, 444. *altae consternunt,* for *alte consternunt,* "thickly strew."

445, 446. Repeated from Georg. II. 291, 292.

449. *lacrymae,* "the tears" of Dido and Anna.

450. *exterrita fatis,* "cast down by (her unhappy) fate."

451. *coeli convexa tueri,* "of beholding the vault of heaven"; i. e. "of life."

452. *Quo magis peragat;* this is an elliptical construction; the sentence, when completed, would read thus: *quo magis inceptum peragat eo impellitur, quod vidit;* otherwise it would be *perageret.*

455. *obscoenum,* "ill-omened."

459. *Velleribus,* "fillets" made of wool, and garlands, are found sculptured on marble monuments.

460. This passage has been finely imitated by Pope, where Eloise says: —

"In each low wind methinks a spirit calls,
And more than echoes talk along the walls.
Here as I watched the dying lamps around,
From yonder shrine I heard a hollow sound:
'Come, sister, come,' it said, or seemed to say,
'Thy place is here; sad sister, come away.'"

463. *et longas in fletum ducere voces*, "and to draw out its long notes into a wail." — *queri* and *ducere* are not, as some suppose, absolute infinitives, but depend upon *visa*, which is to be repeated.

466-468. This description of the troubled dreams which haunt those who are oppressed by some great care or grief is most poetical, as well as most true to nature.

469. The story of Pentheus has been dramatized by Euripides in the Bacchae; Virgil has literally translated one of the most striking lines: καὶ μὴν ὁρᾶν μοι δύο μὲν ἡλίους δοκῶ, δισσὰς δὲ Θήβας. Bacchae, v. 916.

471. *Aut* (*velut*) *quum Agamemnonius Orestes* (*in*) *scenis agitatus fugit matrem, armatam*, &c. — *scenis agitatus*, "driven to fury on the stage"; frequently represented on the stage in a state of fury. The story of Orestes was a favorite subject with the Greek tragedians, and was also dramatized by the Romans Pacuvius and Ennius.

476. *Exigit*, "she settles."

477. *spem fronte serenat;* she makes hope serene on her brow; i. e. "wears the appearance of hope on a serene brow."

482. *torquet*, sustains, and, at the same time, "causes to revolve." — *stellis ardentibus aptum*, "furnished with glittering stars."

483. *monstrata* (*est*), "has been made known to me."

485. *sacros ramos*, "the sacred boughs" on which grew the celebrated golden apples in the garden of the Hesperides; we must suppose this to have been the former occupation of the woman, and that she now resided at Carthage.

486. *soporiferumque papaver;* critics have found fault with Virgil for causing such food to be given to the dragon, whose business it was to be always watchful; poppy-seed was a favorite delicacy with the Greeks, but the epithet *soporiferum* certainly appears here to be ill-chosen; compare Ecl. X. 66, note.

487. *carminibus*, "by incantations." — *solvere*, "to unbind," to free from the power of love.

490. *Nocturnos;* the invocation would be made at night, as sacrifices generally were offered to the Manes at that time.

493. *accingier*, for *accingi*, "that I resort to."

494. *tecto interiore*, in the inner court of the house.

494, 495. *sub auras erige*, "build up on high"; compare Aen. III. 422.

498. *juvat;* "it is my pleasure" to destroy. — *cuncta monumenta viri*, "all that may remind me of the man." — *monstratque sacerdos*, "and the priestess directs" the same thing.

500. *praetexere funera*, "is concealing her own death." — *novis sacris*, "under these new rites."

502. *quam morte Sychaei*, scil. *acciderant*, "than (had happened) at the death of Sychaeus."

505. *taedis*, "pine wood."

506. *Intendit locum sertis*, for *intendit serta per locum;* the English idiom is similar; we say, "she wreathes her head with flowers," as well as "she wreathes flowers around her head."

506, 507. *fronde funerea;* such were the cypress and the yew.

508. *Effigiem;* an "image," made of wax, which was employed by lovers

in their magic rites; this superstitious practice was common in Europe in the fifteenth and sixteenth centuries.

509. *sacerdos;* "the priestess" spoken of above, v. 483.

510. *Ter centum tonat deos; ter tonat* belongs together; "she thrice invokes a hundred gods"; *tonat*, says Servius, is used for *invocat*, because in these rites the priests imitated the sound of thunder. Pitt translates it, "thundering she calls."

511. *tria ora;* she was worshipped as "Luna" in heaven, as "Diana" on earth, and as "Proserpine" in the infernal regions.

512. *simulatos;* as genuine water from Lake Avernus, which these magic rites required, was not to be had, they were obliged to have recourse to an imitation.

513. *messae ad lunam*, "cut by moonlight."

514. *herbae nigri cum lacte veneni*, "herbs with the juice of black poison"; i. e. poisonous herbs.

516. *amor*, "Hippomanes"; see Georg. III. 280, note.

517. *Ipsa*, Dido.

518. *Unum exuta pedem vinclis*, "stripped, as to one foot, of its coverings." It was the custom for sacrificers to have one foot bare.

520. *non aequo foedere amantes*, "those who love on unequal terms"; i. e. where one is faithless.

522-527. Warton remarks that the poet "has introduced this exquisite description of the calm and stillness of a fine night, in order to render the cruel disturbances and agonies of the restless queen more affecting by such a contrast. *At non infelix animi Phoenissa*, is the finest turn that ever entered the imagination of a poet."

528. This verse is not found in the larger number of manuscripts, and is therefore rejected by Wagner, though defended by Weichert and Jahn. Certainly the words *lenibant* (for *leniebant*) *curas, et corda oblita laborum*, form a very good antithesis to *ingeminant curae, rursusque resurgens saevit amor;* if they are omitted, we must take *positae* to be used for *positae erant.*

529. *At non infelix animi Phoenissa* (*quiscebat*).

533. *Sic adeo; οὕτω γε*: "thus then."—*insistit* (*mente*), "does she reason with herself."

534. *ago* is the reading of the best manuscripts: *quid ago?* "what am I about?" *quid agam?* as some editions have it, "what shall I do?" Jahn interprets *irrisa*: *cum jam ab Aenea irrisa* (i. e. *despecta*) *sim*, which is doubtless the true meaning. Wagner explains it by *irrisibilis*, "making myself a laughing-stock."

537. *ultima*, the lowest; "the most degrading."

538. *quia* (*mihi*) *juvat* (*eos*) *levatos*, "because it is of service to me that they have been relieved." Spoken ironically: Shall I follow the Trojans because I have derived so much advantage from assisting them?

540. *fac velle*, "suppose that I am willing."

545. *Inferar?* "shall I follow?"

548, 549. *tu prima oneras*, "thou wert the first to load me"; i. e. thou wert the author or cause of these evils.

551. *more ferae*, "after the manner of a wild beast"; i. e. leading a secluded, solitary life.

552. *Sychaeo;* Virgil has formed an adjective having the same form as the noun *Sychaeus.*

560. *hoc sub casu*, "at this crisis." It has been remarked, that his going to sleep at this time is a strange and by no means pleasing trait in the hero's character.

561. *deinde;* i. e. *post hunc casum.*

565. *praecipitare*, scil. *fugam*.
566. *trabibus*, for *navibus Carthaginiensum*.
569. *varium et mutabile;* i. e. violent hatred takes the place of warm love.
572. *fatigat*, "urges."
577. *Quisquis es;* the apparition bore a resemblance to Mercury, but it appears that Aeneas was not sure that it was him.
578, 579. *sidera dextra*, "favoring stars"; according to the well-known opinion of the ancients, that the weather and the winds were dependent upon the rising and setting of certain constellations.
585. Compare Georg. I. 447.
586. *albescere*, "growing bright." This incident of Dido, who had passed the night in watching, ascending with the earliest dawn a watch-tower, in order to see whether her fears are well founded, is very natural and touching.
587. *aequatis velis;* when the wind was exactly fair, the sails would be at right angles to the course of the ship, and, being thus equally trimmed, are called *aequata*.
592. *Non arma (alii) expedient*, "will not some bring arms?"
596. *nunc te facta impia tangunt*, "now the impious conduct (of Aeneas), namely his faithlessness, reaches thee."
597. *Tum decuit*, "it ought to have done so then, when," &c.; i. e. thou oughtest then to have discovered him to be faithless. — *dextra*, "the right hand," because the right hand was given as a pledge of vows and engagements: "see the value of the plighted vows and the good faith."
598. *(ejus) quem aiunt*, "of him whom they say." The construction is the same as Aen. XI. 172: *Magna tropaea ferunt (eorum) quos dat tua dextera leto*.
601. *ipsum*, scil. *filium*.
602. *epulandum;* an allusion to the story of Thyestes, or of Tereus.
604. *Quem metui*, "whom had I to fear?" As I had determined to die, I had nothing worse to fear. — *castra*, "the camp"; here, the ships.
606. *genere*, "the race" of Trojans.
610. *Dirae*, "Furies." — *di morientis Elissae*, "gods of the dying Dido"; i. e. gods who will avenge the death of Dido.
611. *meritum malis advertite numen*, "direct to my sufferings your power (of avenging) which is due to them."
613. *Infandum caput*, scil. *Aeneae*. — *terris adnare*, "that he should reach the land (of Italy)."
615. *audacis populi;* alluding to the Latins and Rutuli.
620. *inhumatus;* the participle is here used for the finite verb; the meaning is *cadat nec humetur, sed media arena projectus jaceat*.
624. *Munera*, "as offerings."
625. *aliquis* refers to Hannibal.
629. *ipsique nepotesque*, "they, i. e. Aeneas and his followers, and their descendants"; an imprecation literally fulfilled, as they were incessantly engaged in war.
633. This line is strongly suspected of being an interpolation. — *suam*, "her own" nurse.
636. *monstrata*, "prescribed" by the priestess.
640. *rogum Dardanii capitis*, "the pile" on which she had placed the effigy "of the Trojan" Aeneas.
648. *Iliacas vestes;* garments had been presented to Dido by Aeneas, on his arrival; see Aen. I. 647.
654. *imago mei;* observe the difference between *imago mei* (passive), "the image of me, by which I am represented," and *imago mea* (active), "the image which I possess."

662. *Dardanus*, contemptuously for Aeneas.

671. *per culmina hominum*, "over the roofs of the houses of men."

675. *Hoc illud fuit?* "was this that" which you purposed?

678. *vocasses*, for *utinam vocasses*.

681. *sic te ut posita*, "in order that when thou wert thus placed upon it." — *crudelis*, "O cruel one!"

683. *Date*, scil. *lymphas*.

689. *stridit*, "bubbles" with the blood gushing out; according to the best editions *stridere* is, in Virgil, a verb of the third conjugation.

691. *oculis errantibus*, "with her swimming eyes."

698. *crinem;* as the hair was plucked from the forehead of a victim about to be sacrificed, so also it was usual to cut off a lock of hair from a dying person, and thus dedicate him to the infernal deities.

705. *in ventos vita recessit*, "her life departed to the winds"; i. e. was breathed forth into the air.

THE AENEID.—BOOK V.

ARGUMENT.—Aeneas, upon leaving Carthage, sails for Italy, but is driven by a storm upon the coast of Sicily, where he is hospitably received by Acestes. On the anniversary of his father's death, he institutes games, offering prizes for the victors in a naval contest, a foot-race, a pugilistic encounter, and a trial of skill in archery. The description of these games occupies a large portion of the book. At the conclusion of them, Ascanius and his youthful companions exhibit their skill in some equestrian evolutions; but in the mean while the Trojan women, at the instigation of Iris acting under the directions of Juno, set fire to the ships, four of which are consumed. Aeneas thereupon founds a city for the aged and infirm, and for those who are weary of the voyage, and sails with the remainder for Italy. Palinurus during the night falls from the ship, and is lost.

This fifth book is entirely descriptive, but has nevertheless been commended by some critics as the most perfect of the whole twelve. "The poet," says Segrais, "having imagined that the representation of these sports would be a great embellishment to his work, judged that he could nowhere better insert it than in this place, to make an agreeable contrast to what he had treated of in the fourth book; not doubting but that it was requisite to recreate the spirits of his reader, grieved and afflicted by the tragical death of Dido."

1. *Interea;* it seems that Aeneas sailed early in the morning (see Aen. IV. 584), and proceeded slowly with a light wind during the day; the time of Dido's death would naturally be in the evening, when the flames of her funeral pile would be visible at a great distance.

1, 2. *medium iter tenebat*, "was fairly on his way"; *medium* does not mean that he had accomplished half the distance, but merely that he was actually engaged in pursuing his journey.

2. *Certus*, steering a certain or direct course.

5, 6. *magno amore polluto*, abl. abs., "when a great love is violated"; i. e. when the fidelity which is due to one so loving as Dido is violated, as it had been by Aeneas. — *notum;* a participle or adjective in the neuter gender is sometimes used as a subject.

12. *Palinurus* (*haec ait*).

15. *Colligere arma*, "to reef the sails."

16. *Obliquat sinus in ventum*, "he turns the swelling sail obliquely to the wind"; i. e. he sails near the wind.

19. *transversa;* the neuter plural, used adverbially.

24. *Fida fraterna;* two epithets are not often applied to one noun, for which reason Heinsius edited *fraterni;* in this case, however, *fraterna litora* conveys a single idea, to which *fida* is added as an epithet.

25. *astra servata*, "the stars observed" before the storm.—*remetior*, "I trace again" in my mind.

28. *Flecte viam velis*, "change the course (of the ships) with the sails"; i. e. sail before the wind.

35. *montis;* probably Mount Eryx.

37. *Horridus in jaculis*, "rough with spears"; this is the punctuation of Wagner and Jahn; Heyne places a comma after *horridus*. — *Libystidis*, "Libyan."

39. *Veterum parentum;* Acestes on the side of his mother was of Trojan descent.

45. *a sanguine divum;* namely, in the person of Dardanus, the founder of Troy.

47. *Ex quo*, "from the time when."

51-54. The order of the words is: *Hunc diem (etiam) si, exsul, (in) Syrtibus, aut deprensus in Argolico mari agerem, tamen exsequerer annua vota*, &c. — *diem agere*, "to pass a day."

54. *suis donis*, "his own gifts"; i. e. those due to him.

55. *ultro;* this word has here its original signification of εἰς τὸ πέραν, *insuper*, "over and above this"; he says that, under any circumstances, he should celebrate the anniversary of his father's death; but much more so now, since, over and above all other reasons, they are *ad cineres ipsius*, "at the very ashes," i. e. on the very spot where lie the ashes.

56. *sine mente, sine numine divum*, "without the intention and will of the gods."

59. *ventos*, scil. *secundos*.

59, 60. *velit me sibi ferre*, "that he (Anchises) may be willing," i. e. consent or favorably receive, "that I should offer to him," &c.

64. *si*, for *cum*.

66. *Prima ponam certamina*, "I will in the first place institute contests."

68. *incedit*, for *est;* but it conveys an idea of dignity.

69. *crudo;* the cestus was made of raw hide; see below, v. 405, note.

71. *Ore favete;* a command to abstain from all ill-omened words, which, like the Greek εὐφημεῖτε, was delivered at the commencement of every religious rite.

72. *materna myrto;* compare Georg. I. 28, note.

78. *sanguine sacro*, "the sacred blood" of victims.

80, 81. *recepti nequidquam*, rescued in vain from the destruction of Troy.

84. *adytis ab imis*, "from the bottom of the fane"; by which is meant the tomb of Anchises.

85. *Septem gyros, septena volumina*, "seven coils, seven folds"; i. e. seven coils folded one upon the other.

87. *cui terga notae, (pingebant)*, "whose back azure spots (marked)."

87, 88. *maculosus auro fulgor*, for *fulgor macularum aurearum*. Virgil has given several beautiful descriptions of the serpent, but none of them will bear comparison with that of Milton, Paradise Lost, IX. 498: —

> "That towered
> Fold above fold a rising maze; his head
> Crested aloft, and carbuncle his eyes;
> With burnished neck of verdant gold, erect
> Amidst his circling spires, that on the grass
> Floated redundant."

90. *agmine longo*, "with a long trail"; i. e. with its folds stretched out over a long space of ground.

99. *Acheronte remissos*, "released (for a time) from Acheron."

102. *ahena*, scil. *vasa*.

103. *viscera*, "the flesh." Georg. III. 559.

105. *Phaëthontis*, of the sun. Virgil has borrowed this name for the sun from the Homeric phrase Ἠέλιος φαέθων.

110. *sacri tripodes;* tripods were very generally used as movable altars.

112. *argenti aurique talentum*, "a talent of gold and silver," i. e. a talent of each.

113. *commissos;* the past for the pres. part.; "the commencing games," i. e. the commencement of the games. Virgil has adapted his narrative to later Roman customs, as the trumpet was unknown in the heroic age.

114. *pares*, "equally matched"; not, as Heyne says, equal in size, for v. 118 intimates that the Chimaera was the largest.

116. Virgil, in selecting the names of the commanders of the ships, takes occasion to gratify the family pride of three of the great Roman houses; but it is, as Catrou remarks, somewhat singular that he has omitted the Geganian family, which claimed descent from Gyas.

117. *Mox Italus Mnestheus;* i. e. *Mnestheus mox Italus futurus.*

119. *Urbis opus*, "huge as a city"; literally, the work of a city, so great a work that you would take it for a city.

120. Here again Virgil has departed from the strict letter of historical truth; for triremes were not invented until long after the age of Aeneas.

125. *olim*, "sometimes"; compare Georg. IV. 421.

126. *Cori*, written *Cauri*, Georg. III. 356, "northwest winds."

127. *Tranquillo;* the abl. abs.; it being calm, or "in calm weather."

129. *frondenti ex ilice;* Holdsworth remarks that winter had now arrived, but that this is a bough of an evergreen oak; but he has not noticed that, immediately below, v. 134, chaplets of poplar leaves are spoken of; we must not expect such minute exactness from a poet.

136, 137. *intenta brachia — intenti;* this repetition, which Heyne strongly disapproves of, adds very much to the force of the passage, and well expresses the eagerness visible both in the mind and in the limbs of the rowers.

137, 138. *haurit corda pavor pulsans;* repeated from Georg. III. 105.

139, 140 *finibus suis*, "their stations."

141. *adductis lacertis*, by their arms drawn back; i. e. "by the strokes of their oars."

143. *tridentibus;* the prows of the ships were armed with three-pronged brazen beaks.

145. *carcer*, "the starting-place"; compare Georg. I. 512, note.

147. *jugis*, for *equis jugalibus*, "the yoked horses."

149. *Consonat*, "simultaneously resounds." — *inclusa*, "shut in" by hills.

154. *tenet*, "detains."

158. *longa carina*; this is the reading of all the best manuscripts, and occurs again Aen. X. 197. Some editions read *longe*, and some *longae carinae.*

163. *ama*, "hug the shore." — *sine (ut) palmula stringat*, "suffer the blade of the oar to graze."

170. These expressions are all borrowed from the phraseology of the circus. — *interior*, "inside," i. e. between Gyas and the rock.

181, 182. *et risere natantem, et rident;* Heyne objects to this change of tense, and thinks that v. 182 ought to be rejected; it is, however, defended by Wagner and by Jahn, who thus explains it: *postquam illum labentem et natantem risere, rident revomentem.* Addison remarks that there is but this "one laugh

in the whole Aeneid; but this piece of mirth is so well timed, that the severest critic can say nothing against it." — Spectator, No. 270.

190. *sorte suprema*, upon the fall of Troy.

192. *quibus usi* (*estis*).

194. There is great beauty in the introduction of his own name by Mnestheus, as though he would say, I am no longer the same person that I was.

195. *Quanquam o!* (*utinam vincerem!*)

197. *nefas*, "disgrace"; *hoc nefas* must be joined together.

199. *Subtrahitur solum*, "the surface of the sea is drawn away (i. e. appears to glide) from under them."

201. *ipse* has here the signification of *solus;* compare Georg. IV. 201, note. — *ipse casus*, "a mere accident."

203. *Interior;* see above, v. 170. — *iniquo*, "narrow."

205. *murice*, "a sharp projecting rock."

207. *morantur;* Servius explains this by *retro agunt*, and Wagner suggests that it may be a technical term employed by sailors, perhaps corresponding to our "back water." The more natural interpretation is, however, "cease rowing," i. e. while they are endeavouring to force the ship off the rocks. See Forcell. in verb.

211. *ventis vocatis;* the winds being called to his aid; i. e. "sáil being spread."

212. *Prona*, "unobstructed."

215, 216. *exterrita tecto*, "frightened from her dwelling."

217. This line has often been cited as one of the most beautiful instances that can be produced of the sound's being an echo to the sense. Pitt has taken great pains to imitate this beauty, but falls short of the original: —

> "Her pinions poised, through liquid air she springs,
> And smoothly glides, nor moves her levelled wings."

224. *cedit*, it yields, i. e. "allows itself to be passed."

229. *proprium decus*, "the glory which was already theirs."

234. *divos in vota vocasset*, and had called the gods to his vows; i. e. "to hear the vows which he made."

237. *voti reus;* see Ecl. V. 80, note.

243. *portu se condidit*, hid itself in, i. e. "entered the harbour."

247. *Munera in naves*, "as a reward for the ships," i. e. for the rowers.

247, 248. *optare dat*, "he grants to them to choose."

250, 251. *plurima purpura Meliboea*, "a broad (stripe of) Meliboean purple." — *duplici Maeandro*, "in a double waving line."

252. *puer regius;* Ganymede.

255. Wagner remarks that Virgil has here forgotten himself, since the same picture could not represent Ganymede pursuing the stags, and at the same time being carried up into the sky. But we need not suppose that it did represent both; it represented Ganymede at the moment when, while he is engaged in the chase, the eagle has just pounced upon and commenced his upward flight with him. The present tense, *fatigat*, denotes the action or occupation which is unfinished, and to the mind still continuing, while the sudden and swift act by which that occupation has been interrupted is well expressed by the perfect tense, *rapuit.*

259. Compare Aen. III. 467, note.

262. *in armis*, "in battle."

267. *Cymbia;* see Aen. III. 66, note. — *aspera signis*, "embossed with figures."

271. *ordine debilis uno;* Heyne thinks that this means the loss of all the oars on one side of the vessel; but the more natural meaning of the words

would refer to one of the three banks of oars which there were on each side.

273. *in aggere viae*, on the elevation of the road; for "on the road."

274. *gravis ictu*, for *gravi ictu*, "with a heavy blow."

275. *saxo seminecem lacerumque;* the words must be thus joined together, as the position of the word *que* does not admit of the construction which is usually adopted, *ictu seminecem, saxoque lacerum.*

279. *Nexantem;* the common reading, but as *nixantem* is found in several of the best manuscripts, it perhaps originated with some transcriber who thought that it supplied a more obvious meaning. *Nixari* is equivalent to *niti*, which is applied to any difficult or laborious movement, and as animals are said *niti* by their feet, and birds by their wings, so serpents may be said *niti nodis*, "to toil along by forming coils or knots." Compare Cic. de Nat. Deor. II. 48: *Quaedam serpentes ortae extra aquam, simul ac primum niti possunt, aquam persequuntur.*

282. *promisso;* it appears from v. 305, that Aeneas had promised a reward to all who should engage in the contest.

284. *Minervae;* Minerva presided over spinning, weaving, and other kinds of female work.

286. *misso;* being dismissed, i. e. "being ended."

291, 292. *Invitat pretiis animos (eorum) qui forte velint*, &c.

296. *amore pio;* the epithet *pius* is applied to every kind of affection, and simply means "fond" or "true."

306. Gnosus was a city in the island of Crete; see Ecl. X. 59, note.

308. *unus*, for *idem*, "one and the same."

310. *phaleris insignem*, "ornamented with trappings"; the phalerae were bosses or disks of metal, which were suspended especially about the heads of horses, so as to produce a clashing sound when they were in motion.

316. *limen*, "the barrier," the starting-point.

317. *ultima signant*, "they fix their eyes upon the goal."

324. *calcem terit calce*, for *pedem illius pede sua.*

325. *Incumbens humero;* Diores was so close upon Helymus that he appeared to the spectators to be "leaning upon his shoulder."

326. *ambiguumve relinquat;* he would have reached the goal at exactly the same moment, so as to "leave it doubtful" which was the victor.

329. *ut*, for *ubi.*

330. *(sanguis) superfusus madefecerat humum viridesque herbas;* i. e. *humum herbosam.*

331, 332. *vestigia titubata*, for *pedibus titubantibus;* did not keep his footing, as his feet slipped on the beaten ground.

334. *amorum*, "mutual affection."

338. *Prima*, scil. *loca.*

339. *tertia palma*, the third victory, for "the third victor"; so Georg. I. 59.

340. *caveae; cavea*, here applied to the valley inclosed by hills, means, in the language of the theatre, the space occupied by the spectators.

340, 341. *ora prima;* the old men occupied "the front ranks."

347. *reddantur;* Heyne has *redduntur;* but the best manuscripts read *reddantur*, which is correct, because the latter part of the sentence relates to the thoughts of Diores.

350. *insontis*, "innocent"; i. e. not having deserved his misfortune.

356. *Ni me (eadem) fortuna inimica, quae Salium, tulisset*, "if the same adverse fortune, which happened to Salius, had not happened to me."

359. *Didymaonis artes*, produced by "the skill of Didymaon."

360. We must either suppose this shield to have been carried into Greece by Pyrrhus, and thus to have come into the possession of Helenus, and by

him given to Aeneas; or it may have been carried off by Aeneas himself, during his wanderings, from some temple on one of the islands of Greece.

364. *evinctis palmis*, "his hands bound" with the cestus.

366. *velatum*, "adorned."

371. *Idemque*, for *quique idem*. It is somewhat remarkable that Paris, who is generally accounted weak and effeminate, should here be described as surpassing all others in the use of the cestus, which required great skill, courage, and strength. But other authors, as Hyginus and Ovid, speak of his skill in the art. Dares Phrygius speaks of a truce having taken place between the Greeks and Trojans after the death of Hector, during which funeral games were celebrated.

372, 373. *qui se ferebat veniens*, for *qui se ferebat venientem, Bebrycia gente;* "who boasted of himself as coming from," &c.

375. *prima in proelia*, for *primus in proelia;* "at once," "forthwith."

380. *cunctos excedere palma*, "that all departed from (i. e. yielded) the victory."

384. *quo usque decet*, "how long is it fitting?"

387. *gravis*, for *graviter.*

389. *frustra*, "to no purpose"; because he now yielded the prize to another.

391. *nobis;* the introduction of this word gives a tone of sarcasm to the question: "where, pray tell us, is now," &c.

399, 400. *Haud pretio inductus venissem*, "I would not have come induced by a prize"; i. e. I would have come without the inducement of a prize.

402, 403. *in proelia ferre manum*, "to fight hand to hand."

403. *duroque intendere brachia tergo;* the conjunction and infinitive are used for the participle, *duro intendens brachia tergo;* "bracing his arms with their thick hides."

405. The cestus was originally composed of thongs or bands of leather, which were tied round the hands of boxers to render their blows more powerful; and sometimes they came up the arm as high as the elbow. It was only in later times that they were loaded with lead and iron, and thus converted into murderous weapons, and Virgil has therefore adapted his description to the customs of his own contemporaries, and not to those of the heroic age.

406. *longe recusat*, "strongly refuses" to fight.

407, 408. *ipsa volumina*, "the folds themselves." Aeneas first tries the weight of the cestus, and then examines the straps themselves of which the cestus consisted.

410. *ipsius Herculis*, "of Hercules himself"; Hercules fought with and slew Eryx.—*caestus et arma;* two expressions for the same thing, by the figure hendiadys.

415. *aemula necdum*, &c.; "and envious old age was not yet growing white, scattered over both my temples"; i. e. was not yet turning gray the hair scattered over my temples.

418. *sedet Aeneae*, "is resolved upon by Aeneas."—*auctor*, "who persuaded me to enter into the contest."

420. *Trojanos caestus*, "the Trojan cestus," i. e. which you have on.

422. Weichert (De Versu Hypermetro, p. 21) remarks that the great strength and vigor of Entellus are well expressed by a hypermeter verse.

426. *digitos*, scil. *pedum*, "on tiptoe."

429. *pugnam lacessunt*, "begin the fight"; literally, provoke the fight, i. e. provoke each other to the fight.

430. *Ille*, Dares.

431. *Hic*, Entellus.

433. *vulnera*, "blows."

438. *tela exit*, "avoids the blows"; a technical expression.

439. *Ille*, "the other"; Dares. — *molibus*, "engines of war."

444. *a vertice*, "downward."

446. *ultro*, "of himself"; not prostrated by his adversary.

450. *Consurgunt studiis*, "start up with eager sympathy," each party for their champion.

455. *Tum*, for *porro*, *praeterea;* "moreover." — *conscia virtus*, for *virtutis conscientia*.

457. *nunc ille sinistra*, "now also with the left." *Ille* cannot in this passage be literally rendered into English; it adds to the vividness of the passage.

466. *vires alias*, "other strength," i. e. that the strength of Entellus is other than you expected. — *conversa numina*, "that the gods have turned against you," that fortune has changed.

471. *vocati*, "called" or summoned by the herald.

473. *superans animis*, "elated in spirit."

477. *adversi juvenci*, "of the steer (placed) opposite (to him)."

478-480. *Arduus*, "standing erect." — *Libravit duros cestus*, "he drove the hard cestus"; i. e. his fist armed with the cestus.

481. *procumbit humi bos;* there is an extreme beauty in these words; for, by the very cadence of the line, Virgil represents the dead fall of the heavy animal.

483. *meliorem*, "better," because more appropriate.

487. *Ingenti manu*, with a large, i. e. "a strong hand."

489. *ferrum*, "the arrow."

492. *locus*, "the place"; i. e. the lot which decided the place.

493. *Mnestheus modo victor*, "just before a conqueror."

496. *jussus confundere foedus*, "having been ordered (by Minerva) to break the truce."

497. *telum torsisti*, "didst shoot an arrow."

498. *Acestes;* i. e. his lot. — *subsedit*, "remained."

501. *Pro se quisque*, "each, according to his ability."

505. *timuit pennis*, "fluttered (literally, feared) with its wings."

506. *plausu*, "flapping" of the bird's wings; most commentators suppose it to refer to the applause of the spectators; but, in the first place, it was not so good a shot as to call for loud applause, and, secondly, the very same words are used, in the sense here given, above, v. 215: *plausum exterrita pennis dat tecto ingentem*.

512. *Notos atque in nubila*, for *in Notos atque nubila*, into the winds, i. e. "the air and the clouds."

514. *fratrem*, "his brother," Pandarus.

515, 516. *alis plaudentem*, "flapping with its wings."

521. *pater* is placed in apposition to *qui;* some editions have *pariter*, which is not, however, the reading of the best manuscripts. *Pater* here means "the chief."

523. *Augurio;* much difference of opinion exists as to the event which this omen is supposed to foreshow; some suppose it to be the war between the Romans and the Carthaginians, some that between Aeneas and his followers and the Rutuli, some the appearing of the Julium Sidus, and some the burning of the ships, which so soon followed; this seems to be the most rational interpretation.

524. *Sera*, "to be accomplished at a somewhat later period."

528. *volantia sidera*, "falling stars." — *crinem*, "a train."

534. *exsortem*, "extraordinary."

536. *impressum signis*, "wrought with raised figures."

537. *in magno munere*, for *pro magno munero;* the Greek ἐν is used in the same way for ἀντί; see Viger, 610.

541. *praelato honori;* he does not envy "the honor preferred" to his own; i. e. he is not envious that Acestes is placed above himself; compare Aen. III. 484.

545. *misso;* see v. 286, note.

550. *avo*, for *in honorem avi.*

554. *lucent*, scil. *armis*, "glitter" in their armour.

556. *coma pressa corona*, "the hair was pressed by a chaplet." Servius would make *corona* signify the helmet, in which sense Homer uses ὑπὸ στεφάνης εὐχάλκου, Il. η. 12; but it seems more natural to suppose that a chaplet of leaves was placed round the helmet, and that *coma pressa corona* only means that "their heads were surmounted" by a crown of leaves.

560. There were altogether thirty-six young men, besides the three leaders, each of whom commanded a troop of twelve.

562. *paribus*, for *pariter armatis;* the *magistri* were older persons, to whose care and instruction these youths were committed; see above, v. 546.

566, 567. *vestigia primi pedis*, for *primos pedes*, "his fore-feet."

568. Virgil refers to the origin of the Atian family, because Atia, the mother of Augustus, was a member of it; she was the daughter of M. Atius Balbus by Julia, the sister of Julius Caesar, and there is an elegant allusion to this connection of the two families in the close ties of friendship which are said by the poet to have subsisted between Iulus and Atys.

575. *pavidos*, "anxious"; a pleasing epithet, if we consider their youth.

580. *pares*, in an equal line; i. e. keeping an equal front. — *terni*, (riding) "by threes." — *agmina*, "the whole body."

581. *Diductis choris*, "in separate troops."

582. *infesta tela tulere;* they carried their weapons as though to make a hostile charge upon each other.

583. *alios ineunt cursus*, "they again advance, and retreat."

584. *Adversis spatiis*, "in opposite directions"; this, which is the reading of the best manuscripts, is preferred by Jahn; Wagner has *adversi spatiis.*

587. *pariter*, like *pares* above, v. 580, "in a straight line."

589. *Parietibus caecis*, "by blind walls"; i. e. walls which cut off entirely the view. For *parietibus*, see Remarks on Scanning.

591. *Falleret*, "frustrated." — *indeprensus*, "undetected."

592, 593. *vestigia impediunt;* i. e. they perform intricate evolutions.

595. *Carpathium Libycumque;* some editions have *Libycumve;* but Wagner remarks that the *conjunctive* particle is more appropriate than the disjunctive, as marking the rapidity with which the dolphins pass from one of these seas to the other. — *ludun̄tque per undas* is wanting in many manuscripts, and does not add much to the beauty of the simile.

598. *Retulit*, "renewed."

601. *patrium honorem;* the games instituted in honor of their ancestor, Anchises.

603. *Hac tenus celebrata sunt.*

604. *fidem mutata novavit*, changing, adopted a new faith; i. e. "changed and became treacherous."

608. *Multa movens*, scil. *animo*, "contriving many schemes."

613. *in sola acta*, "on the deserted beach"; deserted, that is, by the men, who were engaged in the celebration of the games, at which, according to the early Grecian customs, women were not allowed to be present. *Acta* is

borrowed from the Greek ἀκτή, and is used also by Cicero, Verr. VII. 25, 31.

621. *Cui fuissent;* the subjunctive is employed in order to assign the causes why Iris assumed the form of Beroë; *cui fuissent* stands, therefore, for *quippe cui*, or *quum ei fuissent*, and not, as Heyne says, for *cui fuerant; cui* accordingly refers to Beroë, and not to Doryclus. The same construction occurs immediately below, *quas non traxerit.*

627. *saxa;* Heyne interprets this "rocky shores"; but it is better to refer *freta*, *terras*, *saxa*, and *sidera* all to their wanderings by sea, and the dangers which they encountered; *saxa*, for *scopulos*, "rocks"; *sideraque*, "and constellations"; as they steered their course by the stars, "so many constellations" signifies "such a long voyage."

629. *fugientem*, "flying" from us; compare above, Aen. III. 496: *Arva Ausoniae semper cedentia retro.*

631. *Quid prohibet*, "what hinders?" i. e. nothing hinders. Wagner, on the doubtful authority of two manuscripts, has altered this into *Quis prohibet*, connecting the question more immediately with the preceding line; but as the Trojans were accustomed to regulate their conduct almost entirely according to the supposed will of the gods, or fate, it is better to adhere to the common reading, *quid prohibet*, "there is no hindrance," which will include human opposition as well as any other obstacle.

634. *Hectoreos*, for *Trojanos.*

638. *tempus agi res*, for *tempus agendae rei.*

639. *quatuor arae;* Servius, who thinks it necessary to assign a reason for there being four altars, suggests that one was erected by each of the chiefs who contended for the prize.

642, 643. The sound of these two lines is admirably adapted to the sense; the effort with which she prepares to hurl the fire is represented by the spondees in the former line, and the actual throwing of it by the dactyl *Et jacit;* while the caesura and the following spondees describe the silent amazement with which the spectators witness the daring deed.

652. *Munere*, the "office" of bearing a part in the solemn sacrifices.

656. *fatis vocantia*, "calling them by the fates"; i. e. the oracles.

657. *paribus alis*, "on equally poised wings."

660. *focis penetralibus;* Heyne, and most other commentators, interpret this, "from the inmost hearths of the neighbouring houses"; but this explanation appears singularly infelicitous, when we remember that the Trojan women were *secretae in sola acta*, v. 613, that Iris had just exhorted them to take the fire from the four altars raised to Neptune, v. 640, and that, if these did not afford sufficient for the purpose, she had already fired one of the ships, which could not but afford abundance of burning material. It appears, therefore, that by *focis* the altars are meant, and that they are called *penetrales* here because that was the epithet commonly applied to altars, arising from the fact that they were generally placed in the inmost parts of houses and temples. Other instances have already been pointed out, in which Virgil thus applies a common epithet in places where it is not strictly applicable. Compare Georg. I. 92, note. Translate, therefore, *focis penetralibus*, "from the sacred altars."

662. *immissis habenis*, with loosened reins, i. e. "with rapidity."

663. *pictas (ex) abiete puppes;* on the prow of each ship there was a painted image, or kind of figure-head; or else there was a figure painted on both the bows of the vessel.

664. *cuneos;* "the seats" of the theatre occupied by the spectators; they were so called, because they were divided into wedge-shaped compartments.

665. *naves incensas*, "that the ships have been set on fire"; this use of the participle is more common in Greek.

669. *Castra;* a kind of camp was formed of the ships when they were drawn up on shore.

679. *excussa pectore*, "is expelled from their breast"; i. e. "her influence is shaken off."

680, 681. *non posuere*, "did not lay aside."

683. *Est*, from *edo*, "consumes." — *toto corpore*, "the whole structure" of the ships. — *pestis*, the destruction; i. e. "the destructive fire."

688. *pietas*, "compassion"; see Aen. II. 536, note.

691. *quod superest*, "which remains"; i. e. which alone is wanting to complete our ruin. This is the interpretation of Heyne; Jahn takes together *obrue (id), quod superest (e rebus Teucrorum).*

695. *Ardua terrarum et campi*, "the hills and plains," i. e. the whole earth.

705. *arte*, "skill" in divination.

706. *Haec;* this pronoun gives emphasis to the remainder of the sentence, *vel quae*, &c., but at the same time has reference to what follows below, *Nate dea*, &c.

713. *amissis superant qui navibus*, "who are superfluous," the ships being lost; i. e. "since the loss of the ships."

717. *et sine (ut illi) fessi habeant moenia (in) his terris.*

720. *Tum* refers to the participle *incensus*, just as above, v. 382, it does to *moratus*.

722. *facies*, "the apparition."

730. *aspera cultu*, rude in civilization, "uncivilized."

731, 732. *Ditis domos*, "the dwellings of Pluto."

732. *Averna (stagna)*, "the lake Avernus."

738. *Nox* was represented as reaching the highest point in its course at midnight, in the same manner as the sun does by day.

739. Compare Georg. I. 250, note. He calls the sun *saevus*, because at its approach all ghosts were compelled to return to the infernal regions.

750. *Transscribunt*, "they transfer from one enrolment to another"; i. e. strike their names out of the roll of Aeneas's companions, and place them on that of those who were about to found the new city.

752. *Ipsi*, scil. *socii.* — *reponunt*, "replace" with new timbers.

754. *sed bello vivida virtus*, for *sed tales quibus sit vivida virtus ad bellum.*

756. *hoc Ilium*, "this spot to be Ilium"; i. e. the citadel. — *et haec loca Trojam*, "and these places, i. e. this region, to be Troy," namely, the territory of Troy.

758. *Indicit forum*, "he appoints a forum"; i. e. courts of law. — *patribus dat jura vocatis*, "he defines the functions of the senators whom he summoned."

762. *dies novem;* the festivities, celebrated upon the consecration of the sacred grove to Anchises, were continued for nine days, the same period as that during which the funeral solemnities in his honor lasted; see above, vv. 64, 104.

763. *straverunt;* compare Ecl. II. 26, note.

764. *et creber adspirans Auster; creber* has here its original meaning, "increasing."

768. *nomen;* editors are divided between *numen* and *nomen;* Wagner has *numen;* but although Neptune was the god of the sea, it does not appear that the ancients ever called the sea itself a deity; nor would they apply to any deity the epithet *non tolerabile*, but *horrendum* or *terribile*. Besides, it is a much more natural idea that they could not endure the name of the sea.

773. *ex ordine*, "one after the other."

781. *nec exsaturabile*, for *inexsaturabile.*

783. *pietas*, the reverence displayed by Aeneas towards Juno, in attempting to propitiate her.

785. *media de gente Phrygum*, "from the midst of the Phrygian race"; this is opposed to the fact, that she pursues Aeneas even when wandering in foreign countries. — *exedisse*, "to have destroyed."

786. *traxe*, for *traxisse.*

790. *Quam molem*, "what a storm."

793. Join together *matribus per scelus actis.*

796. *Quod superest;* as to the ships which remain.

797. *tibi*, like the Greek σοί, "by thee," by thy means.

798. *ea moenia*, "that city" which is fated to be founded.

809. *nec dis nec viribus aequis*, "neither with equal gods nor with equal strength"; i. e. not supported by such powerful deities nor equal in strength.

813. *Averni;* Aeneas landed at Cumae, not far from Avernus.

814. *Unus;* Palinurus; see below, v. 833.

817. *auro*, "to his golden chariot"; it is considered doubtful by Wagner and others, whether *auro* alone can signify a golden chariot; but as the word *aurum* is used for golden cups and all other utensils and instruments, there seems to be no reason why it should not be applied to a chariot.

821. Wagner, upon the authority of a correction in the Medicean manuscript, has thus emended the common reading, which is *fugiunt vasto aethere nimbi;* chiefly because the epithet *vastus* is, he says, never applied by Virgil but to objects inspiring terror. Jahn, however, asserts, that, in the natural sense of the word, it is very appropriately used to describe the boundless sky.

822. *variae comitum facies*, for *comites varia facie* (*sunt*).

826. Repeated from Georg. IV. 338.

829. *Attolli*, "to be raised"; the masts were lowered when the ships were in harbour. — *intendi brachia velis*, for *vela intendi brachiis*, "on the yards."

830-832. Heyne supposes this passage to mean that the wind was slanting, or sometimes on their right and sometimes on the left; but the expressions *sua flamina*, "favoring breezes," and *aequatae aurae*, v. 844, prove that the wind was directly fair. *Pes* is "the sheet" or rope which is attached to each of the lower corners of the large square sail by which the ancient ships were propelled. — *fecere pedem*, "they loosened or let out the sheet," so as to catch as much wind as possible, and thus, *pariter sinistros, nunc dextros solvere sinus*, "opened the swelling of the sail equally on the right and left of the mast," and, *torquent cornua detorquentque*, "draw the horns or extremities of the yards backwards and forwards"; i. e. they trim the sails.

835. *metam;* a metaphor taken from the circus, "the turning-point"; i. e. the highest point in the heaven, when the chariot of Night began to turn its course downwards, which was at midnight.

845. *furare labori*, "remove from labor"; give them rest.

850, 851. *Aenean credam quid enim* (*huic monstro*), "for why should I in trust Aeneas to this deceitful appearance, I, who have so often been de ceived by treacherous breezes, and the delusive aspect of a clear sky?" Heyne and Wagner punctuate differently, and make *et* signify *et quidem.*

856. *cunctanti*, "resisting" the influence.

857. *Vix primos*, for *vix primum.*

861. *Ipse*, scil. *deus;* Somnus.

865. *quondam;* a reference to the adventure of Ulysses; Odyss. μ. 39, 166.

867. *pater* (*Aeneas*).

871. *Nudus*, "uncovered"; i. e. unburied.

THE AENEID.—BOOK VI.

ARGUMENT.—Aeneas and his followers reach at last the Italian shore, and land near Cumae. After offering the usual sacrifices, he consults the oracle of Apollo, and is made acquainted with the dangers which await him, and the result of the impending war. He then finds the body of Misenus upon the sea-shore, and, while preparing a funeral pile, finds the golden bough which was to procure for him admittance to the infernal regions. Under the guidance of the Sibyl, he crosses the Styx, sees the various parts of the lower world, is brought into the presence of his father Anchises, and instructed by him in the origin and development of the human soul, in the future career of the colony he was about to found, and the names of the most distinguished men in the history of Rome, down to the days of the Emperor Augustus. Returning to the surface of the earth, he sails with his followers to Caieta.

"In this book," says Warton, "we have a large and beautiful account of the ancient theology and mythology, their notions of a future state of rewards and punishments, of the immortality of the soul, and its transmigrations, of the doctrine of the *anima mundi*, or soul of the universe, and several other most curious points relating to the religion of the ancients. We are also entertained with a succinct history of the chief Roman worthies, who pass in review before us, whose characters are distinctly and strongly marked and their most illustrious actions specified."

1. *classi immittit habenas*, "gave loose reins to the fleet," i. e. made all possible haste; compare Aen. V. 662.

3. *proras;* it was usual to draw the ships up stern foremost, so that the prows were turned towards the sea, and secured by an anchor, which held them steady (*firmabat*).

6. *semina flammae*, "sparks of fire"; so σπέρμα φλογός in Homer.

8. *rapit*, "hastily roam through the woods, the thick coverts of wild beasts."

10. *horrendae secreta Sibyllae*, for *horrenda secreta Sibyllae*.

11. *mentem*, "intellect."—*animum*, the sentient part of the soul, the "spirit."

16. *ad*, for *versus*, "towards."

17. *Chalcidica arce;* the citadel of Cumae, which was founded by a colony from Chalcis in Euboea; see Liv. VIII. 22.

18. *Redditus his primum terris*, "alighting first upon these shores."

20. *In foribus (sculptum erat) letum*.

23. *Contra respondet;* corresponding to it on the other door.—*Gnosia tellus*, "Crete."

27. A description of the celebrated Labyrinth. *Labor* well describes the magnitude of the work, and the pains bestowed upon it.

30. *regens filo caeca vestigia*, "directing his random steps by a thread."

31. *sineret*, for *si sineret*.

33, 34. *Quin protenus perlegerent*, "and indeed they would further have surveyed"; *quin* answers to the Greek καὶ μὴν καί.

41. *viri;* the followers of Aeneas.—*alta in templa;* not the temple of Apollo, which was on the summit of the Euboean, i. e. Cumaean hill, but that of the Sibyl, a cave situated not far from the former, in the side of the mountain.

46. *deus, ecce, deus!* She becomes sensible of the divine inspiration, as soon as she enters the cave.

47. *non vultus, non color unus*, "her countenance, her color, were no longer the same."

49. *majorque videri; videri* may be construed as the absolute infinitive, "she seems of larger stature"; but it is better to consider the construction the same as *niveus videri*, and the Greek θαῦμα ἰδέσθαι; *major videri*, "taller to the sight."

51. *Cessas in vota*, for *ad vota;* "dost thou delay to (make) vows?"

52, 53. *neque enim ante (quam vota feceris) dehiscent ora.* Heyne supposes that, although there were numerous entrances, *centum ostia*, v. 43, there was an inner cave which formed a sanctuary, here called *domus*, at the doors of which they were now standing; but a comparison with v. 81 will show that Aeneas and his companions were still at the outer doors.

53. *Attonitae;* Virgil transfers to the inanimate object which produces the sound the sensation of awe experienced by those who hear it.

59. *duce te;* under your guidance, by the directions of your oracle.

60. *praetenta*, "extended before," "lying opposite to."

61. *fugientis*, "receding" before us.

62. *Hac tenus Trojana fortuna nos secuta fuerit*, "let the (adverse) fortune of Troy have followed us thus far"; i. e. let it now cease to pursue us.

64. *obstitit*, "was obnoxious."

66. *da*, "grant"; there seems to have been a conviction, that what was predicted by a prophet or prophetess must necessarily be accomplished, and a favorable prediction was therefore eagerly sought. The demand made by Balak, that Balaam should pronounce a curse over Israel, seems to have arisen from this persuasion.

68. *agitata numina*, "the wandering household gods."

70. *festos dies de nomine Phoebi (dictos);* an allusion to the *ludi Apollinares*, which were instituted after the first Punic war; a splendid temple was erected to Apollo by Augustus after the battle of Actium.

71. *penetralia*, "a sanctuary"; not a separate temple; for the Sibylline books were kept in the Capitol until the reign of Augustus, and then removed to the new temple of Apollo.

74. Aeneas makes this request in compliance with the advice of Helenus; compare Aen. III. 443.

78, 79. *si possit excussisse;* i. e. *tentans excutere;* the perfect infinitive is used in the sense of the Greek aorist. The metaphor in this passage is taken from the management of horses, the prophetess being compared to a horse struggling against its rider, and the deity, mastering her, to the rider.

84. *terrae graviora*, scil. *pericula*, "greater dangers of the land."

86. *Sed non et venisse volent;* i. e. *sed etiam volent non venisse.*

89. *Alius jam Achilles*, "again an Achilles," or "a new Achilles."

90. *dea;* the nymph Venilia was the mother of Turnus.

90, 91. *Nec addita aberit*, i. e. *non desinet addita esse;* "will not cease to cling to them," as a tormentor; to pursue them.

93. *conjux;* Lavinia, who was betrothed to Turnus.

96. *Quam*, for *quantum*, which, as Wakefield observes, gives to the passage the same sense as if we read *qua* (for *qua ratione*), which is preferred by Heyne, but not supported by the authority of the best manuscripts. Wagner reads *quam*, interpreting it that Aeneas is to proceed more boldly "than his fortune will permit him"; i. e. the more boldly, in proportion as his bad fortune opposes him; but this explanation is contrary to the whole tenor of the work, which makes a blind obedience to fate the chief excellence in the character of the hero.

97. *Graia ab urbe;* Pallanteum, built by Evander.

100, 101. *ea frena concutit Apollo*, "such reins does Apollo shake"; i. e. so does he guide her as to prevent her from declaring in plain terms the true course of future events; *ea*, therefore, has reference to *obscuris vera involvens.*

101. *et stimulos;* i. e. *et eos stimulos.*

106, 107. *janua regis* (for *janui regni*) *dicitur* (*esse*).

107. *Acheronte refuso*, "(made by) the Acheron spreading itself out," i. e. overflowing its banks. The lake Acherusia, near Cumae, is here meant.

119. Before this line we must supply a member of the sentence which is understood; as, "why should not I enjoy the privilege of visiting the infernal regions, if," &c.

124. *aras tenebat;* this was a usual form of supplicating.

126. *Averno*, for *ad Avernum.*

131. *media omnia*, "all the intermediate space." Wagner remarks, that the obstacles assigned by the Sibyl ought, according to the preceding lines, *facilis descensus*, &c., to have presented themselves only to those returning from the lower regions, whereas those here mentioned would be just as much in the way of those descending.

135. *insano labori*, "desperate undertaking."

138. *Junoni infernae;* Proserpine.

140. *telluris operta*, scil. *loca*, "the hidden places of the earth"; the lower regions.

141. *quam qui decerpserit;* Heyne reads *quis*, which is very bad, for it would signify that any other person might pluck the bough; the meaning is, *non datur nisi ei, qui ante decerpserit.* — *Auricomos fetus*, its golden-leaved shoot.

143. *non deficit alter*, "another is not wanting"; i. e. another grows in the place of the one plucked.

145. *rite* must be joined with *carpe.*

150. *incestat*, "pollutes."

151. *pendes*, "art tarrying."

153. *prima*, for *prius.*

157. *caecos*, "obscure."

160. *vario sermone*, not, as Heyne supposes, "on many subjects," but forming different conjectures; it is connected with the following, *Quem socium*, &c.

170. *non inferiora secutus*, "not following an inferior master"; i. e. one equal to Hector himself.

171. *cava personat aequora concha*, "he causes the seas to resound with his hollow shell."

173. *exceptum*, "taken by surprise."

179. *Itur;* impersonal, "they go."

184. *paribus accingitur armis*, "equips himself with like weapons" (i. e. with implements for cutting down trees) as the rest.

185. *ipse*, "by himself."

187. *Si nunc*, for *utinam.*

191. *Ipsa sub ora*, "directly before his face."

196. *ne defice*, do not fail (to assist me).

197. *vestigia pressit*, "he stood still."

198. *quae signa*, "what omens."

200. *acie*, "by the sight."

203. *gemina super arbore*, "on a double tree," i. e. one which had two leading stems. This is the reading of the best manuscripts, and is adopted by Wagner and Jahn; Heyne has *geminae*, agreeing with *columbae*, in which case it would be wholly superfluous.

204. *auri discolor aura*, "the glitter of the gold differing in color" from the remainder of the tree.

205. *viscum*, "the mistletoe," a parasitic plant which grows upon oaks and some other forest-trees; its yellow stalks and leaves, and white berries, present a beautiful appearance in winter, when the tree itself is stripped of foliage.

206. *quod non sua seminat arbos*, "which its own tree does not produce"; it was a mistaken opinion of ancient naturalists, that the mistletoe did not grow from seed of its own kind; it is now well ascertained that the seeds are a favorite food of various birds, and by them deposited in the bark of trees, where they germinate.

211. *Cunctantem*, "tough"; so Georg. II. 236, *glebas cunctantes*.

213. *ingrato*, "insensible."

221. *velamina nota;* the garments which he wore when alive.

222. *subiere*, "carried"; literally, "went under."

223. *more parentum;* after the manner of their ancestors.

225. *dapes;* Becker (Observ. Crit. Spec., I. 72) interprets *dapes* by *alimenta ignis*, and thinks that it is placed in apposition to *tus* and *oleum;* but the order of the words does not favor this explanation. It is better, therefore, to adopt the usual interpretation, "the flesh" of victims; compare Aen. XI. 197.

229. *circumtulit;* Servius says that *circumferre* has the meaning "to purify," which it derived from the custom of carrying water, or fire, around the object to be purified.

230. *felicis olivae*, "the fertile olive"; in opposition to the wild olive, or oleaster, which is called *infelix*, Georg. II. 314.

231. *novissima verba*, "the last words," namely, *vale*, *vale*.

238. *tuta*, well defended, i. e. "difficult of access."

239. *volantes*, for *volucres*.

242. This verse is probably spurious, as it is not found in the best manuscripts. Jahn, however, denies that there is any internal evidence to show that it was not written by Virgil.

244. *invergit*, "pours"; a more poetical word for *infundit*.

250. *matri Eumenidum*, Nox. — *sorori*, Terra. — Nox and Terra were the daughters of Chaos.

252. *inchoat;* a word used with reference to sacred rites, signifying the same as *facere;* "he constructs."

253. *solida viscera*, "the entire carcasses" of the victims. Compare Aen. I. 211, note.

254. *extis*, "the flesh."

255–257. These are signs indicating the approach of the goddess Hecate, *adventante dea*, and show therefore that she was propitiated.

258. *profani;* the Trojans, who had not, like Aeneas, been, as it were, initiated by the golden branch; the *procul este profani* is borrowed from the celebration of the mysterious rites of Hecate. Bishop Warburton has written a very valuable dissertation (Divine Legation, Book II. sect. 4) in order "to show that Aeneas's adventure to the infernal shades is no other than a figurative description of his initiation into the mysteries."

266. *numine vestro*, "by your favor."

270. *maligna*, envious, "faint."

273. The poet places all the great ills of human life, and especially those which cause death, at the entrance into the lower world. Lucretius has a somewhat similar idea, and several Latin poets have imitated the passage. Spenser (Faery Queen, II. 7. 21) and Milton (Paradise Lost, I. 624) have, in a like manner, introduced allegorical personages, the former at the entrance of Mammon's Cave, and the latter at the gates of Hell.

276. *malesuada*, "persuading to evil."

280. *Eumenidum thalami*, "the bed-chambers of the Furies"; in order that, like the porters or door-keepers of ancient houses, they might guard the entrance.

283, 284. Join together *vulgo tenere*, and not *vulgo ferunt*.

289. *tricorporis umbrae*, scil. *Geryonis.*
296. *voragine*, " whirlpool."
297. *Cocyto*, for *ad Cocytum.* — *eructat*, " discharges."
298. *Portitor*, " the ferryman."
299, 300. *plurima canities*, " a long white beard."—*stant lumina flamma*, for *flamma stat in oculis*, " fire glares in his eyes."
303. *ferruginea*, " dark-colored "; in Greek κυανέη.
306 - 308. Compare Georg. IV. 475 - 477.
310. *Lapsa cadunt* appears almost tautology, wherefore Wakefield has changed it into *laesa cadunt;* but *lapsa* means nearly the same as *decussa*, " shaken down." (See Doederlein, Lat. Synonymen.)
311. *frigidus annus*, the cold season; " the winter."
313. (*tam multi*) *stabant.* — *transmittere cursum*, " to make the passage."
320. *vada livida verrunt;* this would seem to express, that they plied the oars themselves; yet such cannot be the case, as only Charon rowed; it must therefore simply mean that they " pass over the dark waters."
322. *certissima proles;* she was made certain that Aeneas was the son of a goddess, by the fact that he was permitted to visit the lower regions.
324. *cujus numen di timent jurare et fallere*, " to swear and to break their oaths "; i. e. to forswear themselves.
332. *Multa putans*, " pondering many things "; having a presentiment, as Wakefield thinks, that this would be his fate.
333. *mortis honore*, " funeral honors."
335. *vectos*, for *dum vehuntur.*
338, 339. Take together *qui Libyco nuper cursu effusus*, " who while hastening in his Libyan course "; i. e. sailing over the Libyan Sea.
346. *promissa fides;* the god is supposed to pledge his faith to the truth of his oracles.
353. *armis* here means the *gubernaculum*, " the helm." — *excussa magistro*, for *excusso magistro.*
358. *tuta*, scil. *loca*, " a safe place."
361. *praedamque ignara putasset*, " and ignorantly thought me to be a rich prize "; i. e. " not knowing " by what accident I had been cast into the sea, " thought " that I had suffered shipwreck, and, having secured valuables about me, should be " a rich prize."
362. *me* evidently means " my corpse."
363. *Quod*, " wherefore "; corresponding to the Greek διότι.
365. *his malis;* namely, of being deprived of the rites of burial.
366. *portus Velinos*, " the harbour of Velia," near which the body of Palinurus was lying.
367. *quam*, for *aliquam.*
371. *in morte*, for *mortuus;* he desires, now that he is dead, to be released from the necessity of wandering on the banks of the Acheron.
374. *severum*, " gloomy."
377. *cape memor*, " lay up in your memory."
378. *Nam;* Heyne says that *nam* corresponds to the Greek δή, and means *sane;* but it seems more natural to suppose that it bears reference to *duri solatia casus;* " for (you shall have this consolation, that) the neighbouring people," &c. It is related that the Lucanians were afflicted by a pestilence, and, upon the advive of the oracle, consecrated a grove and erected a cenotaph to Palinurus.
382. *parumper*, " for a little while "; i. e. soon to return.
383. *cognomine*, an adjective; " called after his name."
385. *Navita*, scil. *Charon.*
389. The order of the words is: *jam istinc* (" from the spot where you

now are") *fare age, quid venias.* Wagner punctuates differently: *Fare age, quid venias; jam istinc;* scil. *fare.*

392. *Nec sum laetatus;* according to a myth related by Servius, Charon was punished by a year's imprisonment for transporting Hercules over the Styx. — *euntem;* the present is, as in many other passages, used for the future participle, *euntem* for *iturum* or *ire volentem lacu;* "that I received (into my boat) Hercules when he wished to go over the lake."

395. *Tartareum custodem;* Cerberus.

397. *dominam;* Proserpine received in a peculiar manner the title δέσποινα, *domina.* — *adorti,* scil. *sunt.*

398. *Amphrysia,* for *Apollinea;* Apollo is called *pastor ab Amphryso,* Georg. III. 2.

400, 401. *licet janitor terreat,* "the door-keeper (Cerberus) may (for us) terrify"; i. e. we have no such designs as those which you have mentioned.

405. *imago,* "the image" in the mind; "the consideration."

408. *Nec plura his,* scil. *dicta sunt vel a Charonte vel a Sibylla.*

409. *longo post tempore visum;* Heyne infers from this that Hercules and Theseus were also provided with the golden branch; but this is irreconcilable with the account given by Servius; compare v. 392, note.

411. *juga,* "the transverse seats" in a boat.

412. *foros,* "the decks."

414. *Sutilis;* made of hides sewn together.

415. *incolumis;* i. e. the boat, which was in danger of being sunk by the weight; some editions read *incolumes,* i. e. *vatemque virumque.*

418. *in adverso antro,* "in a cave fronting" them.

420. *soporatam;* made of seeds of soporific influence, such as poppy-seeds. — *offam,* a lump, "a cake."

422. *objectam,* scil. *hanc offam.*

424. *Occupat aditum,* seizes upon, "hastens to gain the entrance."

429. *acerbo,* "untimely"; a metaphor borrowed from unripe fruit, which is sour.

431. *sine sorte,* "without a trial"; literally, "without a lot," because the judges were chosen by lot.

432. *Quaesitor;* the title of an officer who presided at criminal trials.

435. *Insontes,* "guiltless" of any crime.

438. *Fas,* "the divine law."

439. *novies interfusa,* "flowing nine times between."

448, 449. The order of the words is: *et Caeneus, (qui in vivis) quondam (ex femina) juvenis (factus erat), sed nunc (apud inferos) femina, et rursus fato revoluta in veterem figuram.*

451. *quam* is governed by *juxta,* according to the reading adopted by Jahn. Heyne and Wagner, however, place a comma at *heros,* thus leaving *quam* without any governing word, and making it an anacoluthon.

453. *primo mense,* "at the commencement of the month," i. e. at new moon.

456. *verus nuntius;* the messenger alluded to was the light of the funeral pile, which Aeneas saw as he was sailing away from Carthage.

459. *si qua fides est,* "if there is any faith"; i. e. if there is any thing in this lower world by which I can swear, and to which you will attach credit.

462. *loca senta situ,* "places rough" or incrusted "with squalid filth."

466. *Quem fugis?* "whom do you fly?" i. e. why dost thou fly from me?

468. *lacrymasque ciebat;* Aeneas is the subject of the sentence, and not Dido.

470. *Nec vultum movetur,* "nor is she moved as to her countenance." — *incepto sermone;* it appears that Aeneas was about to make a much longer speech, of which he only delivered the commencement.

471. *cautes*, "a cliff," "a crag."
473, 474. *illi respondet curis*, for *ejus curis.*
478. *secreta*, "apart" from the others.
481. *ad superos*, "among men." — *caduci*, "who fell"; answering to the Greek πεσόντες.
485. *etiam*, for *etiamnum.*
487. *usque*, "a long time"; used adverbially.
492. *Ceu quondam;* compare Iliad, θ. 75, and ο. 320.
492, 493. *vocem exiguam*, "a feeble cry."
493. *frustratur hiantes*, "disappoints them as they open their mouths." Just as they think that they are going to raise a shout, they find that they have no voice.
497. *inhonesto vulnere*, "a disfiguring wound."
498. *Vix*, "with difficulty"; because he was so much disfigured.
501. *optavit*, "has chosen," or "has dared"; like the Greek προείλετο.
505. *tumulum inanem*, "a cenotaph"; it must have been during the time that he was preparing his fleet, that Aeneas erected it.
507. *Nomen*, "thy name" engraved upon the monument. — *te*, "thy body."
508. *ponere terra*, "to inter."
510. *funeris umbris*, "to the shade of his dead body." See Aen. IX. 491.
511. *Lacaenae;* Helen.
512. *haec monumenta*, "these memorials"; the wounds of which he bore the marks.
513. *ut*, "how."
515. *super*, "in"; see Aen. I. 680, note.
517, 518. *evantes orgia Phrygias*, "the Phrygian women shouting the orgies"; i. e. celebrating the orgies in uttering the Bacchic cries.
523. *Egregia;* spoken ironically. — *conjux;* Helen.
526. *amanti*, "to her loving husband"; i. e. to Menelaus.
528. *thalamo*, for *in thalamum.*
529. *Aeolides;* Ulysses.
530. *Instaurate*, "requite." — *pio ore*, "with just lips," i. e. "justly."
533. *an, quae te Fortuna fatigat;* Wagner explains this sentence thus: *an alia te fatigat Fortuna? et quae est ea?*
534. *sine sole domos;* an expression borrowed from the Greek; ἀνηλίους δόμους is used by Euripides.
535. *Hac vice sermonum*, "during this interchange of words."
536. Aeneas and the Sibyl descended into the lower regions at break of day, v. 255, and as Aurora, who traverses the same course as the sun, had already passed the middle of the heavens, we must suppose that evening was now approaching.
539. *Nox ruit*, "night is hastening on."
541, 542. The order of the words is: *quae dextera sub Ditis moenia tendit, (in) hac iter*, &c.
545. *explebo numerum*, "I will fill up the number" (of the shades); i. e. I will rejoin the company of the shades.
552. *adversa;* see above, v. 418, note.
555. *palla succincta cruenta*, "girt with a bloody garment"; i. e. with the robe gathered up round her waist, and fastened by a girdle.
558. *Verbera*, "scourges."
559. *strepitu exterritus haesit;* this is the reading of the Medicean manuscript, and is adopted by Wagner and Jahn. Heyne and many other editors read *strepitum exterritus hausit.*
560. *Quae scelerum facies?* "what kinds of crimes" have those committed,

who are thus punished? Milton seems to have had this striking passage in view where he describes the angel Raphael approaching the gates of hell: —

> "Fast we found, fast shut
> The dismal gates, and barricadoed strong;
> But long e'er our approaching heard within
> Torment, and loud lament, and furious rage."

563. *sceleratum*, "impure," polluted by crime. — *insistere*, "to tread."

565. *Ipsa docuit*, "she herself taught me"; *ipsa* here expresses "she, who is so well able to teach."

568. *apud superos*, "among men (on the earth) above."

569. *Distulit*, "has deferred" to confess; i. e. has concealed. — *piacula*, "crimes."

574. *custodia qualis*, for *custodes quales*

578. *in praeceps*, "downwards."

579. Join together *coeli suspectus;* the depth downwards into Tartarus is twice as great as the distance which you contemplate when you look up from the earth to the height of heaven.

582. *Aloïdas*, "the sons of Aeolus."

583. *coelum rescindere;* compare Georg. I. 280.

586. *Dum imitatur*, while he imitated; i. e. "because he imitated."

591. *Aere*, "a brazen chariot." — *simularet;* the common reading is *simularat*, which is not so good.

595. *alumnum*, "the son."

597. *vultur;* Homer speaks of two vultures.

598. *fecunda poenis*, "fruitful in (the means of) punishment"; because his flesh was unceasingly restored, as the vulture preyed upon it.

599. *rimatur epulis*, "searches for food"; compare Georg. I. 384; *epulis*, dative case for *ad epulas*.

602. *Quos super;* it is evident that *quos* cannot refer to the persons mentioned in the preceding line, as such a translation would be opposed to the common mythological account; various explanations have been offered, but all difficulty will be obviated if we place *Quos super — ore* in a parenthesis, taking these words to be descriptive of the punishments inflicted upon different classes of criminals, and supposing the narrative to proceed *Quid — Pirithoumque? Hic — inclusi*, &c.

604. *Aurea fulcra*, "golden feet"; the beds and couches of the wealthy Romans were highly ornamented, and the feet were frequently of gold or silver.

609. *innexa*, "done to." The relation between the patron and the client was of so sacred a nature, that the Twelve Tables pronounce a curse upon the patron who defrauds his client.

610. *incubuere;* compare Georg. II. 507.

611. *posuere*, "have assigned."

613. *dominorum*, "of their patrons"; it had become common for freedmen to betray those whose clients they were, and by some it is thought that Virgil alludes to Pompeius Mena, the freedman of Cn. Pompeius. This is more probable than that he is alluding, as Wagner supposes, to the servile war, as the punishment of slaves would be a subject beneath the dignity of a Roman epic poet. — *fallere dextras* is the same as *fallere fidem*.

615. *forma*, "statute," or rule of punishment.

616, 617. *alii* refers to Sisyphus; *pendent*, to Ixion.

620. *moniti*, "admonished" by my example.

621. *hic;* it is probable that Virgil here alludes to Curio, and in the following line to Mark Antony.

622. *fixit atque refixit*, "made and repealed"; laws were engraved upon brass plates, and "fixed" to walls of temples.

623. *Hic;* said by Donatus to be intended for Cicero.

630. *educta*, "forged"; the walls of Pluto's palace were of iron.

631. *fornice*, "arch."

632. *Haec dona*, the golden branch.

633. *opaca viarum*, for *opacas vias*.

636. *Spargit aqua;* upon entering a temple, or any other sacred place, the Romans sprinkled themselves with consecrated water, as a symbol of purification.

640, 641. The order of the words is: *Hic aether largior, et lumine purpureo, vestit campos.*

641. *solem suum*, "a sun of their own"; i. e. brighter than that which shines on earth; compare Télémaque, XIX.: "C'est plutôt une gloire céleste qu'une lumière." — *norunt*, they are acquainted with, "they see."

644. *plaudunt*, "beat (in measure) the dance"; i. e. lead the dance with measured steps.

645. *Threïcius sacerdos;* Orpheus.

646. *Obloquitur*, "he causes to resound in answer," *numeris*, "to his songs," *septem discrimina vocum*, the seven strings (literally the seven divisions of tones); i. e. he accompanies his songs on the seven-stringed lyre.

651. *currus inanes*, "shadowy chariots"; they were not real chariots which he saw, but only shadowy visions.

655. *tellure repostos*, "buried in the earth"; i. e. dead.

657. *Vescentes*, "feasting"; Heyne objects to this word as undignified, but it occurs again Aen. VIII. 182, in reference to partaking of a sacrificial banquet.

662. *vates*, "poets."

664. *merendo*, "by deserving well of them."

667. *Musaeum.* It has been made a subject of reproach to Virgil, that he did not take this opportunity of praising Homer, by introducing him instead of Musaeus. Segrais replies that that would have been an anachronism, since Homer did not live until long after the Trojan war.

670. *illius ergo*, "for his sake."

674. *Riparum toros*, the couches of the banks; i. e. "the banks of the streams affording couches." — *recentia rivis*, "fresh with rivulets."

680. *superum ad lumen*, "to the light above"; i. e. to life. Virgil, by adopting the opinion of certain philosophers, that the souls of persons not yet born are already in existence in some other place, provides an excellent opportunity for introducing some of the most illustrious characters in Roman history.

683. *manus*, "their valiant deeds."

687, 688. *tua exspectata pietas*, "thy expected affection"; i. e. thy affection has, as I have long expected, &c.

694. *Libyae regna;* a reference to the connection of Aeneas with Dido.

697. *Stant*, "are standing"; i. e. are drawn up.

700 – 702. See Aen. II. 792 – 794.

704. *sonantia*, "rustling"; it has been objected, that Lethe is represented as a very still and quiet river; but the poets constantly speak of the rustling of the foliage, even on the banks of the stillest waters.

707 – 709. Heyne places a comma after *Ac*, and one after *funduntur*, making *strepit omnis murmure campus* the apodosis of the sentence; but this makes the murmuring sound to arise from the disembodied spirits, which seems unnatural, although the poet afterwards mentions *turbam sonantem;* translate, therefore, *ac velut*, "just as"; the sentence will then require no apodosis, and *murmure* will be the buzzing of the bees; the construction is the same in Aen. I. 148, and in other passages. It is no objection to this

interpretation, that there is no parallel to the buzzing of the bees in the comparison, for it frequently happens that there is not an exact correspondence in every particular between two images which are compared together.

711. *porro;* join together *requirit porro;* Heyne, however, joins *flumina porro*, scil. *fluentia*, "streams flowing in the distance." — *quae*, "what kind of." The reply of Anchises does not dwell upon the name, but upon the qualities.

715. *Securos;* used actively; "which free them care."

716, 717. Heyne considers the construction of these lines harsh, and suggests *Has — coram jampridem, ac prolem*, &c. But all difficulty vanishes if we adopt the suggestion of Wagner, and pronounce *jampridem* with a strong emphasis, and thus refer it to both sentences: "I have been wishing to speak to thee of these, and to show them before thee; *long* have I been wishing," &c.

719, 720. *ire sublimes*, to ascend. — *ad coelum*, "into the upper air," i. e. into life; so above, Georg. IV. 486, *superas ad auras*.

724. Here follows an exceedingly beautiful episode, setting forth the doctrine of the Pythagorean philosophy concerning an all-pervading natural life, called *anima mundi*. The following passage from the Siris of Bishop Berkeley illustrates the subject: — "Nature seems to be not otherwise distinguished from the *anima mundi*, than as life is from soul, and upon the principles of the oldest philosophers may not improperly be styled the life of the world. Alcinous, in his tract of the doctrine of Plato, saith that God hath given the world both mind and soul; others include both in the word *soul*, and suppose the soul of the world to be God. Philo appears to be of this opinion, and Virgil, who was no stranger to the Pythagorean and Platonic tenets, writes to the same purpose. Thus much the schools of Pythagoras and Plato seem agreed in, to wit, that the soul of the world, whether having a distinct mind of its own, or directed by a superior mind, doth embrace all its parts, connect them by an invisible and indissoluble chain, and preserve them ever well adjusted and in good order." See Georg. IV. 220, note.

724. *campos liquentes*, "the liquid plains"; i. e. the sea.

725. *Titania astra;* the sun and moon are both called Titanian stars, since, according to an old myth, they were the children of Hyperion, one of the Titans; but the former is also called Hyperion and Titan, see Aen. IV. 119, and seems to be here meant. Trapp and Wakefield conjecture, very plausibly, that it ought to be *Titanaque et astra*.

726. *Spiritus*, "a spirit"; it here means a vital principle.

728. *Inde* (*oritur*), "from this spirit" there proceeds.

731. *Seminibus*, "seeds"; the *animae* or souls which emanate from the great *anima mundi*, just as sparks from a flame. — *quantum*, "in so far as."

733. *Hinc;* i. e. in consequence of the contact of the *coelestis origo* with the *noxia corpora*, &c. — *auras*, "heaven," i. e. their celestial origin.

734. *clausae;* though the poet has called these divine emanations *semina*, he is now speaking of them as *animae*, which must be supplied from v. 720.

738. *inolescere*, "should grow to"; should have so grown around as to cling to the soul in a wonderful manner.

740–742. The purification of the soul is described as being effected in the same manner as that which was adopted with other things; that is, according to the degree of contamination, either by air, by water, or by fire.

742. *Infectum scelus*, "the crime with which they are polluted"; *infectum*, for *quo se infecerunt*.

743. *Manes;* Heyne interprets this obscure sentence, "we all suffer, each as to his own Manes"; but the explanation of Jahn is far preferable: "we

all suffer, each his own Manes"; i. e. in the lower world we shall each have to endure the sufferings connected with his Manes, that is, with the greater or smaller degree of corruption in which his soul is at death.

745. *Donec;* Wagner interprets *donec* by "when at length"; but some commentators think that the verses 745–747 are misplaced, and ought to follow v. 742.

748. *rotam,* "the orb"; "when they have made the orb or circle revolve a thousand years"; i. e. when they have completed the revolutions of a thousand years.

750. *convexa,* the convex, "the surface of the earth," which to those below would appear convex.

755. *Adversos legere,* "observe them (passing by) opposite to him."

760. *pura hasta,* "a pointless spear"; this, in ancient times, was the form of the royal sceptre.

761. *Proxima lucis loca,* "the place nearest to the light"; i. e. he will be the first to appear upon the earth. As the lower world was commonly supposed to be enveloped in darkness, so those ascending thence upon the earth are said *in lucem edi.*

763. *Albanum nomen,* for *Albanus;* he was king of Alba.

764. *longaevo;* Servius and other commentators suppose this to be used in the sense of "eternal," or "become a god"; because Aeneas did not attain a very great age; but such an interpretation is very forced.

767–772. Virgil does not enumerate all the Alban kings, nor does he place those here mentioned in their proper order of succession.

772. Heyne reads *At, qui — quercu, Hi tibi,* &c.; Jahn and Wagner, as it is given in the text: "and they have their brows shaded with the civic crown of oak-leaves"; i. e. they are distinguished for their civic virtues.

777. *avo comitem sese addet,* "shall add himself as a companion to his grandfather"; various interpretations are given of this passage; the most common is, that it alludes to Romulus restoring the crown to Numitor, and reigning jointly with him. But a better explanation is given by Jahn, who thinks that *avo* stands generally for *avis;* it will then mean, "Romulus shall join the number of these his ancestors," i. e. become, like those just mentioned, the founder of a flourishing colony, and so deserve the civic crown.

778. *Assaraci;* here used as an adjective.

780. *pater ipse superum,* "the great father of the gods (Jupiter) already marks him." — *suo honore,* with the honorable distinction which is destined for him.

783. *Septem arces;* the seven hills upon which the city of Rome was founded.

784. *Berecyntia mater;* Cybele, who is represented as wearing a crown of towers.

790. *magnum ventura sub axem,* "about to come forth under the great pole of heaven"; i. e. to ascend to life.

792. *Divi genus.* From the time when Augustus decreed divine honors to Julius Caesar, by whom he had been adopted, he assumed for himself the title *Divi filius.*

794. *super,* "over"; not in the sense of *ultra,* which it sometimes bears.

795. *sidera,* the signs of the zodiac.

796. *solis vias,* "the path of the sun"; i. e. the space within the tropics of Cancer and of Capricorn. This is of course an exaggeration, as the Roman conquests did not even extend to the equator.

800. *turbant,* "are troubled."

802. *Fixerit,* "transfixed"; Virgil speaks somewhat inaccurately, as Hercules was commanded to bring the brazen-footed hind alive to Eurystheus.

804. *juga flectit*, "guides his yoke," i. e. his yoked tigers.

806. *virtutem;* "glory" acquired by valor.

808, 809. *Quis—ferens?* This is a question asked by Aeneas. Numa Pompilius is here referred to; the olive was the emblem of peace, and was also worn by priests when sacrificing; compare Georg. III. 21; for both reasons, it is here assigned to Numa Pompilius.

810. *primus;* Heyne reads *primus;* Wagner and Jahn have adopted *primam*, from several manuscripts; it agrees with *urbem*, by a kind of attraction, but means the same as *primum*, "first"; compare Georg. I. 12; Aen. V. 375.

814. *Tullus* (*Hostilius*), the third king of Rome.

816. It appears that Virgil must have formed his estimate of the character of Ancus Martius upon the evidence of different testimony from that which supplied Livy, Dionysius, and the other historians whose accounts we have received. Livy says that Ancus was equal, both in the arts of war and peace, to any of his predecessors.

817. *Tarquinios;* Priscus and Superbus. Servius Tullius is not mentioned, probably because he was born in slavery, and was unconnected with the posterity of Aeneas.

822. *minores*, "posterity." It would appear from this, that the severity of Brutus had, in the days of Virgil, met with many who condemned it.

823. *Vincet*, "will overcome" paternal affection.

825. *referentem signa*, "bringing back the standards"; he recovered the standards which had been captured by the Gauls in the battle of Allia.

826. *paribus in armis;* Caesar and Pompey are here spoken of, who were both Romans, and therefore wore the same kind of armour; compare Georg. I. 488: *paribus concurrere telis.* — The penultimate of *fulgere* is here short.

827. *nocte premuntur;* Virgil seems to have forgotten that he had spoken, v. 640, of this part of the lower world as illuminated by a sun of its own, of excessive brilliancy; here he accommodates himself to the commonly received idea on the subject.

830. *socer;* Pompey married Julia, the daughter of Julius Caesar.

832. *pueri*, addressed to Caesar and Pompey. — *ne adsuescite*, "do not make familiar."

836. *Ille;* L. Mummius.

838. *ille;* L. Aemilius Paullus; he conquered Perseus, king of Macedonia, who in the following line is called Aeacides, because Phthia, the mother of Philip III., claimed descent from Achilles.

839. *Ipsumque Aeaciden; ipsum* conveys the idea of "together with."

840. *templa temerata;* the sanctity of the temple of Minerva was violated by Diomede and Ulysses, when they carried off the Palladium, and subsequently by Ajax, the son of Oïleus; Aen. II. 404.

841. *magne Cato;* the elder Cato is here meant.

843. *parvo* (i. e. *parva re*) *potentem;* content with a little, and yet with that little exercising very great power.

845. *fessum*, scil. *me;* "weary" with this long account of the most distinguished characters in Roman history.

847. *alii;* in foretelling the glories of the Roman empire, Anchises yields to the Greeks the superiority in the arts and sciences, while he claims for his descendants the preëminence as rulers of the world. — *mollius*, "more delicately." — *spirantia aera;* statues of brass, so lifelike that they seem to breathe.

849. *coeli meatus*, "the courses of the heavenly bodies."

850. *radio*, "the rod" used by geometricians and astronomers.

852. *pacis morem*, "the conditions of peace."

855 *spoliis opimis;* Marcellus was the third and last Roman commander

who offered up the *spolia opima*; the others were Romulus, and Cossus, who is mentioned v. 841. The *spolia opima* could only be offered by the commander of an army who with his own hand slew the commander of the hostile army.

859. *Tertia arma;* the third *spolia opima.* — *Quirino;* some difficulty has arisen regarding the meaning of this word. Servius thinks that Virgil refers to the law of Numa Pompilius, by which it is provided that the first *spolia opima* should be offered to Jupiter Feretrius, the second to Mars, and the third to Romulus, and that these three offerings were made respectively by Romulus, Cossus, and Marcellus. But it is certain that this law is applicable only to the possible case of the *spolia opima* being offered three times by the same person, and, moreover, that Marcellus did actually offer them to Jupiter Feretrius; we must therefore conclude that the name *Quirinus* is here applied to Jupiter, just as it is to Janus by Horace, Od. IV. 15. 9, probably because his temple was erected by Romulus Quirinus.

861. *juvenem;* this is intended for the young Marcellus. See the argument to Ecl. IV.

862. *frons laeta parum;* in token of his early death.

863. *virum,* the Marcellus previously mentioned.

865. *quantum instar in ipso!* according to Heyne, this means "what an example of dignity or nobility of appearance!" but other commentators suppose it to mean "what a resemblance to his father!"

866. *nox,* "night"; put here for "death."

871. *propria,* "their own"; i. e. permanently theirs.

873. *Campus;* the funeral of the young Marcellus was celebrated on the Campus Martius with great pomp.

876. *In tantum spe tollet,* "will raise to such a height in hope"; i. e. raise such high hopes of himself.

883. It is said that Virgil read this book to Augustus and his sister Octavia, the mother of the young Marcellus; and that, upon his reaching this line, she fell into a swoon. She afterwards presented the poet with a reward of ten sestertia, or ten thousand sesterces, for each line of this passage.

884. (*date*) *spargam,* &c.; "grant that I may scatter," &c.

885. *His accumulem donis,* for *cumulem dona in animam.*

886. *Munere,* "office."

892. *fugiatque feratque;* see Aen. III. 459, note.

894. *veris Umbris,* to true shadows, or shadowy visions, i. e. "true dreams."

897. *ubi* has here the sense of *ibi.*

899. *viam secat,* "traces his way."

900. *recto limite;* Wagner reads *recto litore,* "in a straight road along the sea-shore"; compare Aen. VIII. 57: *te recto flumine ducam.*

THE AENEID.—BOOK VII.

Argument. — Aeneas, after burying his nurse Caieta, after whom the promontory and town of Caieta are said to be named, sails to the mouth of the Tiber, and lands upon the territory of Laurentum. This furnishes the poet with an occasion for a digression upon the ancient state of Latium, and the prodigies by which the arrival of Aeneas had been announced. Aeneas lays out and fortifies a camp, and in the mean while sends ambassadors to King Latinus, who receives them favorably and voluntarily offers to give his daughter Lavinia in marriage to Aeneas. Juno, however, dis-

turbs the harmony thus established, and, by the aid of Alecto, excites first Amata, the wife of Latinus, and then Turnus, king of the Rutuli, to enmity against Aeneas. War is resolved upon, and many of the princes and chiefs of Italy unite their forces against the Trojans.

1. *Tu quoque; quoque* refers to the mention made in the preceding book of Misenus, who gave his name to the promontory near which he was buried.

3. *servat honos sedem tuus*, "thy honor (i. e. the honor paid to thy memory) even now keeps its place"; thy memory still survives on that spot.

3, 4. *ossaque nomen — signat*, "and thy name (bestowed upon the promontory and city) marks thy bones," i. e. the place where thy bones are buried.

10. *Circaeae terrae;* the land of Circe was originally an island, but subsequently became a part of the continent.

11. *Dives;* she is called "rich" on account of the splendor of her dwelling. — *inaccessos*, "difficult of access"; i. e. dangerous to those approaching. — *Solis filia;* Circe.

12. *resonat*, for *resonare docet;* the neuter for the active.

13. *cedrum;* not what we call cedar, but a species of juniper.

14. *Arguto;* see Georg. I. 294, note.

18. *formae magnorum luporum;* a periphrasis which well expresses the huge size of the wolves.

20. *Induerat in vultus*, "had clothed with, i. e. put on them, the countenances," &c.

21. *monstra*, "monstrous things"; i. e. the horrible transformation into wild beasts.

27. *posuere*, scil. *se;* "lulled."

28. *tonsae*, "the oars"; so called, because they were made of trees stripped of their foliage.

37. *quae tempora rerum*, "what was the state of affairs."

39. *exercitus*, "the expedition"; "the armament"; like the Greek στόλος.

42. *reges*, in allusion to Latinus, Turnus, and Mezentius.

44. *Major rerum mihi nascitur ordo*, "a greater train of events arises before me."

48. *Accipimus*, "we receive" by tradition.

51. *primaque;* after a negation the copulative conjunction has the force of *sed;* he had no son, "but one that was born to him was snatched away in early youth."

52. *Sola servabat*, alone kept up; "was sole heiress to."

54. *petebant*, "sought" in marriage.

59. *Laurus erat;* it must be borne in mind that the apartments of a Roman house were built around an open court, called *impluvium*, in which trees were frequently planted.

60. *Sacra comam*, "whose foliage was sacred."

64. *apes densae*, "a dense swarm of bees."

66. *per mutua nexis*, "linked into one another." See Georg. IV. 257, note.

70. *Partibus ex isdem;* coming, as the bees, from the direction of the Tuscan Sea, and settling on the same spot as they did.

71. *adolet*, "kindles"; literally heaps upon; see Georg. IV. 379, note.

73. *nefas*, "dire prodigy!"

78. *ferri*, "was considered."

79. *canebant*, "they prophesied."

83. *Albunea;* there was both a wood and a fountain which derived their name from the nymph Albunea (see Hor. Od. I. 7. 12); the former must be here meant, unless we adopt the somewhat forced construction of Heyne: *Albunea* (*aqua*), *quae sonat fonte sacro, maxima* (*aquarum*) *nemorum* (i. e. *nemoris*).

91. *Acheronta;* here put for "the infernal deities, and the Manes."

92. Join together *et tunc,* "now too."

96–98. *connubiis, thalamis, generi;* the plurals are here used for singulars; this is done by Virgil, when the noun expresses a definite person or thing, which is not, however, named; compare Aen. I. 4, and note. — *paratis* alludes to the intended nuptials with Turnus.

98, 99. *qui — ferant;* the common reading is *ferent,* but the best manuscripts have *ferant;* the meaning of the former would be, "who shall raise, &c., and the descendants from whose family shall see," &c. But in adopting the reading of the text we must supply *iique tales* before *qui ferant,* and disconnect it from *quorumque — videbunt;* "a foreign son-in-law is coming, and that such a one as to raise," &c.

100. *recurrens,* "both rising and setting."

109. *adorea liba,* "cakes made of wheaten flour"; upon these they heaped the remainder of the repast (*subjiciunt epulis*), whence they are called *solum,* which is applied to whatever is used, to support any thing.

110. *monebat,* "suggested" to their minds.

114. *violare* and *audacibus* are used, because the tables, as which the cakes were here employed, were among the things sacred to the household gods.

115. *Fatalis,* because the fate of the Trojans depended upon their eating these cakes, according to the prophecy of the Harpy, Aen. III. 257. — *quadris;* there are two reasons why the cakes might be called *quadrae;* first as "tables," which were called *quadrae,* from *quadratae,* on account of their form: *aliena vivere quadra,* Juv. Sat. 5. 2; and secondly, because the cakes were marked by a cross, which divided them into four parts; hence a part or morsel was called *quadra.* The epithet *patulis* seems to point to the former reason.

117. *Nec plura alludens,* "carrying the joke no farther."

118. *Prima,* for *primum,* has the sense of *demum;* "now at last."

119. *pressit;* various interpretations have been given of this word; Heyne makes it signify "checked (his son)"; which is inconsistent with *nec plura alludens;* Wagner, "dwelt upon it (in his mind)"; but this hardly agrees with *continuo,* which follows. *Vocem premere* may be used in the same sense as *argumentum premere;* Aeneas immediately caught up the remark of Ascanius, "and, struck by the fulfilment of the prophecy, followed it up. He immediately said," &c.

121. *fidi,* because they had kept the promise made by them; see Aen. III. 147 – 167.

123. *Anchises;* this prophecy was delivered to Aeneas, not by Anchises, but by the Harpy; it is possible that it is here attributed to Anchises because he explained all the prophecies, but Heyne thinks that the story of the Harpy was added by Virgil, upon a revision of his work, and that he was prevented by death from bringing other passages into agreement with it.

134. *vina reponite mensis,* "again place wine upon the table."

139. *Phrygiam Matrem;* Cybele, worshipped chiefly in Phrygia.

140. *Coeloque Ereboque;* Venus in heaven, Anchises in Hades.

141. *clarus;* thunder in a clear sky is often mentioned as a propitious omen.

150. *Diversi,* "going in different directions."

152. *ordine ab omni,* "of every rank" or dignity.

154. *velatos,* "bound with fillets."

157. *Ipse;* Aeneas.

163. *currus;* the chariots are put for the horses which draw them.

165. *lacessunt,* "contend"; literally, "provoke each other."

173. *primos attollere fasces,* "to raise the first fasces"; i. e. first to assume the insignia of authority.

174. *omen*, a custom which was considered auspicious. — *curia*, a senate-house.

176. *Perpetuis mensis*, "at long tables"; at tables of interminable length.

178. *Antiqua e cedro;* the earliest statues were carved out of wood.

179. *falcem;* the "pruning-hook" was much used in the cultivation of the vine, and therefore an emblem of Sabinus, who is said to have introduced it.

181. *ab origine reges*, "ancient kings."

187. *Quirinali lituo*, "with his augur's staff." The *lituus* was a crooked staff borne by augurs, and used by them in dividing the expanse of heaven, with reference to divination; the epithet *Quirinalis* is added, because Romulus, who bore also the name Quirinus, was celebrated for his skill in augury.

188. *trabea;* this was a purple and white toga, which is assigned to the early Latin kings, and especially to Romulus; it was also worn by the Roman consuls, in particular solemnities.

189. *conjux*, for *amans*.

190. *versum*, "transformed." — *Aurea* is the ablative agreeing with *virga*, and contracted like *alvearia*, Georg. IV. 34.

196. *auditi;* having been already heard of by us.

202, 203. *Latinos Saturni gentem* (*esse*).

204. *se tenentem*, constraining themselves, i. e. "governing their conduct."

211. *numerum addit*, "adds number to the altars"; i. e. increases the number of the altars.

215. *sidus*, "any star"; because they directed their course in a great measure by the stars. — *regione viae*, "from the (true) direction of our course."

224. *concurrerit*, "met in battle."

225. *Audiit, et si quem*, (these events) every one has heard of, even those, whoever they may be, whom some remote land in a distant ocean conceals. — *refuso* is literally an ocean which flows all round an island and back into itself; this implies a distance from any other shore.

227. *Quatuor in medio;* the torrid zone occupied the middle space, having on each side one temperate and one frigid zone. — *dirimit*, "separates" from other men.

228. *Diluvio;* having spoken of the Trojan war as a tempest by which they had been overtaken, he now continues the figure, and describes the destruction of their city as the "flood" which that tempest caused.

230. *Innocuum;* which we may possess without injury to any one.

235. *Sive fide;* the right hand was pledged as a token of friendship; he swears, therefore, by the right hand of Aeneas, powerful alike as a friend or as a foe.

241. *Huc repetit;* Jahn supposes Aeneas to be the subject to *repetit:* "hither he (Aeneas) returns"; but Wagner more properly refers it to Apollo: "calls us back."

243. *Dat tibi* (*Aeneas*).

246. *gestamen erat*, "was worn by"; this appears to refer to the sceptre.

254. *sortem*, "the prophecy."

255, 256. *Hunc illum — portendi*, "that this is that man who is foredoomed," &c.

260. *Auguriumque suum!* the oracular prediction of Faunus.

266. *Pars pacis;* a part of the treaty of friendship and peace. — *tyranni*, "of the king."

271. *Hoc Latio restare canunt*, "they prophesy that this is in store for Latium," *generos affore*, &c.

273. *opto*, "I approve" of him as my son-in-law.

274. *equos* (*ex*) *numero omni.*

279. *Tecti auro*, "decked with gold-embroidered trappings."—*fulvum aurum*, the yellow gold, i. e. "golden bit."

283. *furata creavit;* the horses in question were of a mixed breed (*nothi*); they were produced by common mares, which Circe, without the knowledge of her father Phoebus (*furata*), sent to the celestial horses which drew his chariot.

284. *Talibus donis Latini* (i. e. *a Latino acceptis*) *et* (*talibus*) *dictis.*

287. *auras invecta tenebat*, "borne along (in her chariot) was passing through the air."

293. *fatis nostris*, to that which the fates permit me to undertake against the Trojans.

295. *Num capti potuere capi?* "could they, when captured, be held as captives?" Virgil in writing these lines had a passage from Ennius in view: *Quae neque Dardaneis campeis potuerė penire; Nec, cum capta, capi; nec cum combusta cremari.* Ann., Lib. 10.

297. *mea numina*, "my power"; spoken in irony.

304. *Securi*, "regardless of"; entertaining no fears.

307. *Quod tantum scelus* (i. e. *quo tanto scelere poenas*) *meruerunt Lapithae et Calydon, ut Jupiter eos Marti et Dianae in iras concederet? Lapithas* and *Calydona* are governed by *concessit*, and the whole line is placed in apposition.

309. *quae memet in omnia verti*, who have turned myself to every thing; i. e. "had recourse to all expedients."

311. *quod usquam est*, "whatever (power or deity) there exists anywhere."

313. *Non dabitur* (*mihi*) *regnis*, &c.

314. *immota manet fatis Lavinia conjux*, "Lavinia by the fates remains unchanged his wife"; i. e. the fates which decree that Lavinia shall be the wife of Aeneas remain unchanged.

317. *Hac coëant mercede suorum*, "let them be united at this price (i. e. the destruction) of their subjects."

319. *pronuba;* to Juno herself, as presiding over marriage, this epithet properly belongs; she assigns it to Bellona, the goddess of war, in order to indicate the consequences which are to result from the intended nuptials.

320. *Cisseis;* Hecuba.

321. *idem*, scil. *ignis.*—*partus suus;* Aeneas.

323. *horrenda* here means the same as *irata.*

325, 326. *cui*—*cordi* (*sunt*), "are a delight."

331. *Hunc proprium laborem*, "this thy own service"; i. e. this service which is especially suited to thee.

337. *nomina mille*, "a thousand names," i. e. a thousand different properties.

340. *Arma*—*juventus!* the meaning is, "do thou so excite the minds of the young men that they may at the same instant wish to take up arms and carry the wish into execution."

343. *tacitum limen*, "the silent threshold"; silent on account of the grief and anxiety by which Amata was harassed.

348. *furibunda monstro*, "driven to fury by the monster."

350. *Volvitur attactu nullo*, "slides down without any touch," so as not to be felt or perceived by her.

350, 351. *fallit inspirans* must be joined together: "unperceived breathes into the raging queen the venomous breath."

352. *taenia;* the long ends of the fillet which bound the hair, hanging down upon the shoulders.

360. *O genitor;* "O father (of Lavinia)."

365. *Quid tua sancta fides?* "what is become of thy sacred pledge?"

370. By considering as foreigners all who were not subject to the dominion of Latinus, she would include Turnus in the number, and thus make his marriage with Lavinia a fulfilment of the prophecy.—*sic dicere divos*, "that this is the meaning of the gods."

372. *mediae Mycenae*, "the centre of Greece."

376. *monstris*, "phantoms," horrible shapes and images.

377. *sine more*, without moderation, "without restraint."

382. *buxum*, the box-wood, i. e. "the top" made of that wood.

383. *Dant animos plagae*, "the strokes (of the whip) give spirit (i. e. rapidity of motion to the top)."

385. *simulato numine Bacchi;* feigning a celebration of the orgies of Bacchus.

388. *taedas*, "the nuptial torches," for "the nuptials."

390. *etenim tibi sumere*, "for that for thee (Bacchus) she (Lavinia) seizes," &c.

391. *Te lustrare choro*, "that she follows thee in the sacred dance."—*tibi pascere crinem*, "that for thee she cherishes her consecrated hair"; the Bacchanalians are always represented with dishevelled hair.

393. *nova tecta*, "new dwellings," namely, the woods.

397. *pinum*, "a pine torch."

399. *torvum;* used adverbially.

402. *si juris materni cura remordet*, "if any regard for maternal rights cause you anxiety."

413. *Sed fortuna fuit*, "but its fortune has been"; i. e. although it still retains the mighty name of Ardea, its greatness has passed away.

417. *frontem obscenam rugis arat*, "furrows with wrinkles her forehead disfigured by age."

421. *fusos patiere*, for *patiere effundi.*

422. *transscribi*, "to be transferred."

423. *sanguine;* Turnus had been the ally of Latinus against the Tyrrhenians, as is evident from v. 426.

427. *Haec adeo;* the force of *adeo*, according to Wagner, can only be rendered by laying a strong stress upon the preceding word.

435. *orsa*, for *dicta*, "words."

437. *Non meas effugit nuntius aures*, "the message," or the news, "has not escaped my ears."

440. *situ*, "by decrepitude."—*veri effeta*, "incapable of (discerning) the truth"; the metaphor is taken from a field, which, when worn out and exhausted, was called *frugum effetus ager.*

444. *gerant;* the reading of Wagner; but the greater number of manuscripts have *gerent*, which is perhaps more forcible. Heyne unjustly suspects the genuineness of the words *quis bella gerenda.*

448. *Tanta;* Heyne interprets *tanta* by *talis;* but there is no occasion for this, as Virgil on several occasions refers to a figure and face of extraordinary size as among supernatural appearances. "This expression," says Spence, "always used to strike me very particularly; I have always fancied that it meant the appearance of a horrid face, that grew continually larger and larger to the troubled mind of the person who beheld it."

456. *juveni*, for *in juvenem.*

463. *aheni*, "a brazen caldron."

467. *polluta*, "violated" by Latinus, in promising his daughter to Aeneas.

473, 474. *Hunc, Hunc*, "one," "another."—*formae;* namely, of Turnus.

477. *Arte nova*, "with another deception." Heyne joins these words to *concitat alis;* it is better to refer them, as the punctuation adopted in the text requires, both to *speculata locum* and *hic rabiem objicit.*

479. *Hic* is here an adverb of place, and not of time.

480. *noto odore*, "the familiar scent" of the stag.

483. Spence remarks, that "the passage *Cervus erat* down to *ferebat* is all in Virgil's true pastoral style, and that most of the lines run in the pastoral rather than the epic versification."

484. *Tyrrhidae pueri*, "the sons of Tyrrheus."

492. *Ipse*, "of his own accord."

495. *Deflueret;* Heyne supposes this to stand for *defluxisset;* but that is not necessary, since it may very well mean, as Wagner suggests, that the stag was cooling itself by alternately floating down the stream and reclining upon the bank.

497. *cornu*, "a bow"; it was thus called on account of the material of which it was made. Homer (Il. δ. 105–126) describes the fabrication of a bow out of the long horns of a species of wild goat, fastened together at the base.

504. *conclamat*, "calls upon" for assistance.

505. *pestis aspera*, "the fierce fury."

507. *Stipitis gravidi notis*, "with the knots of a heavy club"; i. e. with a heavy knotted club.

509, 510. *Quadrifidam quercum scindebat*, "was splitting an oak into four parts."

512. *stabuli;* the dwelling of the chief herdsman, which Tyrrheus was, being connected with the stables for the cattle, was called *stabulum;* there are similar habitations in Italy to this day.

513. *cornu;* it is still the custom, upon occasion of an alarm or of any sudden emergency, to call together the peasants by means of a horn.

517. *Sulfurea Nar albus aqua;* the waters of the river Nar, which separates Umbria from the Sabine territory, contain sulphur, which imparts to them a white hue.

519. *buccina;* a kind of horn trumpet, anciently made out of the shell called *buccinum*, from which it derived its name; like most of the Roman musical instruments, it is supposed to have been of Etruscan origin.

525. *ferro ancipiti*, "with doubtful arms"; i. e. in a contest the issue of which was doubtful. Servius, however, interprets *ancipiti* by "two-edged."

526. *seges;* by a somewhat bold poetical figure, the warriors, with whom the plain was covered, are compared to a crop of growing corn; it may be translated "the field."

527. *Sole lacessita*, "struck by the sun," and so provoked to strike them back again, or reflect them.

533. *vulnus*, the wound, for "the arrow" which inflicted it. Compare Aen. II. 529, note.

533, 534. *udae vocis iter*, "the passage of the moist voice," for the moist passage of the voice.—*inclusit*, "choked"; *interclusit* is more commonly used in this sense.

536. *paci medium se offert*, "presents himself in the middle for peace"; i. e. offers himself as a mediator.

538. *redibant*, scil. from pasture.

540. *aequo Marte;* some writers have objected to this phrase, and Markland has suggested *saevo Marte;* but the poet only means that Alecto departed from the scene while the battle was yet undecided, and not that the result was ultimately doubtful.

541. *Promissi facta potens*, "having obtained that which she had promised." In the same sense Ovid uses *jussi potens*, Met. IV. 509.

543. *conversa;* the earlier editions read *convexa*, which some suppose to mean *convecta*, "carried through," while others, with Heyne, place a comma after *convexa*, and suppose *coeli convexa* to be placed in apposition to *per*

auras. *Conversa* is the reading of the Medicean manuscript, and is adopted by Wakefield, Wagner, and Jahn.

546. *Dic* is spoken ironically.

553. *Stant*, "are firmly established."

559. *si qua superest fortuna laborum*, "if any fortune of labors remains"; if fortune should bring any more labors to be performed.

563. *Est locus Italiae medio;* this place is in the kingdom of Naples, between Trivicum and Acherontia; there was anciently a temple built to Mephites here, as the deity who presided over noisome smells. It is called to this day Nesanto (corrupted from *Amsanctus*) and Mufiti; in placing it in the middle of Italy, Virgil means half-way between the two seas, *mare superum* and *mare inferum*, and *sub montibus altis* describes its situation among the Apennines. "It is a dark vale inclosed by hills and gloomy woods, and in the midst are several holes in which the water bursts up to the height of three or four feet, and then falls in again upon itself; it smells horribly, the earth being all impregnated with sulphur." Spence.

568. *saevi spiracula Ditis;* the breathing-holes or "vents of cruel Pluto"; alluding to the pestilential vapors which ascend from them.

571. *levabat*, "relieved" of her presence.

575. *foedati ora Galaesi*, the disfigured body of Galaesus.

577. *medio in crimine caedis et igni;* in the midst of the charges of slaughter (while they are before Latinus accusing the Trojans of the slaughter of their countrymen), and in the midst of the fury (while their minds are inflamed with passion). In this sense *ignis* is used, Aen. II. 575: *exarsere ignes animo.* Heyne reads *ignis*, connecting *caedis et ignis terrorem;* but all the best manuscripts have the reading in the text.

579. *limine*, "from the threshold" of the palace.

581. *Insultant thiasis*, "leap in the sacred dances." — *leve*, "of light authority."

582. *fatigant*, "demand with clamor."

583. *contra omina;* Virgil throws the blame of the war upon the Latins, by intimating that they were acting against the declared will of the gods.

584. *perverso numine;* most commentators explain this, with Servius, by *irato numine*, i. e. Deo. Heyne doubts whether this is the true meaning, and Jahn gives a much better interpretation: *perverso numine*, i. e. *voluntate poscentium*, referring it to the "perverse will" or disposition of those who demanded war even against the commands of the gods.

587. Heyne considers this verse spurious; Wagner defends it, but thinks that the whole passage wanted the final touch of Virgil's hand.

593. *auras inanes*, the vacant sky, "the expanse of heaven"; namely, by raising his hands towards it.

595. *sacrilego*, because opposing the will of the gods. — *has poenas*, for *hujus sceleris poenas.*

598. *omnis in limine portus*, "a whole refuge is at my threshold"; i. e. a refuge is so close, that it seems to be already entering my house; he alludes to his approaching death.

599. *Funere*, "death."

602. *coluere sacrum*, "observed as sacred." This custom, according to Livy, was instituted by Numa Pompilius, and it is possible that Virgil has only availed himself of a poetical license in assigning to it an earlier origin. But as Livy is not an author of much antiquarian research, and as it is certain that the worship of Janus, who has no place in Grecian mythology, was celebrated in Italy from the very earliest times, it is not unlikely that the information of the poet was more correct than that of the historian. Janus was called *deorum deus* (Macrob. I. 9), and it would appear that in primitive

times he was the chief deity, and that his temple was thrown open during war, in order that constant prayers might be offered to him, and closed again when peace was reëstablished. — *maxima rerum*, "the greatest of nations."

603. *quum prima* has nearly the sense of *prius quam*. — *Martem*, for *arma*.

606. *Auroram sequi*, "to follow Aurora," i. e. to penetrate to the extreme East. — *signa;* alluding to the recovery by Augustus of the standards which the Parthians had taken from Crassus.

611. *Has*, scil. *portas*. — *ubi certa*, &c., "when a resolution of war has been determined upon by the senators."

612. *cinctu Gabino;* "the Gabine cincture" consisted in throwing back the toga, and winding the skirt of it round the body and head so as to protect them. It is said that the inhabitants of Gabii were suddenly attacked while celebrating some religious ceremonies, and repelled their enemies clad only in their togas, which they disposed in this manner for protection.

613. *reserat;* the poet commences the sentence with *has* (*portas*), but afterwards appears to have forgotten the commencement of the sentence and adds another object, *stridentia limina;* the construction is what grammarians call an anacoluthon.

619. *Foeda ministeria*, "the odious office."

621. *cardine;* compare Aen. II. 480, note.

627. *subigunt*, "whet" or "sharpen."

629. *adeo;* the observation made respecting this word in the note to v. 427 applies here also.

636. *recoquunt*, "they forge over again."

637. *tessera;* originally a small cube made of marble, earthen-ware, glass, or other substances used in making tessellated pavements. *Tesserae* were used as marks or tokens on various occasions, and hence the term came to be applied to the token or "watchword" which was passed through the ranks of the army before a battle. — *bello*, "for war."

641. *Pandite Helicona*, "throw open Helicon"; the Muses are invited to open the gates of their sanctuary, in order that the poet might thence derive the inspiration necessary to enable him to clear up the mysteries of these remote historical events.

644. *quibus arserit armis*, "with what arms it glittered"; i. e. what nations took part in the war.

652. *nequidquam*, because he was slain notwithstanding their support.

653, 654. *dignus, patriis qui laetior esset imperiis*, "worthy to have been more glad in his father's commands"; i. e. to have had a father whom he could have taken more pleasure in obeying.

660. *Furtivum partu* is a more elegant expression for *furtivo partu editum*. — *sub luminis oras*, for *in lucem;* "whom, secretly born, Rhea brought forth"; i. e. to whom Rhea secretly gave birth.

664. *dolones;* the *dolo* was a pike with a very long handle.

665. *veru;* see Georg. II. 168, note.

666–669. *Ipse pedes*, &c. These lines have occasioned much controversy, and Heyne suspects that either the verses 666, 667, or 668, 669, are spurious; but the whole passage is a good description of the wild and shaggy appearance of Aventinus, and the effect is heightened by the omission of the conjunction, which would have made the meaning clear: *torquens tegumen idque indutus capiti;* "Aventinus himself, wearing twisted around him the huge skin of a lion, shaggy with bristling hair, (and) wearing it with the white teeth on his head, in this manner entered the royal palace." He imitated the dress and appearance of Hercules.

674. *nubigenae;* the Centaurs inhabited the highest mountains of Thessaly, among which are Homole and Othrys, and hence they were supposed to have sprung from the cloud which was embraced by Ixion.

677. *magno cedunt fragore*, "give way with a great crash"; are trodden down by the hoofs of the Centaurs.

686. *sonant;* a more poetical expression than *sunt*.

689, 690. *vestigia nuda sinistri pedis*, "the soles of the left foot"; for the foot itself. The left foot was sufficiently protected by the shield.

691. *At* is frequently used in enumerating, to mark the transition from one object to another.

692. *fas*, "possible."

695. *Fescenninas acies;* it is difficult to find any meaning in *Fescenninas acies habent;* commentators, therefore, supply *regunt* or *ducunt*. — *Aequosque Faliscos;* Niebuhr endeavours to prove that the *Aequi* were a branch of the Falisci; Müller (Die Etrusker, I. 110) thinks that the reference is to the ancient name of the town of Faliscum, called *Aequum* from being situated in a level plain.

698. *aequati numero*, "in even ranks." — *regem canebant*, "sang (the praises of) their king."

701, 702. *Asia palus;* see Georg. I. 383, note. — *Pulsa*, scil. *sono*.

703 – 705. The comparison with the swans, which had reference to the song, is not continued in these lines; Virgil is now speaking of the numbers, and he says that "no one would suppose that out of such a multitude an army was engaging in battle," but that a cloud of birds of passage (such as cranes, &c.) was hastening from the sea inland.

709. *in partem data*, "had been shared with."

715. *Thybrim;* this word is generally written *Thybrim* by Virgil, but in this passage many of the manuscripts give *Tiberim*.

716. *classes*, "the forces"; literally, the classes or divisions of the people.

717. *infaustum;* this epithet is applied on account of the disastrous defeat which the Romans there suffered.

718. Before this verse we must supply *tam multi sunt*. — *Libyco marmore*, "the Libyan Sea."

720. *Vel quum densae torrentur aristae*, "or as many as are the ears of corn, when they are parched." — *sole novo*, "by the sun of early summer."

729. *Accola;* the construction would seem to require *accolam* and *Saticulum*, as these words are placed in apposition to *mille populos;* we must therefore supply *cum eo veniunt*, or some such expression.

730. *aclydes;* the *aclys* was a kind of dart, having, it appears, a leathern thong attached to it by which the person using it was enabled to draw it back. It seems not to have been in use among the Romans.

732. *caetra;* the *caetra* or *cetra* was a small, round shield, made of the hide of an animal; it was used also by the inhabitants of Spain and Mauritania, and by the early Britons.

735. *quum teneret Capreas, regna Teleboum*.

741. *cateias;* the *cateia* was a weapon supposed to resemble the *aclys;* the Welsh words *catai*, a weapon, and *catau*, to fight, seem to be closely allied to it.

746, 747. *cui Aequicula gens* (*est*), *duris glebis, praecipue horrida, assuetaque multo venatu nemorum*.

754. *manu*, "by (the touch of) the hand."

764. *pinguis*, "fat" with frequent sacrifices. — *placabilis*, transferred from the goddess to the altar, expresses that she did not here, as in Tauris, require human sacrifices.

772. *repertorem medicinae;* Aesculapius.

776. *ignobilis;* this epithet is here used in a good sense: "unnoticed," and in retirement.

781. *haud secius*, "not any the less"; though horses were excluded from the sacred grove of the father, the son nevertheless drove them over the plain.

787. *illa*, scil. *Chimaera.*

789. *sublatis cornibus Io*, for *Io cornuta.*

791. *Argumentum ingens*, "a noble subject."

794. *densentur*, from *densere;* Virgil appears to use the form *densare* in the Georgics and *densere* in the Aeneid, except Aen. XII. 264, where we find the imperative *densate.*—*Argiva pubes*, "the Argive youth"; i. e. the young men of Ardea; Turnus himself was of Argive descent; compare v. 372.

799. *quis arvis*, for *arva quis.*

804. *florentes aere*, "glittering in brazen armour."

805. *calathis; calathus* was a basket used for many different purposes, but especially by females for keeping their work, or the materials for spinning. —*Minervae;* see Aen. V. 284, note.

806, 807. *sed virgo (cum esset, assueta) proelia dura pati.*

809. *laesisset*, for *laesura esset;* many critics have objected to this passage, on the ground that the hyperbole is carried too far. Segrais, by way of palliation, observes that the poet softens the violence of the hyperbole by using *volaret*, "she could fly," instead of *volabat*, "she did fly." The passage is a close imitation of some beautiful lines in Homer's Iliad, *υ'*. 226, describing the speed of the mares of Ericthonius; they are thus translated by Pope:—

> "These lightly skimming, when they swept the plain,
> Nor plied the grass, nor bent the tender grain;
> And when along the level seas they flew,
> Scarce on the surface curled the briny dew."

814, 815. *ut regius honos*, "how the royal dignity"; i. e. the mantle which is the mark of the royal dignity.

815. *fibula; fibula* is properly a clasp or brooch; but as it does not appear that this was ever worn in the hair, Heyne supposes it here to mean a pin, such as was generally employed for that purpose. Some manuscripts read *fibula vestem.*

817. *myrtum*, a spear made of myrtle-wood; compare Georg. II. 447, and note.—*pastoralem*, because this was the kind of spear which shepherds used.

THE AENEID.—BOOK VIII.

ARGUMENT.—War having been now declared, Turnus sends a messenger to Diomede, and seeks his assistance in the war against the Trojans. Aeneas also, fearing lest his small forces should be insufficient to withstand such numerous foes, goes to Evander, who had founded a city on Mount Palatine, the spot on which Rome was subsequently built. Evander, who was engaged in the celebration of religious ceremonies, receives him kindly, and supplies him with four hundred horsemen under the command of his son Pallas. Upon leaving Evander, Aeneas proceeds to Agylla, a flourishing city of Tuscans, in order to form an alliance with the inhabitants, who had been the subjects of Mezentius, and had expelled him on account of his cruelty. Venus in the mean while had prevailed upon Vulcan to construct a suit of armour for Aeneas, and brings it to him. The latter part of the book is occupied with a description of the shield, upon which were sculptured many of the most brilliant events of the subsequent history of Rome, and especially the victories of Augustus.

1. *signum;* it was the custom at Rome, and probably in all other ancient cities, to hang out a banner as a signal of war.

3. *concussit,* "has animated," or "roused up." — *impulit arma,* "has clashed together his arms." Heyne objects to this interpretation, and would have it mean merely "had moved," i. e. "taken up arms"; but the other is far more spirited, and quite in accordance with the custom of many barbarous nations. Thus Milton describes how the fallen angels,

"fierce, with grasped arms
Clashed on their sounding shields the din of war."

4. *simul* must be considered as a conjunction, corresponding to the Greek ἅμα δέ, and is not to be joined, as Wagner proposes, to *omne.*

9. *Diomedis ad urbem;* Argyripa in Apulia is said to have been founded by Diomede.

13. *multas gentes;* Wagner remarks that Virgil has here forgotten himself, inasmuch as Aeneas had not at this time formed any alliances. Turnus, however, might have already heard that Aeneas was forming such a plan, since the present tense, *adjungere,* does not imply that he had accomplished it.

16. *ipsi,* to Diomede.

18. *Talia per Latium* (*fiunt*).

20, 21. Compare Aen. IV. 285, 286.

22. *labris ahenis,* "in brazen vessels"; the lips or rims of the vessels for the vessels themselves.

23. *imagine Lunae;* the image of the moon, for "the moon," the image of which is reflected in the water.

31. *deus ipse loci;* every locality had its guardian deity, ἐπιχώριος θεός; here he was at the same time the god of the Tiber.

33, 34. Warton remarks that this description "has, through all succeeding ages, served as a pattern for poets who have been framing spells for raising river-gods; every one, at least, is sure to have a sea-green mantle and a crown of reeds."

41. *Concessere,* "have subsided"; it is true that the anger of Juno was not yet appeased, but it was at least rendered harmless by the determination of the other gods, that Aeneas should be permitted to found a new city.

42-45. Compare Aen. III. 388-392, and note.

47. *Ex quo* (*loco*) *ter denis redeuntibus annis,* "from which (place) thrice ten years having returned"; i. e. "thirty years having elapsed." Wagner interprets it, *et ter denis annis ex eo* (*tempore*) *elapsis,* which would be a most unusual construction.

48. *clari cognominis;* Alba derived its name from the white (*alba*) sow.

51-53. The order of the words is as follows: *Arcades, genus a Pallante profectum, qui secuti* (*sunt*) *comites regem Evandrum, qui* (*secuti sunt*) *signa, delegere locum* (*urbi*), *et posuere in montibus urbem.*

53. *in montibus,* "on the mountains"; i. e. on Mount Palatine.

57. *recto flumine;* compare Aen. VI. 900, note.

59. *primis cadentibus astris,* for *ubi primum cadent astra.* The poets speak of the stars as setting at the expiration of the night.

61. *victor;* when you have successfully accomplished your undertaking.

62. The construction is not *Ego sum Thybris,* "I am Tiber," but *Ego sum, Thybris,* "it is I, Tiber."

65. *caput urbibus,* for *caput urbium.* — *exit,* for *exibit;* the river-god prophetically speaks of the future as already existing.

66. *lacu alto,* "the deep bed of the stream."

69. *rite,* "according to solemn custom," which seems to have been, that persons addressing a river-god should hold some of the water of his river in their hands.

75. *Fonte;* the source of a stream was supposed to be the dwelling-place of its presiding deity.

77. *Corniger;* river-gods were represented with horns; compare Georg. IV. 371, note.

78. *tantum;* this word renders the supplication more humble; thus, in English, "do thou *but* be propitious."—*tua numina,* "thy counsels" given in the dream.

84. *enim* has here the force of asseveration. Dryden remarks that he found it impossible to translate this word with any grace.

86. *quam longa est,* "as long as it is," i. e. through its entire length.

89. *remo ut luctamen abesset,* "that the oars might not have to struggle" against a strong current; literally, "that struggling might be absent from the oar."

90. *rumore secundo,* "with glad shouts"; this is according to the punctuation of Wagner and Jahn, as well as most of the earlier editions. Heyne reads *celerant; rumore secundo Labitur,* making *rumore* refer to the rushing sound of the water as the boat is forced through the opposing stream.

94. *fatigant,* wear out, "consume."

108. *tacitis remis;* this means, either that the boat was now gliding along through quiet waters, or that the rowers rowed in silence, *tacitis* for *tacite;* the latter interpretation is preferable.

110. *Audax Pallas;* the first introduction of Pallas, who subsequently plays a conspicuous part, gives a very lively impression in his favor. Servius remarks that Virgil always makes use of the epithet *audax* to describe a man brave but unfortunate.

110, 111. *Sacra rumpere;* any interruption of the sacred rites was considered impious. — *ipse,* i. e. at the head of the others.

114. *arma,* "war."

118. *superbo,* "cruel," because waged against exiles and suppliants.

124. *dextram amplexus inhaesit,* "grasping his right hand, clung to it"; i. e. grasped and continued to hold his right hand.

128. *vitta comtos* (i. e. *ornatos*) *ramos;* "green branches bound round with fillets of wood" were extended in token of peaceful intentions.

131. *mea virtus,* "the consciousness of my good intentions." — *oracula divum;* revealed by the Sibyl; Aen. VI. 96, 97.

135. *ut Graii perhibent;* Wagner says that Virgil must have forgotten himself when he put these words into the mouth of Aeneas.

136. *Teucros,* for *ad Teucros;* to Troas, where Teucer was residing.

139. *fudit,* "brought forth."

143, 144. *non prima tentamenta tui pepigi,* "I did not first make trial of thee," (*per*) *legatos, neque per artem,* "by sending ambassadors, or by any crafty plan."

144. *me, me ipse;* the same as *ego me ipsum.*

149. *quod supra, quodque infra;* the Adriatic and the Tuscan Seas were called the upper and the lower.

154, 155. *Ut — libens,* "how gladly."

159. *Protenus invisere,* "(proceeding) onward visited."

160. *vestibat,* for *vestiebat.*

171. *Auxilio,* "assistance of troops."—*opibusque,* "and materials for carrying on the war."

176 - 178. *gramineo sedili; solio acerno;* the poet heightens by these expressions the contrast between the simplicity and poverty of the kingdom of Evander and the subsequent magnificence of Rome, which he had already drawn above, vv. 99, 100, and v. 105.

180. *Viscera,* "flesh."

181. *Dona laboratae Cereris*, "gifts of Ceres wrought with labor"; i. e. "prepared bread."

183. *Perpetui bovis*, "of an entire ox." — *lustralibus*, because the entrails were by the Romans used in expiatory sacrifices; in the heroic ages, however, they formed a part of the banquet.

187. *Vana*, "empty"; without a cause or purpose.

189. *novamus honores*, "institute new solemnities"; not, as Heyne would have it, "renew annually."

191. *Disjectae ut moles*; "how the masses have been hurled to a distance in different directions."

191, 192. *montis domus*, "the cave in the mountain."

194. *Caci facies dira*, for *Cacus facie dira*.

203. *Alcides aderat*; the name of Hercules is mixed up with many legends relating to the early history of Rome.

206. *intractatum*; some editions have *intentatum*, which would be almost tautological with *inausum*; *inausum* is "undesigned"; *intractatum*, "unexecuted."

207. *a stabulis*, "from the pastures."

208. *forma superante*, for *forma superantes*, i. e. *excellentes*.

210, 211. *versis viarum indiciis*, "the marks (made by their feet) of their route being turned (in the contrary direction)."

212. *Quaerenti* (*Herculi*) *nulla signa ferebant ad speluncam*, "to Hercules seeking for them no marks led to the cave"; i. e. there did not appear any marks leading to the cave.

216. *colles clamore relinqui*, "and the hills were left (by the cattle) with cries"; i. e. they uttered cries on leaving the spot, because they were uneasy at being driven away from their companions.

219. *exarserat*; the pluperfect is used to express the rapidity with which the fury of Hercules was aroused.

220, 221. *rapit arma roburque*, "he seizes weapons and an oaken club"; i. e. he seizes an oaken club as a weapon.

226. *ferro et arte paterna*, "by iron and the art of his father"; it was suspended with iron chains by the skill of Vulcan.

227. *fultos emuniit*, for *fulsit ut muniti essent objice*. — *emuniit*, for *emunivit*.

233. *praecisis*, "craggy," "steep."

235. *Dirarum volucrum*, "ill-omened birds," such as crows, owls, &c.

237. *Dexter*; the rock overhung the river, which was on its left side; Hercules, therefore, directed his efforts "on the right, and pushed it down into the stream."

240. *Dissultant*, "leap asunder"; i. e. widen, so as to allow the water to pass on either side of the rock.

245. *dis invisa*, "abhorred by the gods"; borrowed from Homer: *οἰκία, τά τε στυγέουσι θεοίπερ*.

250. *ramis vastisque molaribus*, "limbs of trees and huge stones."

251. *super*, i. e. *superest*.

257. *undam*, "its waves"; the same word is applied to smoke, Georg. I. 472: *Vidimus undantem ruptis fornacibus Aetnam*.

260. *Corripit complexus*, "he seizes and grasps." — *in nodum*, "in a close embrace"; literally, in a knot formed by his arms. It was in the same manner that Hercules slew the Nemean lion and Antaeus.

260, 261. *angit elisos oculos*; strangles his eyes starting out, i. e. "strangles him so that his eyes start out."

263. *abjuratae*; from this epithet it appears that Cacus had denied having stolen the oxen.

269, 270. *Potitius et domus Pinaria*; the Potitian and Pinarian families were, during the earlier times of the Roman commonwealth, charged with the care of the rites sacred to Hercules.

271. *statuit;* Heyne and Wagner place a full stop at the end of verse 270, and make Hercules the subject to *statuit;* but this ellipsis is very harsh, and, moreover, it is expressly stated by Livy and other writers, that it was not Hercules, but Evander, who instituted the rites, and placed them under the charge of the families here mentioned. The punctuation of Jahn is therefore here adopted.

273. *tantarum in munere laudum,* "in a celebration on account of such glorious deeds."

274. *porgite;* libations were poured with the arms stretched out.

276. *bicolor populus;* the leaves of the poplar-tree are of a different color above and below.

280. *Devexo Olympo,* "the hemisphere of day declining"; compare Aen. II. 250, note.

283. *Instaurant epulas;* Heyne considers this and the following line spurious; the explanation of Jahn, however, reconciles all the difficulties; the sacrifice and feast, which had been commenced at midday, were interrupted, but not broken off, by the arrival of the Trojans; after mutual salutations, they continue the feast by eating the sacrificial meat; a considerable time is occupied by the narration of Evander, and then, towards sunset, they renew the celebration of the sacrifice and feast with a second course (*mensae secundae*).

285. *Salii;* dancing priests, not to be confounded with the Salii, the priesthood of Mars, instituted by Numa Pompilius.

292. *fatis Junonis iniquae;* by the will of Juno, which Hercules, according to the Fates, was bound to obey.

298. *ullae facies,* "any frightful shapes." — *non ipse Typhoeus,* "not even Typhoeus," one of the visions which Hercules might encounter in the lower regions. Some commentators have erroneously supposed that this represents Hercules as taking part in the war between the gods and the giants, and therefore give to *terruit* the meaning of *terruisset.*

299. *Arduus arma tenens,* "holding his arms raised on high," as though ready to strike; compare Aen. V. 277: *sibila colla arduus attollens.* — *rationis egentem,* wanting a plan, i. e. "without resource."

302. *dexter,* "propitious."

304. *spirantem ignibus,* for *ignes exspirantem.*

307. *obsitus aevo,* "loaded with years."

310. *faciles oculos,* "his wandering eyes."

311. *capitur,* "is delighted."

315. *truncis et robore,* for *truncis roborum;* various explanations of this fable are given; Heyne thinks that it was a form of expression arising from the custom of some of the earliest inhabitants, who lived in hollow trees; others suppose that it had its origin in the practice of exposing children, for which purpose hollow trees, or holes in rocks, were generally chosen; the children, when found, were said to be the offspring of those trees or rocks.

316. *mos,* "fixed mode of life." — *cultus,* "civilization."

317. *parcere parto,* "to be economical with what they gained."

321. *indocile,* "wild."

323. Saturn, when flying from Jupiter, was concealed (*latuit*) in that region, and therefore gave to it the name Latium; this is quite an imaginary etymology.

326. *decolor* refers to the alteration in the color, from the golden age to the silver, then the brazen, and lastly the iron.

329. *posuit,* "laid aside," and took another; i. e. "changed."

330. *reges, asperque Thybris;* he first names the whole race of kings, and then proceeds to particularize some of them; this use of the conjunction deserves notice.

338, 339. *Quam Romani nomine memorant*, "which the Romans call by name."

339. *priscum honorem*, the ancient honor, i. e. "anciently erected in honor of."

343. *Retulit*, "named."

344. *dictum de more Parrhasio Panos Lycaei*, "called after the Parrhasian (Arcadian) custom of Lycaean Pan"; i. e. as the Arcadians had given the name Lycaeus, from λύκος, a wolf, to Pan, so the Italians gave the name Lupercal, from *lupus*, a wolf, to the cave dedicated to him.

346. *Testatur locum;* as he points out the place where the death of Argos occurred, *Argiletum*, he solemnly testifies that he is innocent of any participation in it.

350. *Dira*, "full of awe."

354. *Aegida concuteret*, "brandished the aegis," i. e. his celestial shield; brandishing the shield was a token of violent anger. Servius observes that Jupiter is generally represented with the aegis in his left hand, and he therefore punctuates *concuteret, dextra nimbosque cieret*, and has been followed by Heyne and many others; but though Jupiter, when fighting against the Titans, would naturally bear the aegis in his left hand, it would be different when he was brandishing it in order to raise tempests and thunder.

361. *Romano Foro;* in what subsequently was the Roman Forum.

364, 365. *te dignum finge deo*, "make thyself worthy of the god"; i. e. fashion thy mind to the likeness of his.

365. *asper*, "averse to," "scorning."

373. *et dictis divinum adspirat amorem*, "and breathed a divine charm into her words."

375. *Debita*, scil. *vastari*.

379. *Priami natis;* the plural for the singular; she was indebted only to Paris.

382. *sanctum mihi numen arma rogo*, "I ask (thee), a deity reverenced by me, for arms."

383. *filia Nerei;* Thetis.

384. *Tithonia conjux;* Aurora.

391. *olim*, "at times."

392. *Ignea rima*, "a fiery streak"; *rima* is literally a chink or cleft, riven through the skies.

394. *Tum pater* (*Vulcanus*).

395. *caussas ex alto*, "far-fetched reasons."

397. Heinsius proposes to omit this verse on account of the recurrence of the word *fuisset;* Heyne and Jahn, on the contrary, think that the repetition gives emphasis to the sentence.

398. *nec fata vetabant;* an event which, like the fall of Troy, had been decreed by the Fates, could not be altered, but might be deferred.

402. *electro; electrum* here means a species of metal, composed of gold and silver in certain proportions; it is described by Pliny, XXXIII. 4.

403. *animae*, "the blast" of the bellows.

406. Join together *petivit soporem per membra*.

407. *ubi prima*, for *ubi primum*, "as soon as."—*quies*, the "rest" which he had obtained.

409. *tolerare vitam*, "to support life."—*tenui Minerva*, "spinning, which affords but a poor subsistence."

411. *Noctem addens operi*, "adding the night to her work," i. e. to the day employed in work.

417. *Erigitur*, "is raised," "rises"; an appropriate expression for a mountainous island.

421. *Stricturae*, "masses of iron."— *Chalybum;* see Georg. I. 58.

423. *Hoc*, the old form for *huc*.

427. *Fulmen; quae plurima;* i. e. *ex quo genere*.

429. *imbris torti*, of "rain congealed" into hail. The thunderbolt is supposed to be composed of twelve darts, three of which are taken from each of the phenomena that usually accompany thunder.

434. *Instabant*, "were hastening on"; they were rapidly working at.

435. *Aegida;* by the aegis is here meant "the breastplate of Minerva," in the middle of which was a representation of the Gorgon's head, while the edges were ornamented with serpents intertwined; *arma*, placed in apposition to *Aegida*, is an additional description of it.

442. *arte magistra*, art which teaches how to work; i. e. "the precepts of art."

443-445. The order of the words is: *at illi, omnes pariterque sortiti laborem, incubuere (operi)*.

448, 449. *septenos orbibus orbes impediunt*, "they rivet seven circular plates on plates"; they rivet together seven plates, so as to make them into one.

451-454. Compare Georg. IV. 171-175.

456. *volucrum*, "of birds"; some commentators restrict it to swallows, and others, following Servius, suppose it to refer to the crowing of cocks; but this is quite unnecessarily descending to particulars.

458. *Tyrrhena vincula*, "Tuscan sandals."

461. *limine ab alto*, "from the lofty threshold," i. e. the lofty palace; this is the epithet commonly applied to a palace, and therefore here used by the poet, though it but ill accords with the description given of Evander's dwelling in v. 366. The interpretation which would make it apply strictly to the threshold itself is quite inadmissible.

463. *secreta*, because in the interior part of the house.

468. *licito*, "free," not restrained by the presence of witnesses.

472. *pro nomine tanto;* if compared with the name, i. e. the reputation which I enjoy, and which has brought you hither.

481. *deinde*, "subsequently."

484. *Di reservent (ista)*.

488. *sic*, "in this manner."

489. *infanda*, for *infande*, *furentem*.

492. *inter caedem elapsus*, "making his escape during the slaughter." Heyne reads *caedes*, but Wagner maintains that *caedes* in the plural has a passive meaning, and makes even *infandas caedes*, in v. 483, signify *infando modo caesos*. Livy, however, uses it actively.

493. *defendier*, old form for *defendi;* the absolute infinitive heightens the interest of the narrative.

495. *praesenti Marte*, "with immediate war."

503. *Externos duces*, for *externum aliquem ducem;* compare Aen. I. 4, note.

508. *saeclis*, "by years."

513. *Ingredere*, "enter upon" the undertaking; see Georg. I. 42, note.

520-522. According to the common reading, there is a comma after *Achates*, and a semicolon after *putabant*, and Heyne supplies "and they would have continued longer in deep thought," *ni signum*, &c.; but, with the punctuation adopted by Jahn and Wagner, this is unnecessary; *putabant, ni Cytherea dedisset*, is exactly the same construction as, Aen. VI. 358, *jam tuta tenebam, ni invasisset;* in prose it would be *putabant; at dedit*, &c.

526. *Tyrrhenus clangor tubae*, for *clangor Tyrrhenicae tubae*.

529. *pulsa tonare*, "(and they hear) them sound (as if) clashed together."

533. *ego poscor Olympo*, "Olympus seeks me"; i. e. intends the omen for me. *Olympo* is the dative case.

542. *Herculeis sopitas ignibus aras*, for *Herculeos ignes sopitas in aris;* "the Herculean fires"; i. e. the sacred fire brought from the sacrifice offered on the previous day to Hercules, and preserved by being covered with ashes (*sopitas*) on the domestic altar.

543. *Larem*, "the household god of yesterday," i. e. with which he had only yesterday become acquainted. Wagner gives a different interpretation to this passage, supposing the former part to refer to a sacrifice offered upon the altar of Hercules situated without the town, and the latter part to a second sacrifice in the palace of Evander; but Virgil would have mentioned such a double sacrifice more explicitly; *primum* answers to *post hinc ad naves*, v. 546.

547. *in bella;* objections have been raised to these words, on the ground that Aeneas was not going to fight, but to seek the alliance of the former subjects of Mezentius; but he did in fact go to assume the command of their forces, and afterwards encountered Turnus with them, near the mouth of the Tiber; Aen. X. 260.

548 – 550. *pars — nuntia ventura.*

552. *exsortem*, "of extraordinary excellence."

556, 557. *propius periclo it timor*, "their fear approached nearer to danger"; i. e. they saw the danger which they feared close at hand.

559. *inexpletus lacrymans*, for *inexpletum lacrymans;* Heyne reads *inexpletum*, but the best manuscripts have *inexpletus*, and it is easy to see that transcribers would be more likely to change *inexpletus* into the prosaic form *inexpletum*, than the reverse.

566. *leto* is the dative case; so Aen. XII. 464, *sternere morti.*

569, 570. *finitimo huic capiti*, this neighbouring person; i. e. "me, his neighbour."

581. *mea sola et sera voluptas*, "my sole and late-born joy." Pallas was the only son of Evander, and born in his old age.

588. *conspectus*, "conspicuous."—*pictis armis*, arms inlaid with gold and silver.

594. *qua proxima meta viarum; meta viarum*, for *via;* "where their nearest road lay."

596. This line affords one of the most perfect examples of the sound according with the sense to be found in the poetry of any language

598, 599. *colles* is the nominative case to *inclusere* and *cingunt.* — *nemus* is the accusative. — *colles cavi* are hills which form a valley.

603, 604. *tuta locis*, "rendered safe by the nature of the locality"; probably by a bend of the river.

610. Wagner, for *egelido*, reads *et gelido*, which is found in two manuscripts. He objects to *egelido*, that it means "warm," which would be an unpoetical epithet for a river, and would also contradict v. 597. Voss, however, proves that *egelidus* means "cool," and is in that sense used as an epithet of rivers by various Latin writers; so also *edurus* is used by Virgil for "somewhat hard," Georg. IV. 145.

617. *honore*, the beauty of the gift.

618. *Expleri*, scil. *tuendo*, which is supplied above, v. 265.

620. *flammas vomentem*, "flashing fire"; a poetical exaggeration for glittering brightly.

622. *Sanguineam*, "ruddy"; the color of the reflection of the sun from polished brass.

623. *Solis radiis;* Spenser, in the Faery Queen, has the same idea; Sir Tristram, after despoiling the dead knight,

> "Long fed his greedy eyes with the fair sight
> Of the bright metal, shining like sunne rayes."

625. *non enarrabile textum*, "the workmanship which cannot be described"; i. e. is too exquisite and various to permit an adequate description. Cerda, however, makes *textum* mean the material of which the shield was composed.

626. *res Italas;* the remainder of this book contains a description of the shield made by Vulcan for Virgil, and upon which were represented some remarkable events in Roman history. Whitehead, in his elaborate essay on the subject (Warton's Virgil, Vol. III. pp. 457 – 492), imagines the shield, as described by Virgil, to be divided into two portions by a circle drawn at an equal distance between the centre and the circumference. The outer portion is again divided into twelve compartments, comprising the events from ancient history, and the inner portion into four, devoted to the triumph of Augustus. The subjects are as follows: —

1. Romulus and Remus; 630 – 634.
2. The rape of the Sabine women; 635, 636.
3. The war which followed that action; 637, 638.
4. The peace and union of Romans and Sabines; 639 – 641.
5. The punishment of Metus, and union of Albans and Romans; 642–645.
6. Porsenna; 646 – 648.
7. Cocles and Cloelia; 649 – 651.
8. Manlius; 652 – 662.
9. The Salii and Luperci; early religious ceremonies; 663, 664.
10. Procession of Roman matrons; 664, 665.
11. Catiline, or the hell for bad citizens.
12. Cato, or the hell for good citizens; 666 – 670.
13. The fleets of Augustus and Antony drawn up for the battle of Actium; 670 – 689.
14. The engagement; 689 – 703.
15. The defeat of Antony, and flight of Cleopatra; 704 – 713.
16. The magnificent triumph of Augustus at Rome; 714 – 728.

627. *vatum;* the predictions which had been made to Aeneas by prophets.

633. *tereti cervice reflexam.* "The figure of the wolf bending back with fondness, and licking the smiling children, has seldom escaped even the meanest admirer." Whitehead.

635. *sine more;* without regard to law; in violation of the laws of right.

636. *caveae*, "of the circus."

643. *at tu dictis maneres*, "thou wouldst have kept to thy word"; i. e. thou wert then willing to keep to thy word.

650. *quia;* Heyne reads *quod; quod* denotes an internal, and *quia* an external cause; i. e. *quod* a cause which originates in the mind of the subject of the sentence, and *quia* one which proceeds from without.

651. *Et innaret Cloelia;* Wagner observes that Virgil has united in one picture two actions which are not sufficiently connected, and compares the passage to Aen. V. 252 (see note); his objection appears, however, to be somewhat hypercritical.

652. *In summo;* Heyne connects *in summo Tarpeiae arcis;* Wagner, *in summo (clypei), Manlius, Tarpeiae arcis custos*, which seems to be the better interpretation.

654. Heyne considers this verse spurious, objecting to the mention of the cottage of Romulus; it is defended by Wagner and by Jahn, who remark that the Romans were as proud of that cottage as of the most splendid temple; *recens* refers to the workmanship on the shield.

655. *volitans anser;* Heyne remarks, that a flying goose appears to us unnatural; but *volitans* is probably intended to describe the goose running and flapping its wings as that animal does when irritated; compare Aen. XII. 328.

658. *dono*, the benefit or "advantage."

659. *Aurea*, "golden"; intended to represent the yellow hair of the ancient Gauls.

660. *Virgatis sagulis*, "checkered cloaks"; this kind of garment was worn by the ancient Gauls, Germans, and Britons, and has survived in the Highlander's plaid.

662. *Gaesa; gaesum* is a term of Celtic origin, denoting a heavy javelin; the shaft was as thick as a man could grasp, and the head barbed and of great length.

664. *apices;* the *apex* was a cap worn by the *Flamines* and *Salii*, the use of which is reckoned among the institutions of Numa. The essential part of the *apex* was a painted piece of olive-wood standing up from the top of the head, the base of which was surrounded with a lock of wool (*lanigeros*.)

666. *Pilentis;* four-wheeled carriages, furnished with soft cushions.

670. *Catonem;* Cato the younger, called Uticensis, is here meant; some commentators have objected, that Virgil would not thus mention him with honor, for fear of giving offence to Augustus. Whitehead supposes (*piis*) *dantem jura* to imply that the rigid precepts and severe republicanism of Cato were unsuited to the condition of Rome, which was then become so corrupt that it required a strong and absolute master. It was therefore no affront to Augustus to praise the just and heroic sentiments of Cato, since at the same time it is intimated that he applied them at an improper time. Horace, likewise, in an ode especially designed for Augustus, praises *Catonis nobile letum.*

672. *cano*, "white," made of silver.

675. *Actia bella*, "the battle of Actium"; i. e. representing the battle of Actium; the same kind of apposition as in Ecl. II. 3: *inter densas, umbrosa cacumina, fagos.*—*In medio* (*clypei*); "in the centre" of the shield, which was surrounded by a border representing the sea, and divided into four compartments. It is to one of these compartments that the words *auroque effulgere fluctus*, v. 677, must be supposed to refer; this removes all the difficulty of a contradiction between that line and v. 672, which caused Heyne to consider the former spurious.

679. *Penatibus et magnis Dis;* compare Aen. III. 12, note.

680, 681. *tempora laeta*, "his shining temples."—*geminas flammas*, "double flames"; i. e. his two shining temples dart forth flames; a poetical expression for "the helmet glittered brightly on his head."

681. *patrium sidus*, "the star of his father"; i. e. the Julian Sidus, named after Julius Caesar, whose adopted son he was; compare Ecl. IX. 46.

682. Agrippa was in fact the commander of the fleet in this battle.

686. *Victor;* Antony had been engaged in warfare against the Parthians and Armenians, whom he had defeated.—*litore rubro;* the shore of the Indian Sea.

693. Join *tanta mole instant*, "with such force do the men (the rowers) press on."

694. *telique;* the common reading is *telis*, which is usually interpreted "by engines," a meaning which the word does not bear; Wagner, who retains *telis*, explains it by *telorum jactu*, which affords but a poor meaning; *teli* is found in some manuscripts, and is defended by Jahn.

695. *nova caede*, "with the commencement of the slaughter" which this scene represented.

696. *Regina*, Cleopatra.—*sistro;* the *sistrum* was a mystical instrument of music, used by the Egyptians in religious ceremonies; its employment in battle is probably a poetical fiction.

697. *angues;* an allusion to the manner of her approaching death.

698, 699. The gods of the Egyptian are represented as fighting against the gods of the Romans; the forms of the Egyptian deities were mostly taken from the animal kingdom. Anubis had the head of a dog.

701. *ex aethere;* they were therefore represented flying.

708. *immittere funes*, "slackening the ropes" which confined the sails.

710. *Fecerat ferri*, "had made, i. e. represented, her to be borne along."

711, 712. This picture of the Nile, as a river-god, throwing open his garments, so as to receive and shelter the routed Egyptians in his bosom, is perhaps the most striking image in this splendid description of the shield of Aeneas.

720. *Ipse;* Augustus.

721. *Dona;* these gifts were golden crowns, which were afterwards suspended on the gates of the temple.

726. *mollior undis*, "more gentle with its waters"; because subdued by its defeat.

728. *Araxes;* this river had such a deep and strong stream, that it was thought impossible to construct a bridge over it.

730. *rerum ignarus*, "though ignorant of (i. e. not comprehending) the events" represented.

731. Addison says that this verse is perhaps the wittiest in the whole of Virgil; other critics condemn it as puerile, and an unworthy finish to a noble passage.

THE AENEID. — BOOK IX.

Argument. — Turnus takes advantage of the absence of Aeneas, and brings his forces into the neighbourhood of the camp of the Trojans, who, in obedience to the orders of Aeneas, remain within their fortifications, and do not risk an engagement. Turnus thereupon endeavours to burn their ships, which Jupiter, at the request of Cybele, saves from destruction by changing them into sea-nymphs. The Trojans, alarmed at the danger of their position, wish to communicate with their leader, and Nisus and Euryalus volunteer to undertake the expedition; they kill many of the Rutuli whom they find asleep, but are themselves slain by the horsemen of Volscens. On the following morning Turnus makes a vigorous attack upon the Trojan camp, the gates of which are thrown open for a sally. Turnus forces an entry, and puts the Trojans to flight, but is at last surrounded by an overwhelming number of his enemies and saves himself by leaping from the wall into the river, and swimming back to his own camp. It is somewhat remarkable that Aeneas, the hero of the work, does not take any part in the events related in this book.

3. *parentis*, "his ancestor"; see below, Aen X. 619.

7. *volvenda dies*, for *dies quae volvitur;* this use of the future passive participle is much more common with Livy and the writers of a later age.

8. *urbe;* the camp or intrenchment of the Trojans; being fortified like a city, it here bears the name of one.

9. *Sceptra*, "the kingdom."

13. *turbata*, "thrown into disorder" by the absence of Aeneas.

19, 20. *tam clara tempestas*, "this so clear sky."

20. *discedere*, "to open."

29. This line is probably transferred to this place from Aen. VII. 784, as it is wanting in several of the best manuscripts; it does not, however, as is

asserted by Heyne, interfere with the force of the comparison in the succeeding verses.

31. *Per tacitum (it) Ganges.*

35. *ab adversa mole;* from a tower on the fortifications of the Trojans, facing the approach of the Latins.

37. *tela, ascendite muros;* the common reading is *tela, scandite;* but the lengthening of a short vowel before *sc* is contrary to the practice of the best Latin poets; and that *ascendite*, which is found in two or three manuscripts, is the true reading appears highly probable from a comparison with v. 507, where *ascendere muros* again occurs, and with Aen. IV. 594, where exactly the same caesura and the same deficiency of a conjunction are found: *Ferte citi flammas, date tela, impellite remos.*

38, 39. *per omnes condunt se portas,* "they enter, and shut themselves up, through all the gates."

41. Wagner considers *fuisset* equivalent to *futura esset*, making *ita* refer to what follows, and connecting *neu struere,* &c. with *si qua fortuna fuisset;* "for on his departure Aeneas had thus ordered, that if any accident should happen, they should not venture," &c. Jahn adopts a preferable interpretation, making *ita* refer to what precedes, and *praeceperat si fuisset* correspond to *praecepit si fuerit;* "for thus (i. e. as they did, v. 39) Aeneas had enjoined them to do, if any emergency should occur, nor venture (i. e. and that they should not venture)," &c.; v. 42 is placed in apposition to *praeceperat*, and does not depend upon *si qua fortuna fuisset.*

57. *castra fovere,* "keep close in their camp"; compare Georg. III. 420, note.

61. *Nocte super media,* "until beyond the middle of the night."

62. *asper et improbus,* "furious and impetuous"; compare Georg. I. 119.

68. *in aequum,* "upon the plain"; Wagner's interpretation, "upon equal terms," is incompatible with the use of the preposition *in.*

75. *focos,* "fires," which we must suppose them to have kindled for this purpose.

76. *Vulcanus,* "the flame."

79. *Prisca fides facto,* "the authority for the fact is of ancient date."—*sed fama perennis,* "but the tradition has been always preserved." Many critics have condemned the introduction of the fable which follows, as absurd, and beneath the dignity of an epic poem; Virgil seems to have been sensible of this objection, and here excuses himself on the ground of its being an old and universally believed legend.

84. *domito Olympo,* Olympus being subdued; i. e. "from thee, the ruler of Olympus."

85–89. The order of the words is as follows: *(Est mihi) pinea silva (in monte Ida), dilecta per multos annos; (atque) in arce summa (ejus montis) fuit lucus, obscurus nigranti picea trabibusque acernis, quo (Trojani, dum urbs manebat,) ferebant sacra: has (arbores) dedi,* &c. Heyne doubts the genuineness of verses 86 and 87.

89. *anxius angit;* Heyne, in order to avoid the alliteration, reads, on the authority of a single manuscript, *anxius urguet;* but Wagner and Jahn consider that the alliteration is intentional, and adds to the force of the expression.

93. *torquet;* compare Aen. IV. 482, note.

96. *certus,* "sure" of the safety of his ships.

99. *quaecumque evaserit,* "whichever (ship) shall have escaped"; i. e. all those which shall have escaped. One of the ships was wrecked in a storm, and four were burned by the women on the coast of Sicily.

107, 108. *tempora debita (fato).*

112. *Idaeique chori,* "choirs of Idaeans"; corybantes, by whom Cybele

is generally represented to be accompanied; we must here suppose them to have been borne along in the cloud.

118. *puppes* indicates the ancient custom of drawing up ships on the shore stern foremost, in order that they might be ready for launching.

121. This verse was probably transferred hither from Aen X. 223, by some transcriber who thought that *totidem* must necessarily correspond to *quot*.

127. *ultro* has here the force of "over and above this," "besides."

129, 130. *non exspectant;* "they (the ships) do not wait for the arms," &c.; i. e. Jupiter himself has deprived our enemies of the safety which the ships afforded, and has not left it for us to do.

132, 133. *tot millia* (*hominum*) *gentes Italae.*

138, 139. *Iste dolor*, "that grief"; namely, of being robbed of his wife; *Atridas*, "the sons of Atreus," though properly speaking it applies only to Menelaus. Lavinia was only the bride of Turnus, but since affiancing was a solemn engagement, he regards her in the same light as a wife.

140. *Sed periisse semel satis est;* "But (it will be said) it is enough for them to have perished once (in the destruction of their city; and that is true, but then) it should have been sufficient to have committed this sin (once) before, (now) thoroughly hating almost the whole (*modo non omne*) race of women."

141. *perosos* agrees with the accusative of the subject understood before *peccare*.

142. *quibus* is emphatic; "they to whom."

143. *leti discrimina parva*, "a small separation from death"; i. e. a slight defence against the death which is impending.

148. *Non armis*, &c.; he is referring to the aid which the Grecian chieftains received, in their war against the Trojans, from the arms made by Vulcan for Achilles, and from the mighty armament (*mille carinis*, used for a large number) which accompanied them.

151. This line is rejected by Wagner, principally in compliance with a law laid down by Brunck, that words ending in *ius* and *ium* formed their genitives in *i* (*auxili*, *consili*, and not *auxilii*, *consilii*), until towards the close of the life of Augustus, when the form *ii* was introduced by Propertius and Ovid. But Jahn, Forbiger, and other critics have satisfactorily proved that this law was not strictly observed, and that, independently of this verse and *fluvii*, in Aen. III. 702, which have for this reason been pronounced spurious, there are undoubted examples of the later form in Ennius and Lucretius. Jahn justly observes, that Propertius and Ovid would not have ventured upon suddenly making such a change, and that there must have been some examples of it in preceding Latin writers; at all events, the existence of the law in question is not sufficiently certain to justify us in rejecting a verse, to which, though it is not absolutely necessary to the sense, there is not any other objection of importance.

153. *certum est* (*nobis*), "we are determined."

154. *faxo*, "I will cause"; an old form, apparently contracted from *fecero*.

155. *distulit*, "deferred"; i. e. he delayed the accomplishment of their plans.

157. *Quod superest;* not *quod superest diei*, but *quod superest procurate*, I exhort you, which is the only remaining injunction, refresh your bodies. Compare Aen. V. 691.

165. *vertunt*, "invert," in order to pour out the wine into the cups.

168, 169. *armis alta tenent*, "occupy the ramparts in arms."

171. *gerunt*, "they bring together."

174. *sortita periclum*, "having distributed by lot (the shares of) the danger."

176. The next two hundred and seventy lines are taken up with the episode

of Nisus and Euryalus, which is intended to occupy the place which in the Iliad is filled by the nocturnal expedition of Diomede and Ulysses.

177. *Ida;* not the mountain of that name, but a nymph.

181. *prima juventa*, "the first (down of) youth."

182. *amor unus*, "a mutual affection."

185. *dira*, "vehement."

186. *aliquid*, for *aliud quid*.

193. *reportent*, "to convey (to him)."

194. *Si, tibi quae posco, promittunt*, "if they promise what I demand for thee." Nisus subsequently did not make any demands, but Ascanius probably anticipated them by offering rewards.

203. *Sublatum*, "educated." — *nec tecum talia gessi*, "nor have I so behaved towards you" as to justify you in refusing my companionship.

204. *secutus*, "following," i. e. since I have been following. — *fata extrema*, "his hazardous fortunes."

205. *Est hic*, "there is here"; pointing to himself.

206. *vita bene emi*, "to be cheaply purchased with life.'

214. *solita fortuna*, "accustomed (bad) fortune"; fortune is often described as envious of the success of brave deeds.

217. *sola e matribus;* compare Aen. V. 715. Spence thinks that there is a discrepancy between this passage and Aen. XI. 35, where a crowd of Trojan women is spoken of; but the poet does not mean that the mother of Euryalus was the only woman, for the Trojans were doubtless mostly accompanied by their wives, but that she was the only aged matron.

223. *regem;* Ascanius.

232. *pretium morae*, "worth the delay" which it would occasion in their deliberations.

233. *trepidos*, "eager."

236. *Quae ferimus*, "which we propose."

238. *in bivio portae*, "where the road issuing from the gate divides."

241. *Quaesitum;* the supine; "to fetch," or "in order to fetch."

242, 243. *Mox hic* — *(nos) affore cernetis*.

245. *Venatu assiduo*, "in often-repeated hunting expeditions."

249. *certa*, "firm," "determined."

254. *mores vestri*, "your own feelings."

255. *integer aevi*, "in the flower of his age."

260. *fides*, "hope"; *fides* is that in which we place trust or confidence.

261. *In vestris pono gremiis*, "I place in your bosoms," i. e. I commit to your keeping.

266. *quem dat Dido*, for *quem possideo donatum a Didone*.

268. *dicere sortem;* the common reading is *ducere sortem*, but the best manuscripts have *dicere*. *Ducere sortem* would be said of the soldiers who divide the booty; *dicere*, of the chief who orders and superintends the division.

272, 273. *matrum corpora*, for *feminas*.

273. *suaque omnibus arma*, "and the arms belonging to all these."

274. *campi;* this alludes to the private possessions of the king; see below, v. 388.

280. *fides*, "confidence."

281. *nulla dies*, "no (future) time."

282. *arguerit*, "shall prove me"; *arguerit* is used for *arguet*, because he speaks of the time as already completed.

282, 283. Various interpretations are given of this passage; Heyne reads *arguerit; tantum: Fortuna secunda Aut adversa cadat*, which Wagner has retained, though he does not seem quite to approve of it; according to this reading, we must understand *promitto* after *tantum:* "thus much (I promise),

whether fortune fall out favorable or adverse." But this is doing great violence to the text, which ought to be *sive fortuna secunda, sive adversa cadat*. The Medicean, and one or two other manuscripts, have, instead of *Aut*, *Haud*, which was formerly written *haut*, and may easily have been changed into *aut* by ignorant transcribers (see Ecl. III. 109, note). This reading has supplied Jahn with a far better interpretation: "if only fortune, (now) favorable, do not turn out adverse." Compare Symmach. Epist. I. 28: *Nec umquam dissimilem scriptis talibus dies arguerit: tantum fortuna munifica posterorum secundet optata.*

286. *Mecum excedentem*, for *quin mecum excederet*.

288. *Inque salutatam*, for *et insalutatam*.

296. *Sponde*, scil. *tibi;* promise thyself; "be confident." The common reading is *spondeo*, but Virgil never shortens the final *o* except in the words *ego*, *duo*, *scio*, *nescio*, and *modo;* and even *scio* and *nescio* were probably pronounced *scjo* and *nescjo*.

298, 299. *nec partum gratia talem parva manet*, "nor does small gratitude await her for having given birth to such a son"; literally, "await such a birth."

300. *ante*, "before" me.

311. *Ante annos*, scil. *viriles*.

313. *nubibus*, "to the clouds," or, as we should say, "to the winds."

315. *ante;* it seems doubtful whether this means "before" they reached the enemy's camp, or "before" they completed their journey, or "before" they themselves perished. Heyne prefers the second interpretation, but the first may be defended on the ground that those whom they slew were outposts, stationed by Turnus between the two camps.

317. *arrectos;* the chariots, being on two wheels, would tip back upon the horses being unharnessed, so that the pole and fore part would rise straight up into the air.

322. *consule longe*, "keep a good look-out"; literally, "look out to a distance."

323. *vasta dabo*, for *vasta faciam*, "I will lay waste."

324. *vocem premit*, subdues his voice; "is silent."

325. *tapetis;* carpets for a couch, which was covered with carpets.

330. *premit*, for *opprimit*, "he kills."

332. *ipsi domino;* Remus.

335. *plurima*, for *plurimum*.

337. *deo*, i. e. *Baccho*, *victus*, "overcome by wine."

337, 338. *si illum aequasset nocti ludum*, "if he had made that sport equal to (i. e. as long as) the night."

345. *Ignaros*, because they were asleep.

348. *assurgenti;* he had been lying down, or crouching behind a large wine-vessel, and "as he rose," Euryalus plunged the sword into his breast. — *multa morte recepit*, "drew it back with (i. e. after having inflicted) much (i. e. violent) death."

349. *ille;* Rhoetus. — *Purpuream animam*, "purple life"; i. e. blood.

350. *hic;* Euryalus. — *furto*, i. e. *furtivae caedi*.

352. *rite*, "according to (military) custom."

359. *phaleras;* the *phalerae*, though usually an ornament for horses, were also worn by men, and especially by horsemen.

363. *Post mortem* (*hujus*, scil. *nepotis*).

364. *nequidquam*, because not to enjoy it long.

365. *habilem*, "convenient," fitting the head well.

371. *muroque subibant*, "and were drawing near the wall"; this must mean the wall of the Trojan camp which Turnus was besieging; for the Rutuli had not fortified their encampment.

375. *Haud temere est visum*, "it was not seen unobserved"; Volscens did not omit to take notice of it.

377. *tendere* (*verbis*), "replied."

379. *divortia*, "the cross-ways"; the places where roads branch off.

383. *Rara lucebat semita*, "a pathway was faintly visible (in Greek διαγλαύσσει) here and there"; compare *rara umbra*, Ecl. VII. 46, note.—*calles*, "tracts of brushwood"; it is thus used by Livy, *saltus callesque*.

385. *fallit*, "leads him astray."—*regione viarum*, for *a via*.

386. *imprudens*; not perceiving that Euryalus was left behind.

395. *in medio* (*est*), "intervenes."

400. *in hostes*; Heyne and several other editors read *in enses*, in order to avoid a repetition of Aen. II. 511; but the best manuscripts concur in *hostes*.

408. *tholo*; *tholus* is the vaulted ceiling inside a temple.—*fastigium*; what we call "the pediment," but French and Italian architects "the frontispiece"; the triangle, which has for its base the cornice of the entablature, and for its sides the cornices which terminate the roof; the fastigium in the front is generally supported by pillars, and may be seen in any rectangular building of Grecian or Roman architecture.

417. *summa ab aure*, "from the tip of his ear."

421. *ardens*; "burning" to rush upon the assailant, he did not see in which direction to rush.

426. *tantum dolorem*; namely, that of seeing Euryalus slain.

427. *Me, me*, (*petite*).

435–437. The former of these beautiful comparisons is borrowed from Catullus, and the latter from Homer.

444. *exanimum*; *exanimus* and *exanimis* are both found; Virgil seems to use the former in the nom. sing. of the neuter gender, in the gen. sing., and the dat. and abl. plur., and the latter in the nom. sing. of the masculine gender, in the dat. and abl. sing., and the nom. and acc. plur.; in the acc. sing. both forms are used, according to the laws of euphony; Heyne thinks that in this verse euphony requires *exanimem*, and Wagner, *exanimum*.

445. *placida morte*; he now dies contentedly, since he had succeeded in avenging his friend.

449. *pater Romanus*; Augustus and his successors; he was commonly called *pater patriae*; and Horace says, *Hic ames dici Pater atque Princeps*. Niebuhr, however, thinks that *pater Romanus* means the same as *civis Romanus*.

461. *Jam sole infuso*, "the (light of the) sun being now shed (over the earth)."

464. *rumoribus*, "reports" of what had happened in the night.

471. *movebant*, "moved them (to sadness)"; they were cast down on account of the absence of Aeneas, and the sight of the well-known faces affected them at the same time (*simul*) still further.

476. *radii*, "the shuttle."

481. *ille*; several editions read *illa*, which destroys much of the beauty of the passage; *ille* implies, "so different from him who was the solace of my old age."

486. *in tua funera*; all the manuscripts agree in the reading *nec te tua funera*, of which no satisfactory interpretation can be given. Wagner has given *funere*; but the emendation of Donatus, adopted by Jahn, which is here followed, has the advantage of being the slightest departure from the manuscripts.

489. *et solabar*, for *solans*.

491. *funus*, "corpse."—*Hoc*, scil. *caput*.

492. *hoc*, "for this," "on this account."

500. *incendentem*, "exciting."

505. *testudine;* see Aen. II. 441, note.
508. *interlucetque corona,* "and the circle (of defenders) shows openings" through it; i. e. has gaps.
513. *tectam;* "covered" by their shields, while forming the testudo.
514. (*Rutulos*) *ferre juvat.*
518. *caeco Marte,* because under the testudo they were unable to see.
522. *Pinum,* "a pine-tree" converted into a torch.
525. *Vos, o Calliope, precor;* "I beseech thee, O Calliope, and thy sister Muses." Compare Aen. I. 140: *vestras, Eure, domos.* — *adspirate canenti,* "aid me with your inspiration while I sing."
528. *oras belli,* "the events of the war"; literally, the limits, i. e. all that is comprised within the war.
529. This line is wanting in many manuscripts.
530. *pontibus altis;* we must suppose this tower to have been a kind of outwork, connected with the walls of the fortification by bridges.
533. *defendere,* scil. *turrim.*
540. *peste;* the fire, as Aen. V. 683.
547. *vetitis,* "forbidden" on account of his youth.
548. *parma inglorius alba,* "undistinguished (by any armorial device) with a white shield."
558. *tecta,* "the summit of the rampart."
562. *Pendentem,* "as he was hanging" from it.
564. *Jovis armiger;* the eagle.
566. *Martius,* "sacred to Mars."
568. *fastigia,* "the battlements" of the towers.
572. *longe fallente,* "deceiving (because coming unexpectedly) from a distance."
577. *projecto tegmine,* "his shield being thrown aside."
578. *ergo,* "therefore," because by throwing away his shield he had exposed his side.
582. *Pictus acu chlamydem,* "with an embroidered cloak"; literally, "embroidered with a needle as to his cloak." —*ferrugine Hibera,* "Spanish purple"; a purple of very dark hue.
584. *matris luco;* the common reading is *Martis luco;* but there is no other passage which makes any mention of Mars among the Sicilians. Heyne has *Matris,* instead of *matris,* and refers it to Ceres, who is sometimes called simply *Mater;* but it is more natural to suppose that the nymph, "his mother," is meant.
587. *Ipse,* for *ipse manu,* "with his hand."
588. *liquefacto plumbo;* lead melted into the form of a bullet.
589. Heyne remarks that *arena* seems to be improperly applied, as they were standing on the wall or rampart.
593. *minorem,* scil. *natu.*
595. *digna atque indigna;* praises of his own companions, and reproaches, after the manner of barbarous nations, of the enemies.
596. *novo regno,* "his new royal dignity" acquired by his marriage with the sister of Turnus. Wagner, however, suggests that Numanus, v. 592, may mean the king of the Numani, as Rutulus is used for the king of the Rutuli; *cognomen,* v. 593, then means, as it sometimes does, simply "his name," and *novo regno,* that he had lately succeeded to the royalty.
602. *fandi fictor,* i. e. *qui ficta fatur,* "deceptive in speech."
603. *primum;* at the very commencement of life.
606. *cornu;* compare Aen VII. 497, note.
609, 610. *versa hasta,* "with the inverted spear"; they made use of the spear as a goad in ploughing.

614. *Vobis*, &c.; the inhabitants of Troy held much intercourse with the Phrygians, and had doubtless some of their luxurious and effeminate habits.

616. *redimicula mitrae;* compare Aen. IV. 216, note.

618. *biforem cantum;* it is doubtful whether the Phrygian pipe was a single pipe with two stops, or, as is asserted by Varro, a double pipe, that on the right hand having one stop, and that on the left two.

619. *buxus*, properly "the wood of the box-tree," is applied also to many articles made from it; here it means a "pipe," called Berecyntia, because used in the worship of Cybele.

621. *canentem*, "uttering." — *dira*, "reproaches."

622. *nervo equino*, "the string made of horsehair."

628. *pariter caput cum matre ferentem*, carrying its head on a level with its mother; i. e. "which has already grown as high as its mother."

631. *una*, "at the same moment."

636. *Hoc tantum (dixit) Ascanius.*

641. *Macte (esto)*, "increase"; the vocative case of the old word *mactus* (from *mauctus*, i. e. *magis auctus*); the nominative was obsolete, and the vocative was used in its place. — *sic itur*, thus is it gone; i e. "this is the way to."

643. *Gente sub Assaraci*, "under the race of Assaracus"; an allusion to the conquest of the world, and the establishment of universal peace by Augustus, who claimed to be one of the descendants of Aeneas, and so of the race of Assaracus.

644. *Nec te Troja capit;* i. e. you deserve a wider sphere than Troy now offers.

647. *Antiquum in Buten*, "into (that of) the aged Butes."

648. *ad limina custos*, "door-keeper."

651. *saeva sonoribus arma*, "arms terrible in their sound."

653. *impune;* without injury to yourself.

655. *et paribus non invidet*, "and does not grudge thee"; i. e. "he grants to thee." — *armis*, because the bow was the weapon peculiarly belonging to Apollo.

657. *medio sermone*, "as he spoke thus."

661. *numine*, "the authority."

670. *In vada*, "into the waters"; opposed to *humum*, in the preceding verse.

674. *patriis*, because they were born and brought up on Mount Ida.

677. *pro turribus*, "in the place of towers," one on each side of the gate.

679. *liquentia*, the same as *liquida*, "clear."

686. *Agminibus totis*, "with whole bands" of followers.

688. *animis discordibus;* i. e. of the Trojans.

695. *fratresque superbos;* Pandarus and Bitias.

697. *Thebana;* this applies to Thebes in Mysia.

698. *cornus;* a weapon made of cornel-wood; compare Georg. II. 447, note.

699. *stomacho*, "the throat."

700. *specus*, "the gaping wound." — *atri vulneris*, "of black blood."

705. *phalarica;* the phalarica, or falarica, was a very ponderous spear with an iron head a cubit in length, and a ball of lead at the other end; it was impelled by the aid of twisted ropes, and hence Virgil calls it *contorta.*

709. *et clypeum ingens intonat super (immania membra collapsa); clypeum* is here of the neuter gender, and in the nominative case.

711. *Saxea pila cadit*, "the stone pile falls." It appears from the letters of Pliny, that some of the beautiful villas which once covered this delightful coast were built projecting into the sea, being erected upon vast piles sunk for the purpose; Virgil compares the fall of Bitias to that of a mass of stone and cement prepared beforehand (*constructam ante*), and of large

masses (*magnis molibus*), and thrown into the sea (*ponto*, for *in pontum*) in order to form such a foundation.

712. *sic* repeats the idea of comparison conveyed by *talis*.

713. *vadis*, "the bed of the sea."

715. *alta;* some critics have objected to the use of this epithet, that the island of Prochyta (now Procida) is one dead flat; but *alta* is applied to all islands, inasmuch as they rise out of the sea.

715, 716. *imposta durum cubile*, "placed as a hard couch." Homer makes the couch (εὐνάς) of Typhoeus to have been εἰν Ἀρίμοις, in Cilicia, Il. β. 783; Pindar and other writers placed him under Mount Aetna; but the Roman poets transferred him to the island Aenaria (now Ischia), and composed for it out of the Greek words εἰν Ἀρίμοις the name Inarime.

720. *conveniunt* (*Rutuli*).

728, 729. *Demens, qui non viderit*, "madman, who saw not"; i. e. madman, for not seeing.

731. *effulsit;* Heyne and others read *offulsit*, for which Jahn and Wagner have adopted *effulsit; offulsit oculis* would be "flashed upon his eyes from another quarter"; *effulsit oculis* is "flashed forth from his eyes."

733. *mittit*, scil. Turnus.

734, 735. *Agnoscunt — turbati;* i. e. *agnoscunt et turbantur.*

737. *dotalis regia;* Laurentum, the residence of Latinus, whose kingdom was to be the dowry of his daughter.

747. *versat*, "brandishes."

748. *neque enim is teli nec vulneris auctor;* "for the author of the weapon and the wound (i. e. the man who wields the weapon and inflicts the wound) is not such a one (i. e. so weak, that thou canst escape)."

757. *si ea cura subisset*, "if this thought had occurred" to.

762, 763. *succiso poplite excipit;* i. e. *excipit et succidit poplitem.*

771. *jacuit;* the perfect tense emphatically describes the rapidity of the action, which is completed as soon as undertaken.

776. *cordi* (*erant*). — *numeros intendere nervis;* properly, the strings of the lyre (*nervi*) are said to be stretched; but here Virgil, by a figure, speaks of numbers (i. e. poetry) being stretched to the strings, by which is meant "to sing poetry to music."

777. *equos*, for chariots; i. e. "chariots of war."

782. *ultra*, "beyond" these.

791. *hoc*, "thereupon."

794. *acerba tuens*, "looking savage." Lucretius had already described a dragon as *asper, acerba tuens.*

802. *Juno:* it is remarkable that the poet only implies, and has not expressly stated, the presence of Juno at this battle.

803. *Sufficere*, "to supply."

804. *germanae*, "to his sister." Juno was both the sister and the wife of Jupiter.

806. *clypeo*, "with the shield," by parrying the strokes. — *subsistere*, "to resist."

809. *aera fatiscunt*, "the brazen (helmet) stands open."

811, 812. *et ipse Mnestheus*, "and chiefly Mnestheus."

813, 814. *piceum flumen*, "a black stream," mingled with blood and dust.

816. *Ille cum gurgite flavo*, "the river with its yellow waters"; not *ille accepit venientem cum gurgite flavo*, for *in gurgitem flavum*, as Heyne would have it.

817. *mollibus extulit undis*, "bore him along on gentle waves"; i. e. bore him along gently on his waves.

818. *caede*, for *sanguine.*

THE AENEID.—BOOK X.

ARGUMENT. — Jupiter calls a council of the gods, and exhorts them to concord. Venus and Juno mutually accuse each other of being the cause of the war, and Jupiter declares his intention of remaining neutral. The Rutuli in the mean while continue the attack until the arrival of Aeneas, who approaches the scene of the conflict with a fleet of thirty ships, containing his new allies, when they abandon the attempt upon the camp, and endeavour to oppose his landing. A fierce battle ensues, in which several of the chieftains are slain, and Turnus, engaging in single combat with Aeneas, is conveyed to Ardea by Juno, who fears for his safety. The deaths of Mezentius and Lausus are described.

1. *domus Olympi*, "the palace (of Jupiter) on Mount Olympus"; in which the council of the gods was supposed to assemble. In using the word *omnipotentis*, he attributes to the palace the epithet which belongs to the god who inhabits it.

5. *tectis bipatentibus*, "in the building opening with doors at each end," after the manner of the ancient temples.

6. *quianam*, "why," "wherefore."

7. *Versa retro*, turned back, i. e. "changed."

10. *ferrum lacessere*, "to excite the sword," i. e. war.

11. *ne arcessite*, "do not hasten it on."

13. *Alpes apertas*, "the Alps thrown open" for the passage of the Carthaginian army.

14. *res rapuisse*, "to plunder."

15. *Nunc sinite*, "now leave (things) alone"; i. e. do not interfere.

18. *potestas*, the power, i. e. "who hast power."

19. *aliud quid sit;* most of the other gods were on the side of Juno.

24. *moerorum*, an old form, for *murorum*.

25. *levari*, "to be relieved from."

27. *exercitus alter;* the first having been that of the Greeks under Agamemnon.

29. *mea vulnera restant*, "my wounds remain"; i. e. it remains for me to be wounded, as before, by Diomede.

30. *Et tua progenies demoror*, "and I, thy daughter, wait for"; i. e. "shall have to sustain."

34. *Manes;* those of Hector, of Creusa, and of Anchises.

39. *Nunc etiam*, "and now, also," what she had not done before.

40. *movet;* Juno, understood to be alluded to in *quisquam*, v. 34.

42. *Nil moveor*, "I am not moved by"; i. e. I do not care for. — *imperio*, the empire which Jupiter had promised; Aen. I. 257. — *speravimus ista*, "we hoped (that you would grant) that."

52. *Idaliaeque domus;* as there is only one passage in which Virgil uses the form *domus* for the nom. plur. (Georg. IV. 481), it is better to take it here to be the nom. sing. and *Idaliae* the gen. sing.

55. *pestem*, "the destruction."

59. *Non satius*, "would it not have been preferable."

61, 62. *revolvere casus Iliacos*, "to undergo the calamities of Troy."

64. *obductum dolorem*, "my concealed grief."

68. *furiis*, "the ravings"; Cassandra was the first to prophesy to Aeneas his future destiny; see Aen. III. 183.

69. *ventis;* in allusion to his sailing up the Tiber to the residence of Evander.

70. *puero;* Ascanius.

71. *Tyrrhenam fidem agitare*, "to excite (i. e. to endeavour to form) a Tuscan alliance."

74. *Indignum est*, "it is shameful" (you say).

76. Pilumnus was one of the gods of the Latins, and Venilia a sea-nymph; Turnus, therefore, as Juno intimates, is as much of divine origin as Aeneas.

77. *Quid*, "what (is it) that the Trojans."

79. *pactas*, "betrothed brides"; alluding to Lavinia. The plural is used for the singular.

80. *manu;* by bearing symbols of peace in their hands; compare Aen. VII. 237.—*puppibus*, for *navibus;* a shield was raised on the ship as a signal of war.

81. An allusion to the rescue of Aeneas by Venus from his combat with Diomede.

82. Juno here imputes to Venus what was in fact done by Neptune.

85. *Aeneas abest*, "Aeneas (you say) is absent."

87. *gravidam bellis*, "which wages many wars."

89. *an qui*, "or the person who"; Venus herself is in fact meant, though *qui* is used absolutely in the masculine gender.

92. *Dardanius adulter;* Paris.—*Spartam expugnavit*, "debauched Sparta," for "the queen of Sparta."

94, 95. *querelis assurgis*, "you rise with complaints"; i. e. in order to make complaints.

98. *deprensa*, "caught," "intercepted."

103. *Zephyri posuere* (*se*); i. e. *quievere;* compare Aen. VII. 27.—*premit* (i. e. *comprimit*) *placida aequora pontus;* "the sea smooths its placid surface," becomes calm.

107. *quam quisque secat spem*, "whatever hope each may cut out, i. e. form, for himself."

108. *fuat;* the pres. subj. of the obsolete word *fuo*, whence are formed also the perfect *fui* and the participle *futurus*.

109. *obsidione Italum*, "by siege of the Italians."—*fatis*, "in accordance with the fates."

110. *Sive errore malo Trojae*, "or whether by a fatal error of Troy," i. e. of the Trojans in interpreting the oracles.—*monitisque sinistris*, "and false prophecies."

111. *Nec Rutulos solvo;* "nor do I release the Trojans" from whatever they are fated to suffer.—*Sua cuique exorsa*, "the things which each has undertaken."

111, 112. *laborem fortunamque*, "calamity or good fortune," i. e. defeat or victory.

113–115. Compare Aen. IX. 104–106.

122. *corona;* see Aen. IX. 508, note.

130. *Hi jaculis, illi saxis;* both parties belonging to the besieged Trojans.

131. *Molirique — nervoque;* the repetition of the conjunction intimates that *alii — alii* must be supplied.

133. *puer detectus*, "uncovered," (*quod ad*) *caput honestum*.

134. Ascanius was as much distinguished from those by whom he was surrounded as the jewel is from its setting.

135. *per artem*, "skilfully."

136. *terebintho*, "the wood of the turpentine-tree," which was abundant near Oricus.

138. *molli auro*, "of ductile gold."

139. *magnanimae gentes;* it appears at first sight doubtful to whom the

poet can be referring in these words, and some editors have changed them into *magne animae*, and others read *magnanime*. Virgil evidently had the μεγάθυμοι Ἀχαιοί of Homer in his mind; and all difficulty will disappear if we suppose *magnanimae gentes* to be put for *magnanima tua gens*, as in Aen. VIII. 328, *Sicanae gentes* stands for *gens Sicanorum*. Ismarus was a Lydian, *Maeonia domo*, and although there is no express mention of a body of Lydians accompanying Aeneas, it yet appears very probable, especially if we compare Aen. I. 113.

141. *generose*, "nobly born."

143. *pulsi Turni*, as related at the close of the ninth book.

147. *media nocte;* in the night which followed the conflict of the first day; for it is evident that a night had intervened, and that in this tenth book are contained the events of a second day's battle.

149. *Regem;* Tarchon; compare Aen. VIII. 478 – 493.

152. *humanis quae sit fiducia rebus*, "what confidence is to be placed in (the stability of) human affairs"; i. e. that there is no confidence to be placed, that, after the expulsion of the Trojans, Mezentius may, by the aid of Turnus, regain his kingdom.

154. *libera fati;* a person is said to be bound by (*obligatur*) any condition which is imposed upon him by an oracle or prophecy, and therefore when he has fulfilled that condition he is "free" from it; by *fati* is here meant the prophecy that they were to be led by a foreigner.

155. *gens Lydia;* the Etrurians, according to tradition, came from Lydia.

157, 158. The rostrum itself was formed into the shape of lions; and over these was the parasemon or figure-head, which represented Mount Ida, perhaps, as suggested by Spence, personified under a symbolic form. But Virgil appears to have forgotten that it was not a Trojan ship in which Aeneas is now sailing, unless he means that these were ornaments added for the purpose of gratifying him.

161, 162. *opacae noctis iter*, the path of the dark night, i. e. "by which they find their path in the dark night."

166. *aerata Tigri;* with a Brazen rostrum having the form of a tiger.

169. *Goryti*, or *coryti*, from the Greek γώρυτος; "quivers."

172. *mater*, for *patria*.

175. *hominum divumque interpres*, "a mediator between men and gods"; i. e. an interpreter of the will of the gods to men.

178. *densos acie*, "who fight in close ranks."

179, 180. *Pisae urbs, Alpheae ab origine, Etrusca solo, jubent hos parere.*— *Alpheae*, Alphean, i. e. Elean.

183. *Qui Caerete domo*, "who are at Caere as their home"; whose home is Caere.

188. *Crimen amor vestrum;* the meaning of this verse is obscure, and the reading is supposed to be very corrupt, if not entirely spurious. Brunck, and several other commentators, make the whole line parenthetical, and punctuate thus: *Crimen, Amor, vestrum;* i. e. *quae tibi, Amor, et matri tuae crimini, et insigne paternae formae sunt.* The reading of Wagner, which has here been adopted, includes only *crimen amor vestrum* in the parenthesis, and makes it signify, "love is chargeable with you"; i. e. love is the cause whence you (the swan-plumes) originated; *crimen* often signifies that to which the blame of any thing is due, i. e. the cause of it; see Aen. XII. 600, *crimenque caputque malorum.*—*formaeque insigne paternae*, "the symbol of the (changed) form of his father"; the conjunction must not be rendered into English, as this clause is placed in apposition to *pennae*, and *que* is only added in order to resume the subject after the interruption caused by the parenthesis.

190. *umbram sororum;* the shade of the trees into which his sisters had been converted.

192. *duxisse*, for *induxisse sibi*, "acquired."
193. *Linquentem*, for *liquisse.*
194. *aequales comitatus catervas*, "accompanying equal bands"; i. e. himself a Ligurian in the company of Ligurians.
196. *saxum minatur;* the Centaur, which was the figure-head of the ship, was represented holding a stone in his hands, and on the point of dashing it down upon the waves.
201. *non genus omnibus unum*, "all (the Mantuans) are not of one race"; *omnibus* does not refer to the troops of Ocnus; the whole passage is a digression on Mantua.
202. *Gens triplex*, "three tribes," descended respectively from Greeks, Tuscans, and Umbri.—*populi sub gente quaterni*, "four parishes under each tribe"; the *populi*, according to Niebuhr, correspond to the Greek δῆμοι.
203. *vires*, "the strength"; the Tuscans predominate.
204. *Hinc in se armat*; i. e. they joined in order to fight against Mezentius.
205. *patre Benaco;* the river Mincius is said to issue from the lake Benacus, now Lago di Garda, though in reality it rises in the Alps, and flows through the lake.
206. *Mincius;* the ship had for its figure-head a figure personifying the river Mincius.
207. *centena arbore*, "with a hundred oars."
208. *marmore;* see Georg. I. 254, note.
210. *laterum tenus*, "down to his waist."
214. *aere secabant;* compare Aen. I. 35, note.
215. *dies;* this was the day on which the Rutuli besieged the Trojan camp; Aen. IX. 459–818.
220. *comitum*, "his companions"; because these ships, before they were converted into nymphs, had come with him to Italy.
221. *Numen habere maris*, for *numina esse maris.*
222. *pariter*, "with equal speed."
224. *lustrant choreis*, "surround him in dances," "sport around him."
226. *ipsa* makes a distinction between the whole nymph, and a part of her body, *dextra.*
229. *velis immitte rudentes;* compare Aen. VIII. 708.
230. *Nos sumus, Idaeae — pinus*, "it is we, the ships"; not, as the common reading has it, *Nos sumus Idaeae — pinus*, "we are the ships."
233. *invitae;* nothing, says Segrais, can exceed the politeness of this nymph; she tells Aeneas that she would have chosen to remain in his service in preference to being made a goddess.
237. *horrentes Marte*, "bristling with arms."
238. It appears that, while Aeneas was proceeding by sea with the infantry, he directed the cavalry supplied by Evander, which had accompanied him to Caere, and that of his new allies, the Tuscans, to proceed along the sea-shore to his camp; they were approaching it, when intercepted by Turnus.
242. *Primus*, "at once"; *Aurora veniente primus jube* is the same as *quum primum exorta erit Aurora, jube.*
249. *Inde aliae (nymphae) celerant cursus (aliarum navium).*
252. *cui cordi (sunt)*, "to whom are dear."
253. *ad frena leones*, "yoked lions," literally, "lions for the reins"; like *ad limina custos*, Aen. IX. 648.
254. *propinques*, bring near. i. e. "bring to pass."
256. *revoluta ruebat*, "was returning in its revolution"; see Aen. II. 250, note.
258. *Principio sociis edicit;* these words form the apodosis of the sentence, *Tantum effatus: et interea—fugarat* being the protasis: "when he had thus

spoken, and while daylight was in the mean while appearing, he gave orders," &c. — *signa sequantur*, "that they should obey the signals."

259. *animos aptent armis*, "fit their minds (i. e. nerve themselves) for combat.'

266. *Notos*, "south winds," for southern regions, from which they migrate in the summer. Heyne takes *Notos* to mean "cold, wintry winds," and thinks that it refers to the departure of the cranes; the comparison is, however, more perfect, if we refer it to their approach to the shores of Italy.

269. *allabi* (i. e. *affluere ad litus*) *totum aequor* (*cum*) *classibus*.

270. *apex*, his "helmet"; literally, the cone on the top of the helmet, into which the crest was inserted.

273. *Sirius ardor*, for *Sirius ardens*.

274. *morbos ferens*; the excessive heat of the dog-days was then, as now, accompanied by fever and other complaints.

279. *perfringere*, "to accomplish"; *perfringo* is the same as *rem penitus frango*, *rem conficio*.

280. *In manibus Mars ipse*, "the conflict is now close at hand."

288. *Pontibus*, "the platforms," ἐπιβάθρα, ἀποβάθρα, used for embarking in or disembarking from a ship. — *servare recursus*, "watched the reflux" or retreating of a wave.

289. *brevibus*, "shallow water."

290. *Per remos*; leaping on shore "by means of the oars," using them as leaping-poles.

291. *Qua vada non spirant*, "where there were no foaming breakers"; literally, "where the shoals do not foam"; see Georg. I. 327.

292. *inoffensum*; not broken against rocks.

295. *Tollite*, scil. *remos*.

299. *tonsis*; compare Aen. VII. 28, note.

302. *innocuae* has here a passive signification, "unhurt."

303. *dorso*, "a sand-bank."

304. *fluctus fatigat*, "sustains the dashing of the waves"; more literally, "buffets the waves."

307. *retrahit pedes*, "drags back their feet"; i. e. hinders them from obtaining a footing.

310. *turmas agrestes*; the Latin forces were composed of the rustic population.

311. *omen pugnae*, "an omen of (the result of) the battle."

313, 314. *perque aerea suta, per tunicam*; the *que* must be repeated with the second *per*.

314. *squalentem auro*, "scaled with gold," covered with golden scales. — *haurit*, "pierces." — *apertum*; laying it open by the blow.

316. *Phoebe*; Servius asserts that every child brought to life by medical skill after the mother's death was dedicated to Apollo, the patron of physicians.

317. *Nec longe*, "and not long afterwards."

321. *usque dum*, "so long as."

322. *Pharo*; the dative case.

325. *nova gaudia*, "a new object of affection."

326. *securus amorum*, "not caring (now any longer) for love."

340. *hasta*; we must suppose that this is a second spear hurled by Aeneas. The poet, vv. 332 – 336, prepares us to hear of this spear performing some extraordinary deed, and some commentators have therefore supposed that the same spear pierced through the breast of Maeon, and, passing through him, wounded the arm of Alcanor, who was running up to support him as he fell; but it is impossible, on this supposition, to reconcile its continuing its flight (*servat tenorem*) with the fact related directly afterwards (*jaculo fratris de corpore rapto*).

345. *Curibus*, "from Cures." Jahn suspects that *curibus* means some species of weapon, and that it ought to be *Curibus fidens*, *primaevo*, &c.

347. *graviter pressa*, "driven with force."

350. *Boreae de gente suprema*, "of the ancient race of Boreas."

359. *omnia*, "all things"; the elements.

363. *torrens;* a stream emptying itself into the Tiber.

369, 370. *vos (precor) et per fortia facta, per (que) nomen*, &c.

370. *devicta bella*, "the battles which you have successfully fought."

371. *quae nunc subit*, "which now rises in me," *patriae aemula laudi*, "emulous of my father's fame"; i. e. that I may rival the glory of my father.

377. *magna pontus*, "the great ocean." — *maris objice*, "with a barrier of waters."

378. *pelagus*, "the deep." — *Trojam*. the new Troy; the camp of Aeneas.

382, 383. *discrimina dabat costis*, "divided the ribs."

384. *non super (hoc) occupat*, "does not strike over this"; i. e. while thus engaged.

391. *Daucia — simillima proles*, "sons of Daucus, closely resembling each other." — *Thymber;* Virgil uses two forms of this word, *Thymber* and *Thymbrus;* the vocative case of the first is here employed, that of the second in v. 394.

392. *Indiscreta*, "not to be distinguished from each other." — *suis parentibus*, *gratusque error*, a pleasing mistake; i. e. "the cause of pleasing mistakes."

395. *suum*, "its owner."

396. *micant*, "move rapidly."

398. *viri;* of Pallas.

400. *Hoc spatium*, "this was an interval." Pallas was in the act of throwing a spear at Ilus, when Rhoetus passed, in flying from Teuthras and Tynes, and intercepted the weapon. Ilus, it appears, however, from this line, though it is not expressly stated, soon afterwards was slain by Pallas.

405. *optato*, "according to wish."

406. *silvis*, "stubble," which was burnt to fertilize the soil; compare Georg. I. 76. — *Dispersa*, because set on fire in different spots.

407. *Correptis subito mediis*, "the space between (the fires) suddenly catching."

407, 408. *una acies Vulcania*, "one line of flame."

412. *se in sua colligit arma*, "covers himself with his shield"; literally, collects himself within his arms.

418. *canentia lumina*, "his aged eyes"; *canentia* signifies "hoary," and is of course not strictly applicable to the eyes, but must be taken in its wider signification as an attribute of old age. Heyne unnecessarily refers it to the eyebrows.

419, 420. *telis sacrarunt Evandri*, "devoted him to the weapons of Evander," borne by Pallas; see v. 394.

423. *tua quercus;* this must have been an oak on the banks of the Tiber, sacred to the river-god, which Pallas promises to adorn with the arms and spoils of Halaesus.

425. *inermum;* by covering Imaon with his shield, he exposed his own side.

426, 427. *Lausus non sinit agmina perterrita (esse)*.

427. *belli*, "of the war"; i. e. of the combatants.

428. *nodumque moramque*, "an obstacle and cause of delay"; *nodus* is a knot in a tree, which is an obstacle to a person trying to split it.

432. *Extremi addensent acies*, "the farthest (rear) ranks crowd forward."

439. *soror alma;* Juturna, the sister of Turnus, has not previously been mentioned; she was a water-nymph and goddess of a stream flowing into the Tiber; hence her presence at this spot requires no explanation. See Aen. XII. 138.

444. *aequore jusso*, "from the plain which it was commanded to them" to quit.

445. *tum*, "then," i. e. after the departure of the Rutuli.

447. *obit omnia*, "surveys his whole body."

455. *meditantem in proelia*, "preparing for battle."

457. *contiguum*, "within reach."

458. *Ire prior*, "(determined) to advance first."

463. *ferant*, "endure."

466. *genitor natum affatur;* Jupiter addresses his son (Hercules).

467. *irreparabile*, which cannot be renewed, "irrecoverable."

473. *rejicit*, "averts."

475. Heyne rejects this line as useless; but, on the contrary, it is intended to show the ardor and youthful energy of Pallas, who draws his sword as soon as the spear has left his hand.

476. *humeri tegmina summa*, "the highest part of the covering (shield) of the shoulder."

477. *viam molita*, "forcing its way."

478. *strinxit de corpore*, "grazed the body"; the Greek expression is similar, τοῦ σώματος ἐπέγραψε.

481. *mage*, for *magis;* used only by poets.

487. *animus*, for *anima.*

490. *super adsistens*, "standing over," i. e. by him.

492. *Qualem meruit*, "such as he has deserved" that he should be sent back.

494, 495. *Aeneïa hospitia*, "the hospitality shown to Aeneas."

497. *Impressum nefas*, "the crime embossed upon it"; i. e. the story of the murder of their husbands by the fifty daughters of Danaus.

500. *gaudet potitus*, "rejoices that he has obtained"; a Greek use of the participle.

503. *emtum magno*, "purchased at a great price"; i. e. when he would give a great price that Pallas had been untouched by him.

511, 512. *tenui discrimine leti esse suos;* that his forces are at a small distance from destruction; i. e. "in great danger of destruction."

512. *Teucris;* they were the subjects of Evander, but are here called Teucri because fighting for Aeneas.

518. *educat;* for *possidet eductos;* compare Aen. IX. 266, note.

519. *umbris;* to the shade of Pallas.

521. *Mago*, for *in Magum.*

522. *subit*, "stoops."

526, 527. *talenta caelati argenti*, "talents (used here to denote a certain weight) of embossed silver"; these were therefore in the form of vases, &c.

527, 528. *facti infectique*, "wrought and unwrought."

532. *parce*, "save for." — *Belli commercia;* the ransoming of prisoners of war.

533. *jam tum Pallante peremto*, for *jam tum cum Pallas peremit.*

534. These words have reference to the adjuration of Magus in v. 524.

537. *Nec procul (est) Haemonides.*

540. *Quem (Aeneas) congressus.*

541. *ingenti umbra;* "with the thick shadow" of death.

543. *Instaurant acies*, "renew the battle."

546. *totum clypei orbem*, "the whole rim of his shield." — *dejecerat;* the pluperfect, because this is the protasis to the words *Tarquitus exsultans;* "he had struck off — when Tarquitus," &c.

547–549. These three lines are in a parenthesis, and contain the reason why Aeneas attacked Anxur, namely, his grandiloquent boasting.

547. *vim*, "power" to terrify Aeneas.
548. *fortasse*, the Greek πού, "forsooth."
552. *Ille;* Aeneas.
553. *impedit;* transfixes, and so impedes by fastening them together, both the corslet and the shield.
558. *patrio sepulcro;* commentators have accused Virgil of an error, inasmuch as he had just said that the parents of Tarquitus were a Faun and a Nymph, and therefore of course immortal. Jahn explains *patrio* by "in your native land"; the words, however, are not those of Virgil, but of Aeneas, who may have been ignorant of the parentage of Tarquitus.
562. *fulvum*, "red-haired."
564. *tacitis Amyclis*, "silent Amyclae." It is said that silence was enjoined upon the inhabitants by law, in order to put a stop to the circulation of rumors announcing the approach of an enemy. At last it was really destroyed in consequence of this law.
568. *Tot paribus*, "with as many in number."
572. *longe gradientem*, "advancing with long strides."
582. *aevi*, "of your life."
583, 584. *Vesano Ligeri*, "from the foolish Liger."
585. Wagner considers all but the first two words of this verse to be spurious.
593. *Prodidit*, "has betrayed"; the chariot appears to have been overturned, so that Aeneas was enabled easily to seize it (*arripuit bijugos*); it was not, he says, the slowness of the horses which betrayed it into his hands. — *aut vanae ex hostibus umbrae*, "nor did any empty shadow from the enemies" (in allusion to the case of Niphaeus, v. 572). — *vertere*, "overturn it."
594. *Ipse deseris*, ironically blaming him for quitting his chariot.
597. (*Oro*) *per te, per parentes qui*, &c.
601. *Tum latebras animae, pectus*, "the secret dwelling of the soul, the breast." The principal word, *pectus*, and the words placed in apposition to it, *latebras animae*, are here used in inverted order; critics who have not noticed that this is common with poets in all languages have found a difficulty in the passage, and Wagner has destroyed a poetical beauty by punctuating *Tum, latebras animae, pectus mucrone recludit.*
608–610. Jupiter here speaks ironically; he points out to Juno that it is not by the assistance of Venus, but by their own valor, that the Trojans are victorious.
612. *tristia dicta*, "bitter words."
613, 614. *Si mihi — foret*, "if I had but"; i. e. "O that I had but!" By giving this interpretation to *si*, we avoid the necessity of giving a forced and unusual meaning to *namque*; it is in fact a sentence of an elliptical nature, of frequent occurrence in English; "if I had but, &c. (this would not be the state of things); for," &c.
618. *nomen*, "his (family) name"; i. e. his origin.
619. *quartus pater;* his ancestor removed four degrees in the line of ascent.
622. *caduco*, "soon about to die."
623. *meque hoc ita ponere sentis*, "and you mean that I thus dispose this event"; i. e. that I only defer his fated death, and do not absolve him from it.
625. *vacat*, for *licet*.
626. *venia*, "concession."
628, 629. *Quid, si mente dares*, "what if thou shouldst grant in mind," i. e. "mentally consent to." — *quae gravaris voce* (*dare*).
629. *rata*, "secure."

630, 631. *aut ego veri vana feror*, "or I am led astray from the truth."

631. *Quod;* in Greek καθ' ὅ; "as to which."

632. *et in melius reflectas*, "and that thou mayest turn back (i. e. change) thy designs for the better."

638. *telis*, for *armis*.

640. *sine mente*, "without any meaning."

641. *figuras*, "shadowy forms"; in Greek εἴδωλα. — *Morte obita*, for *post mortem obitam*.

648. *turbidus*, "elated."

650. *tellus quaesita per undas*, "the land sought (by thee) through the waves"; i. e. in crossing the sea.

652. *nec ferre videt sua gaudia ventos;* and does not see that the winds are wafting away his rejoicings; i. e. "that his rejoicing is all in vain."

654. *Expositis scalis;* the ship was lying so near to the edge of the rock, that it was connected with it by means of the ladders and platform which had been thrown out for the disembarcation of the troops.

655. *rex;* either this means "a leader," or Osinius and Massicus are both names of the same person; see above, v. 166.

660. *revoluta per aequora navem;* by hypallage for *navem revolutam per aequora*, "through the returning seas"; i. e. "returning through the seas"; compare Aen. IX. 391: *iter omne revolvens*.

661 – 664. The order in which these verses are placed is that which Jahn and Wagner have adopted from two manuscripts, and which completely solves the difficulties contained in the common reading.

670. *quem*, "what kind of person"; i. e. bearing what character.

678. *Syrtis*, "of a quicksand."

681, 682. *An sese mucrone — induat*, "whether he shall stab himself with a sword." It is not easy to explain the construction of this phrase, which would more properly be *induat se mucroni*, or *in mucronem;* Servius thinks that it is said by hypallage for *mucronem suo induat corpore*, "clothe the sword with his body"; i. e. bury it in his body.

683. *Fluctibus mediis*, for *in fluctus medios*.

686. *animo;* the best manuscripts have *animi;* but *animo* is so manifestly the better reading, that it is adopted by Wagner and Jahn.

688. *antiquam ad urbem;* Ardea.

693. *prodit*, "projects."

699. *Occupat* governs both the accusatives *Latagum* and *os faciemque*.

700. *segnem*, "disabled."

706. *ignarum* has here a passive signification, equivalent to *ignotum*. — *Laurens ora*, "the Laurentinian shore."

707, 708. *ille aper*, "some huge boar."

709. *Defendit*, "has sheltered." — *multosque*, for *et ille, quem multos annos*.

711. *inhorruit armos*, "has erected the bristles on his back."

712. *irasci*, "to engage hand to hand."

716. *quibus est Mezentius irae;* "who are incensed against Mezentius," on account of the cruelties practised by him as king.

722. *Purpureum pennis*, purple with plumes; i. e. "having a purple plume." — *et pactae conjugis ostro*, "and with purple (garment, the work) of his betrothed bride."

723. Join *ceu saepe leo, peragrans;* not *ceu leo, saepe peragrans*.

725. *surgentem in cornua*, "raising aloft his horns"; literally, "rising into horns."

727. *improba*, "ravenous."

731. *infracta*, "broken" in the wound.

732. *idem;* Mezentius.

733. *caecum vulnus;* a wound inflicted in the rear.

734. *Obvius adversoque occurrit;* first running past, he then turned and "ran to meet Orodes coming towards him."

735. *furto;* in any stratagem.

741. *eadem arva tenebis,* "thou shalt possess these same fields," i. e. lie prostrate upon them.

751. *processerat,* "had advanced into the front rank"; in Greek ἦν ἐν προμάχοις.

754. *longe fallente,* "deceiving from a distance"; i. e. coming from a distance upon those who did not expect it.

758. *inanem,* because without a decisive result.

761. *Tisiphone — saevit;* this applies to the field of battle, and not to the palace of Jupiter; the line must be taken in connection with what precedes: Juno and Venus look from heaven, and see Tisiphone on the field of battle.

763. *Quam magnus;* before these words is understood *tam magnus ingreditur Mezentius.*

764, 765. *per maxima Nerei stagna,* "through the greatest depths of the sea."

773. Mezentius, as an infidel and despiser of the gods, invokes the aid of his own right hand and spear.

775. Instead of vowing to consecrate the spoils to some deity, he declares that his son Lausus shall wear them, and thus be a living trophy of his victory.

781. *alieno vulnere,* "a wound intended for another."

783, 784. *per orbem aere cavum triplici;* compare Aen. I. 655, note.

785. *tauris,* for *coriis taurinis.*

792. *Si qua* (for *aliqua*) *vetustas,* "if any future age." — *operi tanto,* "to this so great work," i. e. to this my poem. Heyne and most other interpreters refer *operi tanto* to the deed of Lausus; but, however brave that may have been, it seems absurd to suppose that posterity would consider it incredible; it is better, therefore, with Wagner, to refer it to the work of Virgil himself, which he calls *tantum* on account of the subject of which it treats; the passage then bears a striking resemblance to Aen. IX. 446.

794. *inutilis,* "disabled. — *inque ligatus,* for *et illigatus,* "and encumbered" (by the spear).

798. *subiit mucronem,* "rushed under the sword."

805. *arce,* "shelter."

808. *Exercere diem,* "work through the day"; renew their labors.

809. *dum detonet omnis,* "until it wholly cease to rage."

814, 815. *extrema fila legunt,* "collect the ends of the threads" in order to break them off.

818. *molli auro;* see above, v. 138, note.

824. *patriae pietatis,* "his paternal affection" for Ascanius.

827. *Arma habe tua;* one of the greatest marks of respect which a conqueror could pay to a slain enemy was not to spoil him of his arms.

828. *si qua est ea cura,* "whatever pleasure that may be to thee"; the departed spirits were supposed to be very solicitous about the treatment to which their bodies were subjected.

832. *de more,* scil. *Etruscorum.*

838. *fovet,* "supports" by leaning his head against the tree. — *fusus,* i. e. *fusam habens.*

841. *super arma,* "upon his shield."

844. *Canitiem,* "his hoary hair."

847. *pro me hostili succedere dextrae,* "to fall in my stead under the right hand of the enemy."

850. *Exilium;* Wagner has adopted *exitium,* which is the reading of the larger number of manuscripts; but it gives a far less beautiful meaning to

the passage; nor does it appear that the wound which Mezentius had received was sufficiently serious to deserve the name of *exitium*.

852. *invidiam*, "hatred" caused by his tyranny.

853. *Debueram*, equivalent to *si debebam;* "if I owed."

856. Join together *simul dicens;* "as he spoke."

857. *vis*, "his (diminished) strength."

862. *illa* points to the future; "those spoils" which I hope to gain.

863. *Lausi dolorum*, "the griefs (caused by the death) of Lausus."

871. *Uno in corde*, "in one and the same heart"; i. e. all together in his heart.

872. This line, which occurs again Aen. XII. 668, is omitted here by Wagner and others.

878. *Ille;* Mezentius.

880. *nec divum parcimus ulli*, "nor do I spare any of the gods"; i. e. nor will I spare you because you are under the protection of any of the gods whom you have invoked.

885. *laevos in orbes*, "in circles to the left"; this he did in order to shelter himself with his shield, which was on his left arm, and at the same time to have his right hand free.

887. *silvam;* so many spears were fixed into his shield that it is called a "forest" of spears.

889. *pugna iniqua*, "the unequal fight"; because he was on foot.

892. *calcibus;* Heyne interprets this of the hoofs of his hind-feet; but it seems more natural to suppose that the horse raised himself on his hind-feet, and pawed the air with the hoofs of his fore-feet.

894. *ejecto incumbit armo;* falls with his shoulder upon his dismounted master.

898, 899. *auras suspiciens hausit coelum*, "looking up into the air he took in (with his eyes, i. e. he gazed at) the heavens." Heyne suggests to join *auras hausit*, *suspiciens coelum;* but the order of the words is against this construction.

901. *Nullum in caede nefas*, "there is no crime in putting me to death." — *nec sic ad proelia veni*, "nor did I come to fight on these terms"; namely, that my life should be spared.

902. *tecum haec pepigit mihi foedera*, "make this agreement for me with you"; i. e. the death of Lausus rendered it impossible that I should show or receive mercy from you.

903. *qua venia*, "any favor."

905. *defende*, "ward off."

THE AENEID. — BOOK XI.

Argument. — Aeneas, as conqueror, erects a trophy to Mars, and sends home the body of Pallas with great pomp. He grants the Latins a truce for twelve days, during which time both parties bury their dead, and perform funeral solemnities. Latinus at the same time ascertains that he cannot expect any aid from Diomede, and calls a council in which he proposes to sue for peace. A quarrel ensues between Drances, who supports the proposition, and Turnus. Aeneas in the mean time sends his cavalry by one road against the city, and advances with the remainder of his forces by another. Turnus sends his cavalry under Messapus and Camilla against the former, and marches himself to oppose Aeneas. An engagement ensues, in which Camilla is slain, and the Rutulian cavalry put to flight.

Turnus marches to their relief; and, as night is at hand, both armies encamp before the city.

1. *interea;* it has been remarked by critics, that the use of this word does not accord well with the last lines of the tenth book. Virgil either intended to add a description of a night of calm and rest, or, as is more likely, he thought it would be understood that such a night would naturally follow upon the events last described.

3. *funere*, "the slaughter."

4. *primo Eoo*, "at break of day."

5. *quercum;* it was a Grecian, and not a Roman, custom to fix the arms of the vanquished to the trunk of a tree as a trophy.

9. *Tela trunca viri*, "the broken spears of Mezentius."

10. *sinistrae*, "to the left side" of the tree.

11. *collo*, "from the neck"; the armour was fastened to the tree, so as to make it resemble a figure.—*eburnum*, "ivory-hilted."

16. *Primitiae*, "the first fruits" of the war; in accordance with the well-known custom of dedicating to the gods the first produce of any undertaking. — *manibus meis Mezentius hic est*, "by (the valor of) my hands this (pointing to the trophy) is (all that remains of) Mezentius."

18. *Arma parate animis*, for *parate animos ad arma.*

20. *Adnuerint superi;* alluding to the Roman custom of consulting the auspices before the signal for marching was given.

22. *socios inhumataque corpora*, for *sociorum inhumata corpora.*

29. *ad limina;* "to the threshold" of the Trojan camp, or *Troja nova.*

33. *Tum*, "subsequently"; i. e. when Pallas was sent to aid Aeneas.

39. *Ipse;* Aeneas.

47. *in magnum imperium*, "to found a great empire"; *magnum* is said by Aeneas with reference to the prophecies concerning the future Roman empire.

49. *captus*, "deceived."

51, 52. *nil jam coelestibus ullis debentem*, "owing nothing to any gods above"; because the safety of Pallas, for which the vows were made, was not effected; or the force of the sentence may lie in *coelestibus*, because, after the death of a person, offerings were made for him to the infernal, and not the celestial, deities.

54. *nostri reditus*, "the return which I promised."

56. *nec sospite*, "nor, he being safe (i. e. through a disgraceful flight), wilt thou, a father, wish for a cruel death for thy son"; because even a father would rather that his son should be slain than disgraced.

59. *Haec ubi deflevit*, "when he had made an end of this lamentation."

65. *Arbuteis;* see Ecl. III. 82, note.

66. *obtentu frondis*, "by spreading over it foliage."

70. *nec dum*, "nor as yet."

73. *laeta laborum*, "fertile in work," "skilful"; compare Aen. I. 441, *laetissimus umbrae.*

77. *obnubit amictu*, "he covered with the (other) garment."

81. *manus (eorum) quos.*

82. *caeso sanguine*, for *sanguine caesorum.*

84. *inimica nomina*, "the names of the enemies," whose arms they had been.

87. *projectus*, for *projectus est.*

88. *currus;* these were chariots taken from the enemy.

90. *It lacrymans;* thus Homer represents the horses of Achilles weeping, Il. ρ'. 437: δάκρυα δέ σφιν Θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν.

96. *alias ad lacrymas;* because he had to perform the funeral rites for the others who had fallen, and especially for his own followers.

101. *veniam*, "favor," "indulgence."

104. *aethere cassis*, "those bereft of the air of heaven," i. e. of life.

105. *hospitibus quondam socerisque;* because Latinus had extended the rights of hospitality to Aeneas, and had promised him his daughter in marriage.

112. *veni*, for *venissem*.

115. *huic morti*, "to this death"; that which those had suffered for whose burial they were petitioning; Turnus naturally appeared to have fled in the ship.

118. *Vixet*, by syncope, for *vixisset*.

122. *crimine*, for *criminatione;* "(mutual) accusations."

126. *Justitiae, belli;* Ruhkopf and Jahn suppose these words to be governed by *laudibus*, supplied from the preceding line. Heyne and Wagner more correctly maintain that they depend upon *mirer*, and that the expression is an imitation of the Greek idiom: θαυμάζειν τινὰ τινὸς (ἕνεκα).

131. *Saxa Trojana*, "the stones for (the building of) the new Troy."

133. *pace sequestra*, "during the intervening peace."

137. *cedrum;* compare Georg. II. 443.

142. *ruere;* the absolute infinitive, which denotes haste and eagerness more strongly than a finite tense.

151. *dolore*, for *propter dolorem*.

153. Jahn and others connect this line with the preceding: "this is not the promise you gave, that you would cautiously," &c. But it is better to regard it as an exclamation, *ut*, for *utinam;* "O that you would more cautiously have hazarded yourself in the cruel war!" The imperfect is used for the pluperfect, in order to signify the time which was present when the action took place: *utinam velles tum, quum te Marti credidisti, cautius credere;* so also below, v. 162, *obruerent*.

156. *Primitiae juvenis miserae*, "O wretched first-fruits of youth!" i. e. of youthful valor.

160. *vivendo vici mea fata*, "by living (so long) I have defeated my fate"; i. e. that which naturally is the fate of a parent, to survive his son.

162. *Obruerent (me) Rutuli;* see note to v. 153.

168. *juvaret;* the reading of Wagner, who supposes it to refer to the wish expressed by Evander, that he had himself been present and seen the slaughter of the Volsci. Jahn has *juvabit*, and thinks that Evander here remembers what to the ancient heroes was the greatest possible consolation, and exclaims, "What though an untimely death awaited my son, yet it will be a consolation to me that he fell, after having first slain thousands of the Volsci, in leading the Trojans into Italy." The Volsci are probably mentioned by Virgil in preference to the Rutuli, because they subsequently were the most inveterate enemies of the growing power of Rome.

172. *Magna tropaea ferunt (eorum), quos dat tua dextera leto.—quos dat;* the sight of the trophies makes the deeds of Pallas present to the eyes of his father.

174. *Esset par aetas;* if the age (of Pallas) had been equal (to thine).

175. *armis*, "from arms"; "from war."

177. *moror*, "prolong"; literally, delay it in its course.

178. *Dextera caussa tua est;* i. e. his hope that Aeneas would avenge the death of Pallas.

179. *vacat tibi meritis*, "lies open to thy merits."

180. *Non quaero gaudia vitae;* i. e. *viventi mihi;* "I do not seek joys for my own life."

181. *Nec fas;* "nor is it right" that an old man should do so.—*sed gnato perferre*, "but to carry them"; i. e. the joy of hearing that his death has been avenged upon Turnus.

190. *Lustravere;* compare Aen. I. 608, note.

195. *ferventes;* this seems to be here an inappropriate epithet; see Georg. I. 92, note. — *munera nota;* "well known," because they had, while alive, been in the habit of wearing them; see Aen. VI. 221, note.

200, 201. *semiustaque servant busta,* "and watch the half-consumed piles"; properly speaking, the funeral pile was called *pyra,* v. 185; when set on fire, it was *rogus,* v. 189, and when consumed, *bustum.*

202. *stellis ardentibus aptum;* see Aen. IV. 482, note.

205, 206. *avecta tollunt,* for *avehunt;* "carry away" in chariots.

206. *urbi,* to the city to which each belonged.

207. *caedis,* for *caesorum.*

208. *Nec numero nec honore,* "without (taking any account of) their number or (rendering them individually funeral) honors."

213. *in tectis,* "in the houses" of the city, as opposed to the camp.

218. *Ipsum* has nearly the force of *solum,* "him alone."

219. *primos honores;* namely, the hand of Lavinia, with the succession to the kingdom.

222. *Multa simul (est) sententia.*

223. *obumbrat,* "protects him."

226. *super (haec omnia),* "over and above" all these things.

232. *Fatalem manifesto numine ferri,* "was destined by the manifest will of the gods" to found a kingdom in Italy.

235. *Imperio accitos;* who had been summoned by him to aid in the administration of the government.

238. *Et primus sceptris,* "and first by virtue of his royal dignity."

243. *Argiva castra;* the city of Argyrippa.

245. *Ilia tellus,* for *urbs.*

246. *patriae cognomine gentis;* the city of Argyrippa is said to have been named after Argos Hippium in the Peloponnesus; this was not, however, strictly his paternal land, for he succeeded to the kingdom of Argos in consequence of his marriage with Aegialea, the daughter of Adrastus.

247. *Victor;* he fought with Daunus against the Messapians, and received this territory as a reward for his assistance.

250. *Arpos,* "to Arpi"; *Argyrippa* was contracted into *Arpi.*

254. *lacessere bella,* "to excite wars."

256. *Mitto ea,* "I omit," "I do not speak of those things." — *exhausta (sunt),* "were endured."

257. *Simois ille,* "that (fatal) Simois."

259. *Vel Priamo miseranda,* "deserving the pity even of Priam."

259, 260. *Sidus Minervae,* "the storm caused by Minerva"; *sidus* is here used for the storm, because storms were supposed to be caused by particular constellations.

262. *Protei columnas;* Proteus reigned on the island of Pharos, which Virgil calls *columnas,* in order to convey the same idea of distance which is contained in the term "Columns of Hercules."

265. *Locros;* probably the followers of Ajax Oileus.

267. *prima intra limina,* "as soon as he had entered his dwelling"; literally, "within his first threshold."

268. *devictam Asiam subsedit,* "took in his toils (conquered Asia, i. e.) the conqueror of Asia."

269. *Invidisse deos;* before these words *referam* must be repeated, from v. 264.

270. This verse does not agree with the common account, according to which Diomede did actually return home, but was compelled to leave it again by the base conduct of his wife; but he returned to Argos, his adopted country, and not to his birthplace, Calydon in Aetolia.

272. *petierunt aethera pennis;* they were changed into birds.

273. *Fluminibus*, for *circa flumina.*

275. *speranda;* compare Aen. I. 543, note.

283, 284. *quantus in clypeum assurgat*, "how great he rises to his shield"; in fighting with the sword, they at the same time raised their shields, and frequently clashed them against each other; see Aen. XII. 724, *concurrunt clypeis.*

288. *Quidquid cessatum est*, "all the delay which took place."

290. *Haesit*, "was obstructed." — *vestigia retulit*, retreated, "was rendered doubtful."

292. *dextrae;* namely, of Latinus and Aeneas.

295. *sententia*, "the opinion" of Diomede. — *bello*, for *de bello.*

298. *clauso gurgite*, "the stream being confined."

301. *Praefatus divos;* it was the custom of the Romans first to invoke the gods when about to address the Senate.

302. *statuisse*, "to have deliberated."

305. *gente deorum*, "the offspring of gods"; i. e. Aeneas.

310. *Cetera rerum*, "the remainder of your affairs," i. e. of your army, &c.

311. *inter manus*, palpable, "evident."

312, 313. *potuit quae plurima virtus esse, fuit;* "as great as valor could be it has been." *Quae plurima* is equivalent to the Greek ὅση πλείστη.

313. *corpore*, "the strength."

316. *antiquus*, "ancient"; not recently brought into cultivation.

317. *Longus in occasum*, "stretching far to the west"; i. e. from east to west. — *super usque*, "even beyond."

324. *aliam gentem*, "the territory of another nation."

325. *possunt*, "if they can"; i. e. if they are permitted by the fates. Heyne reads *poscunt*, which gives, perhaps, a better meaning, but it does not rest on sufficient manuscript authority.

329. *navalia*, "equipment," such as ropes, sails, &c.

331. *prima de gente*, "of the nobility."

333. *aurique eborisque talenta*, "talents both of gold and ivory"; the latter was valued by weight as well as the former, and it is not therefore necessary to construct *aurique talenta eborisque sellam*, as most commentators have done; such a construction is termed a *chiasmus.*

334. The *sella curulis*, and the *trabea* were symbols of authority among the Romans, Albans, and Etrurians, and were frequently sent as presents.

335. *in medium*, "for the common advantage."

337. *Obliqua*, "sly," not straightforward.

338. *Largus opum*, "of great wealth."

341. One of the old grammarians says that Drances was the son of a sister of Latinus by a father of ignoble extraction.

345. *mussant*, "hesitate."

346. *flatus*, "arrogance."

349. *Lumina ducum*, "noble leaders."

350. *Consedisse luctu*, "to be immersed in grief."

351. *fugae fidens*, "trusting to flight."

352. *etiam;* equivalent to *praeterea.*

359. *jus proprium*, "the right which belongs to them." — *regi patriaeque;* Heyne thinks that *patriae* is inappropriate, and suggests *regique patrique;* but with regard to the marriage of a king's daughter, his country may be said to be entitled to a voice in the matter.

363. *pignus;* namely, the marriage of Lavinia to Aeneas.

364. *invisum;* taken actively, "hostile."

366. *pulsus*, "having been defeated." — *sat* is here used as an adjective.

369. *dotalis regia*, "a kingdom for a dowry."

371. *Scilicet;* spoken ironically, "forsooth."

374. *patrii Martis*, "of the martial valor of thy country." — *adspice contra*, look him in the face, "meet him."

375. *Qui vocat*, "who challenges thee."

381. *distinet*, "keeps at a distance"; better than the other reading, *detinet*.

382. *inundant* has sometimes an active, and sometimes, as here, a neuter signification.

383. *tona eloquio*, "thunder with thy eloquence." It has been imagined by some critics that M. Antony is represented under the character of Turnus, and Cicero under that of Drances. Such kinds of interpretation ought to be received with great caution; but yet, as it is generally admitted that Virgil has described the character of Augustus under that of Aeneas, the resemblance may not be entirely fanciful. Catrou and the author of an anonymous treatise entitled "Turnus and Drances" have ably supported this theory.

384. *quando*, "since"; spoken in irony.

386. *Insignis*, "thou dost adorn."

389. *Imus*, "do we go"; equivalent to *eamus*, "let us go."

398. *Inclusus muris;* an allusion to the circumstance of his penetrating into the Trojan camp, Aen. IX. 729.

399. *Nulla salus bello;* the words of Drances, v. 362.

399, 400. *Capiti cane talia Dardanio*, "forbade such things to the Trojan."

400. *rebusque tuis*, "and thine own cause"; implying that he favored the cause of Aeneas.

402. *Gentis bis victae;* alluding to the conquest of Troy, first by Hercules, and then by the Greeks; compare Aen. II. 642. — *premere*, "to depreciate."

403. *Myrmidonum proceres;* the chiefs of the Myrmidons, i. e. of the Greeks. Turnus endeavours to turn into ridicule the refusal of Diomede to take part in the war.

405. The Aufidus flows near Arpi, the settlement of Diomede; and Turnus ironically asserts, that its terror at the arrival of the Trojans is so great, that it turns back its stream and flies away from the Adriatic.

406. *Vel cum se fingit*, "nay, when he pretends"; the apodosis of the sentence is wanting, which is owing to the excitement of the speaker. — *jurgia*, "threats."

407. *Artificis scelus*, for *artifex sceleris*.

412. *Si tam deserti sumus*, "if we are so utterly deserted"; alluding to Diomede, who was in fact the only one who had refused assistance.

416. *mihi;* in my judgment; "in my opinion." — *fortunatus laborum*, "happy in his misfortunes."

418. *semel*, "once for all."

421. *gloria*, "victory."

425. *dies*, "the succession of days." — *varii labor mutabilis aevi*, "the fickle changes of inconstant time."

427. *Lusit*, "has (at one time) deceived." — *et in solido rursus locavit*, "and (at another) again established them on a firm footing."

429. *felix;* as Tolumnius was an augur, this may refer to his skill in augury.

433. *florentes*, "glittering."

437. *tanta pro spe;* the hope, namely, of being alone the preserver of his country.

438. *Ibo contra*, "I will confront (Aeneas)."

439. *paria*, "equal" to those of Achilles.

443, 444. Turnus concludes his speech with another ironical allusion to

the want of valor in Drances; I am ready, he says, to accept the challenge of Aeneas, rather than that Drances should be obliged to do so; for I do not wish "that Drances may suffer the penalty of death (which he so much dreads), if such is the angry resolve of the gods; nor, if this is (an occasion for the display of) bravery (of which he is totally destitute) and (of gaining) glory, that he should take it away (from me)."

452. *arrectae irae*, "their passions are aroused."

459, 460. *arrepto tempore cogite concilium*, "take this (fine) opportunity and call a council"; spoken ironically. Wagner connects *arrepto tempore Turnus ait*, "Turnus, seizing this opportunity, speaks."

464. *in armis*, for *armatum*. *Messapus* and *Coras* are in the nominative, for the vocative.

465. *fratre*, Catillus; see Aen. VII. 672.

467. *jusso*, for *jussero*.

472. *urbi;* to share with him the government.

473. *Praefodiunt*, "dig trenches in front of the gates."—*saxa sudesque*, to be employed as missiles.

477. *Palladis;* Minerva was not yet worshipped in Italy; but as Tacitus speaks of the worship of some of the Roman deities by the Germans, meaning that the attributes bore some resemblance, so it is probable that a goddess is here referred to who held nearly the same place in their mythology as Minerva did in that of Greece and Rome.

482. *de limine*, "from the threshold," where they stood to offer their supplications.

490. *aureus; auro fulgere* and *aureus fulgere* have different significations; the former is "to glitter (clothed) in gold"; the latter, "to glitter like gold."

495. *flumine noto;* the stream which he was accustomed to frequent; compare Ecl. I. 52, note.

497. *Luxurians*, "exultingly."

507. *horrenda;* exciting astonishment, "wonderful."

509, 510. *omnia supra*, "superior to all" dangers and misfortunes.

512. *improbus*, "too bold."

513, 514. *quaterent campos*, "to scour the plains."—*ipse per deserta montis ardua*, "through the steep and unfrequented regions of the mountain."—*ad urbem adventat, jugo ea superans*, "crossing them on the summit."

515. *Furta*, "an ambush."

522. *valles*, the old form for *vallis*.

524. *Urguet*, "hems in."

525. *maligni*, "narrow."

527. *ignota*, not because unknown to Aeneas, but because it could not be seen by those who were going through the pass; Heyne, however, explains it *ignota Trojanis*.

529. *instare jugis*, "to stand upon the summit."

536. *nostris armis;* because Camilla, like Diana and her nymphs, bore arms.

539. *viresque superbas*, "and power too haughtily exercised."

543. *Casmillae;* the name Casmilla is Pelasgic, and was changed into Camilla by the softer pronunciation of Italy.

544. *longa*, long, "extensive."

551. *subito vix haec sententia sedit* (*quum telo natam implicat*), "scarcely had this thought suddenly suggested itself to him" when he fastened his daughter to a weapon, &c. But the construction of the latter part of the sentence is complicated, being what grammarians call anacoluthon. *Telum immane* is in the nominative case, but is not followed by a verb; the sentence breaks off at *cocto*, and a new one begins with *Huic*, "to this" he fastens.

553. *cocto*, rendered tough in the smoke.

554. *libro et subere*, for *libro suberis*. — *clausam*, "wrapped up in."

555. *habilem*, "so as to be conveniently thrown."

558. *famulam*, "as a servant." *Ipse* expresses that this is contrary to the usual practice of fathers, who are generally desirous that their daughters should marry and bear children, from which, as consecrated to Diana, she would be precluded.

560. *dubiis*, "uncertain" with regard to the safety of the child.

562. *sonuere undae;* the spear, rushing through the air above the surface of the waters, caused them to emit a whizzing sound.

563. *Infelix;* on account of the danger to which she was exposed.

566. *donum Triviae;* now dedicated as "a gift to Diana," in accordance with his vow.

568. *neque manus dedisset*, "nor would he have yielded," i. e. "consented"; a figure taken from the custom of combatants in the games, who held out their hands to be bound, in token of defeat.

569. *exegit pastorum aevum*, "a shepherd's life," *et solis montibus*.

571. *ferino;* horses were reckoned among *ferae*.

573. *Ut primis plantis*, for *ut primum*, "as soon as."

576. *crinali auro*, "the golden ornament for the hair."

580. *Strymoniamque gruem;* see Georg. I. 120, note.

586. *Cara foret;* Diana does not mean that she is no longer dear to her on account of her taking part against the Trojans, for that would contradict v. 537, but that she would have been preserved from the death which she knew to be impending, and which would naturally terminate her affection.

590. *Haec cape;* in saying these words, she gives her a bow and arrow.

591. *sacrum*, "consecrated" to Diana.

596. *Insonuit* marks the rapidity of the flight. — *turbine*, "a cloud."

597. *manus Trojana;* the infantry led by Aeneas.

599. *numero;* in the number which each troop ought to have.

600. *Insultans;* compare Georg. III. 117, note. — *pressis habenis*, "with the reins held in tight."

602. *ardent*, "glitter."

607. *Adventus virum ardescit;* the approach of the men became more ardent, i. e. "as the men approached, their ardor increased."

611. *umbra*, scil. *telorum*.

613, 614. *ruinam dant*, "fall"; this is the meaning of *ruinam dare*, *facere*, or *trahere*, and not, as Heyne would have it, "they rush on." They are both overthrown, nor is this interpretation irreconcilable, as Heyne thinks, with v. 616; for that goes on to describe the manner of the fall of Aconteus, *fulminis in morem*.

619. *Rejiciunt*, "throw over their backs" to defend them.

622. *mollia*, "flexible." — *colla*, scil. *equorum;* "they wheel round."

624. *alterno gurgite*, "with waves alternately advancing and receding."

625. *scopulos superjacit*, "dashes over the rocks."

627, 628. *resorbens saxa*, "sucking back the stones," *revoluta aestu rapidus retro fugit*.

633. *Tum vero et gemitus*, &c.; the verb is omitted.

642, 643. *nudo vertice*, *nudi humeri;* he wore no defensive armour on his head or shoulders.

644. *Tantus in arma patet;* "so much, i. e. with so large a part of his body, is he exposed to the weapons" of the enemy.

649. *Unum exserta latus pugnae*, "with one breast bared for the fight."

650. *denset*, "throws thick and fast."

654. *Spicula fugientia dirigit*, "discharges flying arrows," i. e. discharges arrows in her flight.
659. *Threïciae;* the earliest poets called the whole of the northern region subsequently termed Scythia by the name of Thrace.
660. *bellantur*, for *bellant.* — *pictis armis;* see Aen. VIII. 588, note.
663. *lunatis peltis;* compare Aen. I. 490, note.
671. *Suffosso,* "having his belly pierced with a spear." Wagner, in very bad taste, reads *suffuso;* Virgil, of all poets, would be the last to place one of his heroes upon an unsound horse.
674. *incumbens* refers to the effort made by the person who throws the spear.
678. *Ignotis*, "unusual."
679, 680. *juvenco pugnatori*, i. e. *silvestri*.
680. *oris hiatus*, "the yawning mouth."
682. *sparus;* a rude kind of lance.
684. *neque enim labor*, "for it was not a laborious undertaking." — *agmine verso*, "his troops having been routed."
688. *Nomen*, "reputation," "honor."
692. *sedentis*, scil. *in equo*.
693. *Lucent*, "appear," i. e. bare.
695. *sequitur sequentem*, "pursues her pursuer"; appearing to fly, she wheeled round, and, describing a circle inside his, came up with him on his left side.
696 – 698. *securim congeminat*, for *ictum*, "strikes redoubled blows with her battle-axe."
699. *Incidit huic*, for *in hanc*.
701. *fallere*, "to commit treachery"; the Ligurians, it appears, were notorious for their treacherous character.
706. *Dimitte fugam*, "dismiss your (means of) flight."
711. *pura*, in the same sense as *alba*, Aen. IX. 548; see note.
714. *ferrata calce;* the iron spur belongs to the age of Virgil, and not to that of the Trojan war.
716. *patrias*, "belonging to thy country"; see v. 701.
718. *ignea*, "swift" as fire.
719. *Transit*, "she outstrips."
721. *sacer;* because auguries were drawn from hawks.
725, 726. *non haec nullis observans oculis*, not observing these things with no eyes; i. e. "not unobservant of these things."
731. *reficit*, "rallies."
732. *numquam dolituri*, "never to be moved with resentment."
737. *Bacchi;* the worship of Bacchus was very flourishing among the ancient Etrurians.
742. *turbidus*, "furious." — *offert*, "throws himself in the way of"; this is the reading of the best manuscripts, except the Medicean; the common reading is *infert*.
748. *partes apertas*, "the part (of his throat) which was exposed."
750. *Sustinet*, "turns aside," "wards off."
755. *urguet*, "strikes."
759. *fatis debitus*, in consequence of the declaration of Diana, vv. 590 – 592.
762. *furens*, "ardent."
766. *Hos, jamque hos*, "now these, now those."
767. *certam;* intended to strike a sure blow.
771. *In* (for *instar*) *plumam*, "like feathers"; the brazen scales were laid over each other like feathers. — *auro conserta*, "fastened with golden clasps."
773. *Gortynia*, "Cretan," from Gortyna, a city of Crete; see Ecl. X. 59.

775. *Cassida*, more commonly *cassis; cassida* is used by Propertius, III. 11. 15.
776. Heyne joins *crepantes fulvo auro*, but it is better to take together *collegerat fulvo auro*, "with golden fastenings."
782. *Femineo amore;* Addison remarks that Virgil has very skilfully touched upon the female passion for dress and show; the heedless pursuit after glittering trifles he represents, by a nicely concealed moral, to have been the destruction of his heroine. Spectator, No. 15.
786. *Quem primi colimus*, "whom we chiefly, more than others, worship."
788. *premimus* (for *imprimimus*) *vestigia*. Pliny relates that there were some families called Hirpii, or Hirpini, who, at an annual festival of Apollo, celebrated on Mount Soracte, walked over burning coals; this they were enabled to do, according to Varro, by means of a certain ointment which they put on their feet.
790. *pulsae*, "conquered."
797. *alta*, "noble," "illustrious."
798. *Notos*, "the winds."
809, 811. *ille lupus*, "some wolf."
812. *remulcens*, "smoothing down"; wolves and other animals erect their tails when excited, and make the hair on them bristle up; and when cowed or timid, they make them lie smooth and close to their bodies.
818. *Labitur*, "she sinks"; she did not fall from her horse until later, v. 828.
821. *fida ante alias quae sola* (*erat*), "who was distinguished before the others for her fidelity."
822. *Quicum*, "with whom"; for *quacum*.
829. *exsolvit se*, "she (i. e. her spirit) releases herself from."
830. *captum leto*, "overcome by death," languid.
834. *copia*, for *copiae*, "the whole forces."
836. *Triviae custos*, "the attendant of Diana."
843. *desertae*, "dwelling in unfrequented places."
845. *indecorem*, "unhonored."
847. *famam inultae*, "the ignominy of dying unavenged."
850. *terreno ex aggere bustum;* a large mound of earth seems among all nations to have been the earliest form of monument; there are a great many such still existing in the northern parts of Europe.
854. *laetantem animis;* the common reading is *fulgentem armis;* Wagner and Jahn have adopted *laetantem animis*, from the Medicean manuscript.
856, 857. *digna Camillae praemia*, "a deserved reward (i. e. punishment for the death) of Camilla."
857. *Tune etiam moriere*, "wilt thou too die?" These words must be taken in connection with *Cur diversus abis?* "why dost thou attempt to fly? thou canst not escape the weapons of Diana."
858. *Threïssa;* the Amazons bore this epithet, and it is here applied to the nymph of Diana as bearing a resemblance to them.
861. *capita*, "the ends" of the bow. — *aequis*, for *aeque*, "equally"; i. e. she drawing the bow until her left hand touched the head of the arrow *aciem ferri*, and her right, with the bow-string, her breast.
866. *Obliti*, "neglecting."
870. *manipli*, "companies"; *manipulus* originally signified a wisp of straw tied to a spear, which formed the primitive Roman standard; hence it was applied to a troop or company serving under the same standard.
877. *e speculis*, "from the walls," whence they watched the battle.
880. *super*, "from behind."
885. *miserrima;* because the Rutuli were slaying each other; those within the city "defended the city with arms," and would not suffer any one to

enter for fear of admitting the enemy with their fellow-citizens, and those without "rushed upon these arms" in order to force an entrance.

891–895. The order of the words is *Ipsae matres trepidae jaciunt manu tela de muris; ac — ardent, ut videre Camillam,* "as they have seen Camilla do."

892. *verus amor patriae monstrat,* "teaches," "exhorts" them.

895. *Praecipites,* "in haste."

896. *implet,* "occupies."

897. *Nuntius,* "tidings"; the person who carries the tidings, for the tidings carried.

901. *saeva,* "adverse."

904. *apertos,* "left clear"; no longer containing the ambush.

907. *nec longis inter se passibus absunt,* "and are not separated from each other by the distance of many paces."

910. Join together *Aenean in armis,* i. e. *armatum.*

911. *flatus,* "the snorting."

913. *gurgite Hibero,* "in the Iberian Sea," on the coast of Spain, into which, as it lies west of Italy, the setting sun appears to sink.

THE AENEID. — BOOK XII.

Argument. — The Latins being disheartened and weakened by the result of the two battles, Turnus offers to decide the contest by a single combat with Aeneas. The offer is accepted, and a truce solemnly proclaimed; but the nymph Juturna, sister of Turnus, assumes, by the instigation of Juno, the form of Camers, and causes the treaty to be broken; and Tolumnius, the augur, deceived by false omens, promises the Latins a certain victory. The fight is renewed, and Aeneas, wounded by an arrow, is obliged to leave the field of battle, while Turnus commits great slaughter among the Trojans. Venus, however, heals the wound of her son, and he returns and challenges Turnus by name. The chariot of the latter is guided by Juturna, who contrives to keep the heroes from encountering each other. At last Aeneas advances with his forces to make an assault upon the walls, and hurls firebrands into the city. Amata in despair hangs herself, and Turnus, perceiving that there is no longer any hope of safety if he avoids the contest, now of his own accord provokes Aeneas to a single combat. The latter is victorious, and is about to spare the life of his fallen enemy, when he sees upon him the belt of Pallas, and, roused to fury by the sight, plunges his sword into his breast. With this incident, the book and the poem come to an abrupt termination. "Virgil," says Pope, "closes the whole scene of action by the death of Turnus, and leaves the rest to be imagined by the mind of the reader; he does not draw the picture at full length, but delineates it so far that we cannot fail of imagining the whole draught. For it is evident that the fall of Turnus, by giving Aeneas full power over Italy, answers the whole design and intention of the poem; had he gone further, he had overshot the mark."

1. *infractos* generally in Virgil signifies *non fractos,* but here *valde fractos.*

2. *sua promissa reposci,* "that the fulfilment of his promises is expected"; the promises of success which he made.

3. *ultro,* "of his own accord"; i. e. without being instigated by reproaches from his countrymen.

6. *Tum demum;* i. e. when wounded. — *movet arma,* "prepares to fight."

6, 7. *gaudet excutiens;* a Greek construction; see Aen. X. 500, note.

7. *fixum*, scil. *in vulnere.* — *latronis*, "the huntsman"; he is called *latro*, because he lies in ambush for the sake of booty.

13. *Congredior*, "I (am resolved to) engage" with Aeneas.

16. *crimen*, "the accusation" made against Turnus by all (*commune*) the Latins; see Aen. XI. 215-218.

25. *indecores;* the adjective is more commonly *indecorus*, which cannot enter into dactylic metre.

26. *Sublatis dolis*, "all concealment being laid aside." — *hoc animo hauri*, "receive this with attention."

27. *veterum ;* in comparison with Aeneas.

31. *Promissam ;* promised to Aeneas through his ambassadors; see Aen. VII. 268-273.

33. *primus*, "above all others."

35. *recalent ;* Heyne supposes this to mean "are a second time warm," in allusion to the two battles; but Wagner and Jahn show that *re*, in certain compound verbs, signifies a change of something into its opposite; thus, *replemus vacua*, "we fill that which was empty," and so here *recalent fluenta*, "the stream becomes warm" which was cold.

37. *Quo referor toties?* "whither am I so often carried back" from a resolution once formed?

38. *adscire*, "to unite with myself" the Trojans.

44, 45. *longe dividit;* the distance from Laurentum to Ardea was not very great; but Latinus alludes to the impossibility of Daunus uniting his entreaties to his own.

46. *exsuperat magis ;* "it rather exceeds" its former bounds.

49. *pacisci*, "to stake."

51. *nostro vulnere*, "the wound which I inflict."

53. *sese occulat ;* Heyne places a semicolon after *tegat*, and refers both *sese* and *occulat* to Aeneas, making *occulat* to stand for *occulet :* "and he will in vain hide himself in darkness"; Wagner adopts the punctuation in the text, and supposes *auxilium imploranti* to be understood before *quae :* "his mother will be far from him, (when he implores her) to cover him, &c., and hide him in vain darkness." But Jahn maintains that, although we might say *Aeneas matrem rogat ut se occulat*, it would be quite incorrect to say *Mater abest filio quae se* (i. e. *filium*) *occulat.* He therefore follows Voss in referring *sese* and *occulat* both to Venus; she will not be near to cover her son "and hide herself in darkness," and thus save herself from being wounded.

54. *nova sorte*, "a new kind"; i. e. a single combat.

56, 57. *honos Amatae*, "reverence for Amata."

60. *Teucris*, Aeneas; compare Aen. I. 4, note.

65, 66. *plurimus ignem subjecit rubor ;* Servius says that this is by hypallage for *ignis* (*animi*) *subjecit ruborem*, as it is the warm glow which causes the blush, and not the blush which causes the glow; but the latter version may without impropriety be given in poetry.

72. *omine tanto ;* tears were a very inauspicious omen.

74. *neque mora libera mortis ;* "nor is a delay of death free for Turnus" to choose.

83. *ipsa Orithyia*, "Orithyia herself"; *ipsa* here signifies that Orithyia was the very person who could best give them. — *decus*, "a gift in token of honor." Orithyia was the wife of Boreas, who was supposed to dwell in Thrace, and to possess the fleetest horses.

85, 86. *lacessunt plausa*, for *plaudunt*, "they pat." — *manibus cavis*, "with hollow hands"; i. e. with the palms of their hands.

87. *orichalco ;* a kind of brass, or rather bronze. — *albo* seems here to mean "shining," "bright."

88. *aptat habendo*, for *ad habendum*; "he fits it for (convenient) handling."

94. *Actoris spolium*; which he had taken as "a spoil from Actor," whom he had slain in battle.

95, 96. *numquam frustrata vocatus meos*, "who hast never disappointed (my calls; i. e.) me, when I have called upon thee."

96. *te maximus Actor* (*gessit*).

99. *Semiviri*, "effeminate"; this was the Phrygian character.

100. *Vibratos*, "curled."

104. *irasci in cornua*; compare Georg. III. 232, note.

109. *foedere*; the agreement to settle the war by a single combat.

118. *dis communibus*; the gods, by whom both parties were about to swear.

120. *limo*, "drawers," or a kind of bandage answering the same purpose, worn by priests at sacrifices.

121. *pilata*, i. e. *pilis armata*.

131. *studio*, "with eagerness."

139. *Diva deam*; the grammarians say that *deus* and *dea* are the designation of those who have been gods eternally, and *divus*, *diva*, of those who, having originally been human beings, have had divinity granted to them; but it is evident that Virgil at least uses the two terms indiscriminately.

144. *ingratum*, "hateful" to Juno.

147. *Qua visa est, Parcaeque sinebant*; the change of tense is to be accounted for, by supplying a word in the second clause: *qua visa est fortuna pati, et quoad Parcae sinebant.*

155. *honestum*, "beautiful"; so Georg. II. 392.

157. *si quis modus*, "by whatever means."

158. *excute*, "disturb," "dissolve."

160. *Incertam*; i. e. whether she would follow Juno's advice or not.

161. *reges*; there is no verb to this nominative case; the poet begins to speak of the leaders in general, and then changes the form of the sentence and describes each separately. — *ingenti mole*, "of a large frame."

164. *Solis avi specimen*, "a mark of the sun, his ancestor"; i. e. the radiated crown was an emblem of his descent from the sun.

168. *magnae spes altera Romae*, "the second hope of Rome"; i. e. next to Aeneas. Donatus relates that these words are borrowed from Cicero, and that they were by him applied to Virgil, who, he intimated, would next to himself be the greatest benefactor to Roman literature.

179. *melior*, "more propitious"; appeased by his prayers, which he offers in obedience to the advice of Helenus; see Aen. III. 435 – 440.

181, 182. *quaeque aetheris alti religio*, "whatever deity there is to be worshipped in the high ether."

184. *Convenit*, "it is agreed."

187. *nostrum adnuerit Martem*, "should grant to us Mars (i. e. the issue of the battle) as our own."

192. *Sacra deosque dabo*; he makes it a condition, that the deities and worship of the Trojans are to be admitted into the common state.

199. *Vim deum infernam*, for *vim deorum inferorum*.

200. *fulmine sancit*; because he thus punishes those who break treaties.

201. *medios ignes*, "the altar-fires (burning) between us."

203. *volentem*, "with my own will."

209. *Matre*, "its parent stem"; the sceptre must be supposed to have been a shoot springing from the roots of an old tree.

211. *Inclusit*, "has inlaid it." This comparison is not a very perfect one; Turnus apparently means to say that as soon may the branch cut from the parent tree put forth shoots and leaves, as he depart from his word.

218. *ut propius cernunt non viribus aequis*, "when they see them (Aeneas and

Turnus) not to be of equal strength"; in Greek the participle *ὄντας*, for which there is no equivalent in Latin, would be supplied: *cernunt ὄντας non viribus aequis*.

219. *Adjuvat*, "increases their anxiety."

223. *variare*, "to waver."

232. *Fatalisque manus*, "the fated band"; they are so called ironically, because they had been forbidden by the fates to make war upon the Rutuli until they should obtain a foreign leader, and were incensed, *infensa*, against Turnus, because he had received and protected Mezentius. Heyne and Wagner consider this to be spurious; but it cannot be supposed that Juturna, in enumerating all the enemies which they would have to contend against, and making them out, for the sake of argument, as numerous as possible, would omit expressly to make mention of so large a body as the Etrurians.

233. *alterni si congrediamur*, "if each alternate one of us should engage."

234. *quorum se devovet aris*, "to whose altars he devotes himself"; implying that it was for the gods of Italy that Turnus was contending against those of Troy, which Aeneas was trying to introduce; see v. 192.

235. *vivus*, "immortal."

245. *praesentius*, "more manifest."

246. *monstro*, "by its prodigy."

248. *Litoreas aves*, birds which frequent the banks of rivers and lakes; here swans.

250. *improbus;* see Georg. I. 119, note.

252. *Convertunt fugam*, "desist from their flight"; literally, turn back their flight.

254. *Facta nube*, "having formed themselves into a close body."

256. *penitus in nubila*, "far off into the clouds."

258. *Expediunt manus*, "get ready their hands"; i. e. seize their arms.

259. *saepe* has here the force of *magnopere*, "very much."

260. *Accipio*, scil. *omen*.

263. *populat;* the active form of this verb was used by the older authors; the writers of the Augustan age more commonly make it a deponent, *populor*. — *penitus profundo*, "far off on the deep" ocean.

265. *raptum*, "carried off by force"; an allusion to the prodigy, *cycnum excellentem rapit*, v. 250.

267. *cornus*, "the cornel-wood spear."

268. *Certa*, "straight to its mark." — *Simul hoc, simul*, "as this took place, at the same instant."

269. *cunei*, "the spectators," literally, the seats; see Aen. V. 664, note.

273. *ad medium*, scil. *corpus*. — *teritur*, "is rubbed against."

274. *laterum juncturas mordet*, "clasps the extremities of the belt."

280. *inundant*, "pour over" the plain.

284. *ingruit*, "suddenly descends."

286. *divos;* statues of the gods, which it seems were placed by the altars when a treaty was made.

287. *currus;* the chariots, for the horses which were harnessed to them; see Georg. I. 514.

289. *regis insigne*, the badge of a king, "the diadem." Aulestes was one of the allies of Aeneas.

291. *proterret*, "charges upon."

294. *trabali*, "huge as a beam."

296. *Hoc habet;* a phrase borrowed from the gladiatorial exhibitions, at which it was customary, when one of the combatants received a wound, for the spectators to shout *Hoc habet;* it answers to our vulgar expression, "He has caught it."

301. *Nidorem*, "a smell of burning."

305. *Pastorem;* this is added in order to indicate the kind of arms which he had. Podalirius was a Trojan, Alsus a Rutulian.

312. *Nudato capite;* Aeneas had laid aside his helmet, in order to participate in the sacred rites, and avoided to resume it in order to prove his determination to abide by the treaty.

319. *alis allapsa est*, "came flying."

320. *quo turbine*, "by what force."

322. *pressa*, for *suppressa*.

326. *superbus*, "full of courage." It is indirect praise of Aeneas, that his absence revives the courage of Turnus.

330. *raptas*, "snatched up"; but it does not appear whether they were dragged from the bodies of the slain, or taken from his own chariot; Wagner remarks, that the poet would probably have improved this passage in his final revision.

332. *intonat;* some editions read *increpat*, "clashes," which is not, however, so appropriate, as applied to Mars.

333. *immittit equos* is equivalent to *immissis habenis agit;* see Aen. V. 662, note.

335. *circum (currum).—Formidinis ora*, for *Formido*.

342. *congressus* does not govern the accusative case; *neci dedit* must therefore be repeated before *hunc*.

347. *Antiqui*, "illustrious." Homer gives a very different character to Dolon; but some commentators suppose that this is spoken with irony.

352. *nec adspirat;* observe the force of the present, which Heyne erroneously says is used for the perfect; *nec adspiravit* would mean *noluit adspirare*, while *nec adspirat* signifies *desiit adspirare*.

354. *Ante secutus*, "having first thrown a javelin at him."—*per longum inane*, "through a long space of air," i. e. from a distance.

362. *Huic comitem*, "as a companion to him" in death.

365. *Edoni*, "Thracian"; the Edoni were a people of Thrace.

367. *fugam dant*, for *faciunt*, "fly."

369. *Conversae*, "put to flight."

372. *spumantia frenis*, "foaming on the bits."

374. *retectum*, "exposed," not covered by his shield. Heyne thinks that he was wounded, not by Turnus, but by another foe from behind; but *retectum* appears to be added for the very purpose of showing that, in endeavouring to turn the horses to the right, he exposed his right side, usually covered by the shield, to a blow from Turnus himself.

375. *bilicem;* see Aen. III. 467, note.

376. *degustat*, "grazes," literally, "tastes of." Homer uses γεύεσθαι in the same sense; Il. υ. 258.

379. *rota et concitus axis;* i. e. of the chariot of Turnus.

386. *nitentem; nitor* is here used in two different senses; "supporting himself," with which it takes the ablative, *longa cuspide*, and "advancing," used actively, which governs *alternos gressus*.

391. *Phoebo dilectus;* Apollo presided over the art of healing. Iapis is introduced in imitation of Machaon, whom Homer describes as healing the wound of Menelaus, Il. δ. 213.

394. *dabat*, for *dare volebat;* since Apollo, in accordance with the choice of Iapis, only conferred upon him the healing art.

397. *mutas artes*, "silent arts"; i. e. which would not, like the other arts over which Apollo presided, acquire fame for their possessor.

400. *Ille;* Iapis.

401. *Paeonium;* see Remarks on Scanning, I.

402, 403. *Multa trepidat*, for *multa trepidanter facit*, "he applies many remedies with trepidation."
407, 408. *Stare pulvere*, "to be thick with dust."
412. *Dictamnum*, "dittany," an herb which grows in Crete, and takes its name from Mount Dicte in that island; according to Linnaeus it is a species of Origanum.
414. *non incognita*, "not unknown"; i. e. they are accustomed to resort to it.
417. *labris splendentibus*, "within the shining lips" of the brazen vessel. — *amnem*, "water."
419. *panaceam*; the herb Heal-all, or Wound-wort, was called by this name; but Virgil probably means some fabulous juices.
421. *Ignorans*, "not knowing" what Venus had done.
422. *Quippe*, "in truth"; like the Greek δή. — *stetit imo vulnere*, stood still in the bottom of the wound, i. e. "ceased to flow."
424. *rediere in pristina vires*, "his strength was restored to its former state."
429. *Major*, "greater" than Iapis.
432. *habilis lateri*, "fitted to his side."
435. *laborem*, "endurance."
437. *Defensum dabit*, for *defendet*. — *inter praemia*, equivalent to *ad praemia*.
444. *caeco*, "black," making the sky dark.
445. *excita*, "shaken."
448. Juturna, it will be remembered, had assumed the form of Camers.
450. *Ille*; Aeneas. — *rapit*, "carries along with him." — *atrum agmen*, "a dark body" of dust.
451. *abrupto sidere*, "a storm having burst forth." As every storm was thought to take place under the influence of some constellation, *sidus* is here used for *tempestas*.
456. *Rhoeteius*, Trojan.
458. *gravem*; it is not clear in what sense this word is here used; probably, "of great bulk."
464. *Ipse*; Aeneas.
465. *tela ferentes*, for *inferentes*; "hurling weapons" at him.
468. *virago*; Servius says that this word is applied to women who act the part of men; but Heyne thinks that it is only an ancient form of *virgo*, used occasionally in epic poetry.
469. *media inter lora*, "while in the midst of (the act of) driving"; thus Horace uses *media inter pocula*.
475. *nidis loquacibus*, "its noisy nests"; i. e. its young in the nest.
478. *obit omnia*, "traverses the whole plain."
480. *conferre manum*, "to engage with him in close combat."
481. *tortos legit orbes*, "traces winding circles"; i. e. drives about the field in a winding track. — *obvius*, in order "to meet" Turnus.
486. *Heu, quid agat (Aeneas)?*
488. *Huic*, "against him."
491. *se collegit in arma*; compare Aen. X. 491, note.
494. *insidiis subactus*; overcome, and compelled by the treachery to depart from his intention.
495. *Diversos referri*, "are again and again being driven away in a different direction."
499. *irarum omnes effundit habenas*, "gave loose reins to his wrath"; i. e. no longer restrained it.
502. *Inque vicem*, for *invicemque*.
504. *futuras*, "who (in future times) were to be."
505, 506. *ea prima ruentes pugna loco statuit Teucros*, "this fight was the first

to fix the Trojans as they rushed (through the field) in one spot." Aeneas at first only sought to engage with Turnus.

506. *haud multa morantem*, "not detaining him (Aeneas) long" by his death.

507. *crudum*, "bloody"; from *cruor*, *cruidus*.

513. *Ille;* Aeneas.

515. *Nomen Echionium*, a periphrasis for *Echionius*, or *Echionides;* the son of Echion.—*genus*, "the offspring." This is Wagner's explanation; Jahn considers *nomen* and *genus* to be Greek accusatives: "as to his name a son of Echion, as to his birth," &c.

516. *Hic;* Turnus.

518. *Arcada;* he must have been one of the followers of Evander.

519, 520. *potentum munera*, "the occupations of the rich."

522. *virgulta sonantia lauro*, groves crackling with the bay, for "groves of crackling bay"; the wood of this tree makes a loud, crackling noise while burning.

525. *Quisque suum populatus iter*, "each laying waste its own path."

527. *rumpuntur*, "are ready to burst."

529. *hic;* Aeneas.

530. *actum*, "proceeding."

532, 533. The order of the words is: *hunc rotae provolvere subter lora et juga.*

535. *Ille;* Turnus.

540. *sui;* Cupencus was probably a priest.

546. *mortis metae*, "the goals of death"; the termination of your mortal career.

554. *mentem*, "the idea."

563. *densi*, "in a close body."

565. *hac stat*, "is on this (our) side"; because the Latins had broken the treaty.

568. *frenum;* a rare instance of this word being used in the singular number.—*fatentur (se) parere.*

575. *Dant*, for *faciunt*, "form."

577. *primos*, "the first" whom they encountered at the gates.

582. *haec jam altera foedera rumpi*, "that this is the second treaty which is broken."

585. *trahunt regem;* in order that he might in person surrender the city.

589. *trepidae rerum*, "alarmed at their situation."

596. *Incessi*, "are invaded"; some manuscripts have *incendi.*

600. *crimen*, that she is guilty.

603. *nodum informis leti*, the knot of ignominious death; i. e. "the ignominious deadly knot"; death by hanging was considered ignominious by the Romans, but in the heroic ages was often resorted to, especially by women, as a means of escaping from misfortunes.

609. *Demittunt mentes*, "they are cast down."

612, 613. These two verses occur Aen. IX. 471, 472, and in many manuscripts are not found in this place; Wagner defends them at great length.

616. *successu equorum*, "the success of his horses"; his horses were becoming weary, so that he was no longer able to attack his enemies with such fury.

617. *caecis;* of which the cause was unknown.

621. *diversa ab urbe*, "from the city lying in a different direction."

629. *mittamus funera Teucris*, for *funera Teucrorum*, scil. *Orco;* "let us send the corpses of the Trojans" to Hades.

630. *numero*, scil. *funerum*, of the slain.

632. *agnovi (te).*

634. *fallis*, "you conceal yourself," try to escape recognition; equivalent to the Greek λανθάνεις.

638. *Vidi;* it is remarkable that the poet did not mention that Turnus witnessed the death of Murranus.

646. *Usque adeone mori miserum est?* Suetonius relates that Nero, when about to kill himself, repeated these words.

647. *boni*, "propitious." — *superis aversa voluntas*, "the good-will of the gods above is averted from me."

648. *Sancta anima*, "with a spirit free from stain." — *istius culpae*, "of that crime," i. e. of flight.

654, 655. *minatur (se) dejecturum.*

657. *mussat*, "is silently deliberating," literally, is murmuring what he does not venture to say aloud.

659. *fidissima tui*, for *in te.*

664. *deserto in gramine*, "in a distant part of the battle-field."

668. *furiis agitatus*, "inflamed by fury"; because he now despaired of obtaining Lavinia in marriage.

672, 673. *vertex flammis volutus*, for *vertex flammarum*, "tall flames."

675. *pontes*, "bridges," by which communication was held between the movable tower and the ramparts of the city.

676. *fata superant;* he sees in the destruction of the tower which he had constructed an omen of his own downfall.

678. *Stat*, "I am resolved."

678, 679. *quidquid acerbi est* (scil. *in morte*), *morte* (i. e. *per mortem*) *pati.*

680. *furere furorem*, "to give way to my fury." — *ante*, "before" I die.

684. *veluti saxum;* this fine simile is borrowed from Homer, Il. ν. 137, and has been copied likewise by Tasso, Jer. Del., XVIII. 82, in a passage which is thus translated by Fairfax: —

"As an old rock, which age, or stormy wind,
Tears from some craggy hill or mountain steep,
Doth break, doth bruise, and into dust doth grind
Woods, houses, hamlets, herds, and folds of sheep"; &c.

687. *improbus*, "huge."

694. *verius*, "more just."

695. *foedus luere*, "to expiate (the breaking of) the treaty."

699. *Praecipitat moras omnes*, accelerates all delays; i. e. "hurries through all that delayed him."

702, 703. *gaudet attollens;* the Greek use of the participle; "rejoices to rise."

703. *ipse Apenninus; ipse* is used by Virgil, because this mountain is nearer and better known to his readers than the others which are mentioned. Milton has applied this simile to Satan, who

"dilated stood,
Like Teneriffe or Atlas unremoved."

707. *Arma*, "their shields."

709. *cernere*, for *decernere;* used in this sense by the poets, and also by Sallust.

712. *Invadunt Martem*, "begin the combat." — *clypeis atque aere sonoro*, with shields and resounding brass, i. e. "with resounding brazen shields."

714. *fors et virtus;* this means, that they not only fought with "bravery," but watched for a "chance" of gaining an advantage.

725. *examine;* "the tongue" of the scales. — *lances;* the plates into which the objects to be weighed are placed. This idea of the fates of individuals being weighed in the balance by one of the gods is a favorite one with the ancient poets, and is also adopted by Milton, Par. Lost, IV. 996 - 1004, where the Almighty is introduced weighing the fates of Gabriel and Satan.

728. *hic* is the pronoun indicating beforehand *Turnus* in the next line. — *impune putans*, "thinking (that he could do this) with impunity."

733. *Ni fuga subeat;* the connection of this with the preceding verse is not clear, unless we suppose *deserit* to include the notion of betrayal.

734. *ignotum*, "unknown"; he had fought, as the poet proceeds to explain, with the sword of Metiscus, and not with that of his father Daunus, with which he had intended to fight, see v. 89, and which he had laid aside while making the treaty.

739. *arma dei ad Vulcania*, for *ad arma dei Vulcani*.

743. *incertos implicat orbes*, "wheels round in irregular circles."

746. *sagitta;* alluding to the wound which he had received.

750. *formidine pennae;* see Georg. III. 371, note.

751. *Venator canis*, for *canis venaticus*.

753. *Umber*, "the Umbrian" hound.

754. *jam jamque tenet*, "is again and again in the act of seizing it."

762. *minitans (se) excisurum*.

763. *retexunt*, "traverse again."

764. *levia aut ludicra;* in allusion to the public games.

770. *nullo discrimine*, "without any distinction"; i. e. without regard to its being a sacred tree.

771. *puro*, "unencumbered."

772. *hasta;* the spear thrown by Aeneas, v. 711.

778. *honores;* observances or "rites in honor of you."

782. *morsus*, "the hold."

786. *Quod indignata licere*, "indignant that this should be permitted."

789. *arduus;* Heyne interprets this by *fidens*, *audax*, "bold in the possession of his spear"; but Wagner takes *arduus hasta* to mean "having his spear raised"; compare Aen. VIII. 299, *arduus arma tenens*.

797. *Mortalin'*, for *mortaline*. — *divum*, one destined hereafter to be a god; i. e. Aeneas.

799. *victis*, "to one already conquered"; observe the force of the plural; *victo* would confine the application to one individual, Turnus.

801. *et mihi;* the best interpretation of this passage is that followed by Heyne and Wagner, who take *et* to be placed for *nec*. Jahn, on the other hand, thinks that Jupiter is coaxing Juno to break her silence and speak.

805. *hymenaeos*, "the nuptials" between Aeneas and Lavinia.

810. *Nec tu videres*, "nor (if it were not so) wouldst thou see."

811. *Digna indigna*, worthy and unworthy, i. e. "all kinds of treatment."

814. *pro vita majora audere*, "that she dared some greater deeds (than common) for the life" of her brother.

815. *Non (probavi) ut*.

817. *Una superstitio quae reddita;* "which has been made the sole (i. e. the most) binding oath" to the celestial gods.

820. *pro majestate tuorum*, "for the dignity of thy own race"; in allusion to Saturn, who for a time had reigned in Italy.

822. *leges*, "the conditions" of peace and alliance.

831. This verse is not a question or an exclamation of surprise; Jupiter, though he commands her not to take any further steps against the Trojans, considers her anger reasonable, and says that he recognizes her as his sister and as the daughter of Saturn, because she harbours such fierce resentment in her breast.

832. *submitte*, "calm down," *furorem frustra inceptum*.

833. *me remitto*, "I yield."

839. *supra deos;* Catullus in the same sense exclaims, *Ille mi par esse deo videtur, Ille, si fas est, superare divos*.

841. *mentem retorsit*, "she changed her purpose"; i. e. she ceased to oppose the Trojans. — *laetata;* rejoicing that her request was granted.

842. *coelo;* by *coelum* we must here understand the open sky, whence she retired to her private chamber.

845. *Dirae;* Alecto and Tisiphone, who, with Megaera, were the daughters of Nox.

849. *saevi regis*, "of (Jupiter) the king, when incensed."

850. *Apparent*, "are in attendance."

854. *in omen*, "as a fatal omen."

857. *felle veneni*, "with a poisonous juice."

858. *telum immedicabile*, an incurable weapon, i. e. "a weapon which inflicts an incurable wound."

862. *collecta in figuram*, "contracting herself into the shape." — *subitam*, for *subito*. The owl is evidently the bird intended.

869. *stridorem*, "the flapping" of its wings.

873. *durae*, "experiencing a hard fate"; the common reading is *miserae*, which is, however, unsupported by manuscript authority, and was probably originally written over *durae*, as an explanation of the word, and thence transferred into the text by some copyist.

876. *Obscenae*, "ill-omened"; see Georg. I. 470.

878. *Haec reponit?* "does he make this return?" compare v. 141.

882. *quidquam meorum*, "any thing of mine"; i. e. any thing in which I have hitherto taken pleasure.

886. *fluvio;* the lake over which she presided, and from which a stream flowed into the Tiber.

887. *telum;* the spear which Venus restored to him, v. 786.

894. *fervida*, "arrogant."

897. *ingens;* the repetition of this word seems to be a mistake which the poet would have corrected in revising the poem; but some commentators suppose it to be intentional, in order to give a better idea of the huge size of the stone.

898. *litem ut discerneret*, "that it might determine dispute"; i. e. remove any cause of dispute.

899. *bis sex;* Pope considers that this so far exceeds all probability as to be a serious defect; Homer, from whom it is borrowed, only says that no two men could raise such a stone.

903. *neque cognoscit*, "he did not know himself"; i. e. he found that his accustomed strength was failing him.

910. *aegri*, "weak," "powerless."

914, 915. *pectore sensus vertuntur varii*, "various thoughts are revolved in his mind."

916. *telum instare tremiscit*, "he shudders (at the idea) that the weapon (of Aeneas) is approaching."

920. *Sortitus fortunam*, "marking out fortune"; i. e. the part of the body of Turnus which fortune would enable him to strike. — *corpore toto*, "with his whole strength."

921, 922. *Murali tormento*, "an engine for battering walls," the balista.

925. *septemplicis*, of the thickness of seven hides.

932. *sorte tua*, "your good fortune."

940. *sermo*, "the words" of Turnus.

941. *infelix*, "inauspicious."

942. *notis fulserunt cingula bullis*, for *bullae notae fulserunt in cingulo.*

945, 946. *hausit oculis*, "drank in with his eyes"; i. e. eagerly gazed at it.

947. *meorum*, "of one of my friends."

951. *Fervidus*, "with fury." —*frigore*, "the chill of death."

THE END.